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Leo XIII, the Pope of the People  
Franciscan Tertiary

SEVENTH  
THIRD ORDER CENTENARY

First National  
Third Order Convention  
U. S. A.

Published by order of the  
**GENERAL DIRECTIVE BOARD**

Edited by  
**FATHER HILARION DUERK, O. F. M.**

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1921

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**JOHN F. HIGGINS**  
1922



Benedict XV, the Pope of Peace  
Franciscan Tertiary



## INTRODUCTION.



**W**HEN the staff members of the General Directive Board of the First National Third Order Convention ordained that a complete report of the convention be published, the previous discussion at the meeting showed that the reverend fathers had in mind not only a souvenir book of the great convention of the seventh centenary, but rather a volume of permanent value that would serve as a preliminary work of reference on matters Tertiary for the laity of the Third Order and likewise for the reverend directors and other members of the clergy.

Obviously a gigantic convention, such as our First National Third Order Convention was, could not have been the result of the labor of one or a few persons. The convention movement met with the hearty and outspoken support of the Very Reverend Provincials and they made many sacrifices in its behalf. Repeatedly in the preparations for the convention the personal services of some of the Very Reverend Provincials were needed, and in every instance these services were cheerfully rendered, although evidently the respective Very Reverend Provincials were very busy and had to make great sacrifices to perform the mission requested of them.

Tertiary directors also, and in some cases fathers who were not directors, from every part of the country allotted much time and labor to the cause of the convention. Some of them quietly did great things and performed very difficult tasks. No doubt, many others secretly worked very hard for the convention's success in their respective locality. To all who coöperated in any way at all the Committee on Resolutions extended at the conven-



Pope Pius XI, Gloriously Reigning  
Franciscan Tertiary

tion a hearty vote of thanks. It is absolutely impossible even in this report to merely mention all the more important services performed and the names of those who performed them.

Another factor that contributed not a little to the convention's success was the vote of full confidence given at the very outset to those entrusted with the management of the convention preparations. They were not heckled while at work. In consequence, although there may have been misgiving and hesitation, ridiculous rumors, views and counterviews and opposing currents of opinion and in some cases even opposition and denunciation, the preparations for the convention could go on definitely and effectively.

The questionnaire supplemented to the first official circular offered everyone throughout the country ample opportunities to air his views and express his opinion regarding details of the convention. Many availed themselves of this opportunity and offered valuable suggestions which were put into effect whenever possible,—and in most cases it was possible. When the suggestions made could not be carried out, the person who made them usually received a letter kindly giving explanations of the circumstances why this could not be done. At the very beginning favoritism of any kind and to any class of persons or to any province was most rigorously ostracised. The convention was placed on a national basis in every respect with equal rights for all provinces and all three branches of the First Order.

The stenographic minutes of the convention, when finally submitted to the editor, proved to be very defective. In arranging the material for this report and in reconstructing entire parts of the proceedings, after comparing slips and notes and gathering needed information from delegates all over the country, the editor has been forced to revise the entire work. He has, however, made no omissions, additions or changes which might in any way materially alter the sense of what was said or done at the national gathering.

All discourses of the convention are either printed directly from the manuscripts of the speakers, or, if they had no manuscript, the discourses were submitted to, and in every instance carefully revised by them. The letters of the hierarchy were

edited with scrupulous exactness. In translating the Spanish letters received at convention headquarters and in helping correct the galleys from the press, Rev. Fr. James Meyer, O. F. M., the able editor of *The Third Order Forum* (the new Third Order publication in the interest of the reverend clergy which originated with the convention), rendered valuable services which the editor of the report hereby acknowledges with sincere thanks.

The convention itself by far surpassed the expectations of the most sanguine Tertiary directors,—a salient proof that the only thing our American Tertiaries need is definite, kind but firm leadership and wholehearted encouragement not only from the reverend directors but from the hierarchy and all members of the First Order of St. Francis. The result shows that they will then shirk no sacrifices and accomplish wonderful things for the glory of God, the good of the Church and state, and for their own immortal souls.

The dominant quality of the convention was a spirit of vigorous and healthy brotherhood, of democracy and joy. Persons from every walk of life rubbed elbows in the great crowds that gathered daily during the convention and smiled and talked to one another and laughed as though they had been intimate friends for years, whereas in reality they were from all parts of this immensely expanded country and met one another for the first time in their lives. Great enthusiasm, found at every convention, was certainly not wanting at the Third Order convention, but, although at times very pronounced and stormy, it was rather an intellectual than a fleeting sentimental enthusiasm.

Another special feature of this national gathering was the understanding, bravery, and desire for improvement in Tertiary matters, displayed by Tertiaries even from the humblest walks of life. The discussions at the meetings showed that the delegates met difficulties with most encouraging buoyancy and comprehended the true situation of the Third Order in the United States and the importance of papal legislation regarding the Third Order in general with admirable alacrity, also that they realized that if the Third Order in this country is to accomplish anything as a national unit and is really to be spread far and wide it must begin at the beginning and at all times have concerted action and support.



Again the convention discussions made it clear beyond all doubt that the delegates grasped the fact that great sacrifices must still be made for the Third Order and that a mountain range of labor lies before them. They were anxious to have action and expressed their belief that the best way to do a thing is to form clear ideas of what is wanted and then at once begin to do it. They were not frightened at the consequences incumbent upon national organization nor did they care to dally with cumbersome methods.

Seemingly the assembled Tertiaries were sorely tried, but they manfully met all obstacles and triumphantly hurled them aside. The reports made at the convention and the discussions demonstrated that the Third Order in the United States is growing apace and is ripe for action. The double National Tertiary Census of the convention revealed marvelous and, no doubt, healthy growth of membership in very many places and the discussions from the floor time and again crystallized in the plea, "Give us organization and let us have action."

But abstracting from all this, evidently a great deal has been achieved through the Third Order convention by throwing more light on the nature, true purpose and scope of the Third Order, not from the personal viewpoint of one or the other interested individual but from the general standpoint of Mother Church as understood and explained by cardinals, archbishops, bishops and priests, and at that from almost all parts of the globe, by brilliant lay men and lay women, who, imbued with the true spirit of St. Francis, made invaluable contributions to the national Tertiary convention.

Thus the letters of the hierarchy, the sermons and speeches and discussions of the convention itself, and, last but not least, the many excellent papers of reference touching on the entire field of the Third Order, constitute a fountain of sound Franciscan lore; they have the unique distinction of being clearly and beautifully expressed by eminent persons who neither could nor would consult one another on these matters. Published as they are here in their present permanent form they constitute a veritable mine of information even regarding delicate Tertiary matters as quite universally accepted, truly invaluable information based on papal decrees, within arm's reach of everyone who desires to know more about the Third Order of St. Francis and its needs and possibilities at the present day.

*Feast of St. Matthias, February 24, 1922.*



**Saints of the Franciscan Family**  
Mother Church venerates more than one hundred Saints and Blessed  
of the Franciscan Third Order



# First National The Third Order Convention in the United States of America

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## CONVENTION PRELIMINARIES.

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CONVENTIONS have their opponents who claim they are not worth the expenditure of time and labor that is demanded on their behalf. Yet conventions carefully planned that meet with coöperation bring many lasting results. Through candid discussion Utopian schemes are shown to have been tried and found wanting, practical methods are proposed in their stead, methods that are abreast with the times and that are the result of thought and experience. Organizations learn to know their strength and are infused with new confidence and courage. False notions are corrected, defects that would paralyze effort and even lead to greater harm, are detected and remedied. Through conventions the spirit of brotherhood is augmented, and an opportunity is given the organization, as a unit, to express its mind on important topics of the day.

We need not be surprised therefore that a little less than twenty years ago an active director of a Third Order fraternity made a plea for a national Third Order convention, which, he suggested might convene in the near future. However many unforeseen obstacles arose and for the time being the national convention idea had to be dropped. In September, 1913, a missionary from the West in an eloquent letter which appeared in that month's issue of the *Franciscan Herald* suggested that a national Third Order convention take place in San Francisco in 1915.

But even then the Third Order and the Franciscan fathers in the United States were not yet in a position to hold a national convention.

Time and again the various provincials of the three branches of the First Order called the attention of their subjects to the excellence and benefits of the Third Order, but no one realized

## THE TEUTOPOLIS CONFERENCE

Nov. 28-29, 1917



### Third Order Directors at the Teutopolis Conference

Fr. Bartholomew, Fr. Josaphat, Fr. Maximus, Fr. Protase,  
Fr. Hilarion, Fr. Christopher, Fr. Timothy, Fr. Aurelius  
Fr. Roger, Very Rev. Fr. Samuel, Fr. Ulric



more than they did that a national convention was as yet quite impossible. (See: *St. Anthony Messenger*, Vol. 21, p. 127.)

Gladly would the provincials and their subjects have devoted more energy and time to the interests of the Third Order, but the lack of priests and the many mission and parish duties, not to mention the day-schools, academies, colleges, hospitals, orphanages, homes for the aged, prisons, and other institutions that had to be attended to regularly, left little time to foster the Third Order of St. Francis.

Thus the good seeds that were sown remained dormant for a time. But they did not rot away. Individual fraternities of the Third Order began to show wonderful signs of life and activity; from coast to coast, interest in the Third Order grew apace. Conditions had improved a little and the tiny seeds were beginning to grow. In New York, Boston, Baltimore, Buffalo, Cleveland, Chicago, Detroit, St. Paul, Milwaukee, St. Louis, Memphis, Los Angeles, San Francisco, Seattle — everywhere signs of healthy growth appeared. New fraternities were established. Missionaries called attention to the exalted purpose of the Third Order and its many advantages. Pastors recommended the Third Order to their people; Franciscan publications, printed appeals for the Third Order, explanations of the Tertiary rule, and other Tertiary matters. Tertiary directors spared no sacrifice to give their fraternities more time and attention. Tertiaries themselves learned that if they would be true sons and daughters of St. Francis they must be up and doing.

When the year of the seventh centenary of the establishment of the Third Order of St. Francis drew nigh a number of directors expressed the wish to commemorate that event by a national Third Order convention. November 28 and 29, 1917, a "*Conference of the Third Order in the Sacred Heart Province*" convened at Teutopolis, Ill. At this *conference* the feasibility of holding a national Third Order convention in 1921 was again urged; where there is a will, there is a way; such conventions were successful and effected much good in other countries; Pope Pius X had expressly approved of them. Hence the words of Rev. Fr. Roger Middendorf, O. F. M., the newly appointed commissary of the Third Order in the Sacred Heart province, which had just organized. In a short spirited address he stated: "If then, in the course of time similar federations of fraternities in other provinces arise, we may hope to meet some day in a grand national convention."

In May, 1918, the proposal to have a national Third Order convention in 1921 was made through the *Franciscan Herald* in an editorial, which closed with this statement: "But we are aware that there may be a diversity of opinion on this matter. The columns of the *Herald* are open to all who wish to air their views on the subject, whether coincident with ours or not." Only a few letters were received. (See: *Franciscan Herald*, July and August issues of 1918.)

An interested Tertiary director thereupon pleaded with the commissary of the "*Tertiary Province of the Sacred Heart*" to either personally take up this matter with the provincials and directors of the country, or to request the Very Rev. Fr. Samuel Macke, O. F. M., who was then provincial of the Sacred Heart Province, to do so. The Rev. Fr. Roger Middendorf, O. F. M., finding his own thoughts expressed in the pleading letter he held in his hands, turned to the Very Rev. Fr. Samuel Macke, O. F. M., for assistance.

As the first step the directors of the Tertiary Province of the Sacred Heart were questioned in a circular letter regarding their sentiments on a national Third Order convention. The great majority favored the movement. Thereupon the matter was laid before the provincials of the three branches of the First Order.

As a result representative Tertiary directors appointed by their respective provincials met at St. Joseph's convent, Cleveland, Ohio, February 19, 1919, to discuss the feasibility of convoking a national Third Order convention in 1921.

## THE CLEVELAND MEETING.

### PROVINCIAL REPRESENTATIVES.

Rev. Fr. Roger Middendorf, O. F. M., Province of the Sacred Heart,  
St. Louis, Mo.

Rev. Fr. John Forest McGee, O. F. M., Province of St. John the Baptist,  
Cincinnati, Ohio.

Rev. Fr. Dominic Rowland, O. F. M., Province of The Holy Name,  
New York, N. Y.

Rev. Fr. Venantius Buessing, O. M. Cap., Province of St. Joseph,  
Detroit, Mich.

Rev. Fr. Wendelin Green, O. M. Cap., Province of St. Augustine,  
Cumberland, Md.

Rev. Fr. Fridolin Stauble, O. M. C., Province of the Immaculate Con-  
ception, Syracuse, N. Y.

Thus all provinces of the three branches of the First Order



were represented, excepting the Province of Santa Barbara, California, and the Conventual Province of St. Anthony, Detroit, Michigan. The provincial of the latter province deemed it unnecessary to send a representative and the provincial of the Santa Barbara Province, the Very Rev. Fr. Hugoline Storff, O. F. M., in a glowing letter approved of a national Third Order convention in 1921, but advised the committee that owing to the great distance he could not attend the meeting personally or through a representative.

Rev. Fr. Roger Middendorf, O. F. M., who presided, having read some commendatory letters addressed the committee in the following words:

**R**EVEREND FATHERS:—Before we begin our deliberations regarding the feasibility of holding a national Tertiary convention, let us consider the aims of such a gathering and the possibility of attaining these aims.

What are we aiming at? Our aim is to hold a national Third Order convention in 1921, that is, a general meeting of the directors and the members of the Third Order of St. Francis in the United States, in order to advance the interests of the Third Order. We choose the year 1921 to commemorate at the same time by a great Tertiary demonstration the anniversary of the founding of the Third Order which, historians say, is coincident with the investments by St. Francis himself of Bl. Luchesius and his pious wife Bonadonna in the garment of penance as the first Franciscan Tertiaries. The subsequent glorious history of the Third Order, the vast multitudes of its members in every walk in life and in every country under the sun, the great number of Tertiaries illustrious for their achievements in the arts and sciences, the brilliant galaxy of Tertiary saints, the powerful influence of the Third Order at various periods of its history, the untold works of charity to which it has given rise—all this certainly calls for a more than ordinary commemoration of the seventh centenary of its establishment.

Now would it be proper to observe this important centenary by holding a national convention of Tertiaries? That a large and enthusiastic gathering distinctively Franciscan will eminently serve to put the Third Order in its proper light before the world, will make known its aims and advantages, its resources and accomplishments, its activities in the past and its possibilities for the future, will help to destroy prejudices and place the Third Order

before the eyes of our countrymen as one of the mightiest lay organizations in the Church, as a power, "which," according to Pope Leo XIII, "is to renew the world,"—no one will doubt. For these reasons alone, I give it as my humble opinion that a national Tertiary convention in 1921 would be most opportune and eminently useful.

But we have still other aims in holding this national gathering of Tertiaries. Foremost among these are the following:

The convention will renew the enthusiasm and fervor of our present Tertiaries. They above all will be made fully aware of the treasure they possess in the Third Order and of the vast power it places at their command. A national convention will bring home to them more forcibly than anything else the real character of the Third Order, its countless advantages, privileges, and activities. It will convince them more than ever that their order is not limited to monthly prayer meetings held by a few old persons in their parish church. It will make them realize that they belong to a true order, approved by the popes, the greatest lay order in the Catholic Church. A national convention, moreover, will be an object lesson for the reverend directors. How often do they not seek in vain for advice regarding the conduct of their fraternities? Often sad experiences, depressing failures are their only means of learning. At a national convention, they will be given an opportunity of meeting other directors, men experienced in conducting Tertiary affairs, valuable information will be imparted, mistakes corrected, pitfalls pointed out, definite lines of action suggested. They will learn how fraternities in other cities are being conducted and will return home filled with new zeal and well stocked with information how to discharge their duties as directors of Tertiary fraternities.

Another aim we have in view in holding a national convention is to give the Tertiaries of our country organization. Such a convention might be aptly compared to a grand review of the vast army of the Third Order of St. Francis. Hitherto this army, owing to lack of organization, has been to a great extent unknown and more or less inactive. By assisting at such a national gathering of Tertiaries, individual members of the Third Order will realize that they belong to distinct fraternities, which if united into provinces, will become a power in the region for furthering their common interests and by national union will give to the Church an *acies bene ordinata et formidabilis*, an organization of lay Catholics who by their vast number and especially



by their exemplary lives will command the respect and attention of their fellow Catholics as well as those not of the fold.

The third object we have in view is to encourage and systematize Tertiary activities. No one will deny that many individual Tertiaries are engaged in laudable works of piety and charity. But their light is to a great extent hid under a bushel. It does not shine on the pathway of others, to induce them to follow a similar course. Again, individual efforts are generally ineffective in regard to the great problems of our times. The most sacred interests of the holy Church may suddenly be imperiled; society may demand reforms; famine, pestilence, and war may unexpectedly call for the exhibition of united charity. Will the Tertiaries, unless thoroughly organized prove themselves to be in such times of public stress, what Pope Gregory IX styled them, "the new Machabees?" How can they, if one fraternity is ignorant of the existence of the other, if even the Tertiaries who attend the same devotional monthly meetings of their fraternity are perfect strangers to one another? A national convention will prove to be one of the most potent factors in uniting the various fraternities scattered through the country, and in imbuing the individual Tertiaries with the idea that they are members not of a mere pious confraternity but of a fraternal organization whose very being is activity.

A national convention of Tertiaries will serve also to make the Third Order of St. Francis known all over the country. At present, it is hardly known outside the limits of Franciscan parishes; and to our shame be it confessed, is little enough appreciated even by many of the household, owing chiefly to the fact that its real nature and aims are not thoroughly understood by them. Many Tertiaries too, are not fully conversant with the scope of their order. A national Tertiary convention, if properly conducted and advertised, will draw the attention of the laity as well as of the clergy to the Third Order; will cause prelates to pause and realize that an organization that has called forth the highest encomiums from forty popes, must be far different from what they had been led to believe; will arouse a hitherto unheard of interest and enthusiasm for the Third Order in the hearts of all the children of the seraphic father and will thus bring about the happy consummation of Pope Leo XIII's ardent desire to reform modern society by means of this wonderful institution of St. Francis. Pastors will learn that the much decried order not only prepares a few aged persons for their

**THE CLEVELAND MEETING**  
February 19, 1919



**Provincial Representatives of the Cleveland Meeting**  
Standing, (left to right), Fr. Dominic, Fr. Venantius, Fr. Fridolin  
and Fr. Wendelin. Seated (left) Fr. J. Forest and (right) Fr. Roger.



entrance into eternity, but primarily makes for the personal sanctification of Christians of every age and walk in life, for the hallowing of the home, and for the religious, moral and social welfare of society at large. They will learn that in the Third Order they possess a potent means to train their people into model parishioners, who, far from becoming estranged from the home parish, will be foremost in all that relates to the welfare of their congregation and will be the most enthusiastic and zealous supporters of every parish undertaking.

Finally, a national Tertiary convention will prove that the lofty ideals of St. Francis are eminently practicable for this workaday world of ours, and it will be a veritable revelation for thousands who now stand aloof because of ignorance and distrust.

To sum up. The aim of a national Tertiary convention is: To imbue our Tertiaries with love and enthusiasm for the Third Order.—To teach the reverend directors how to conduct their fraternities with success.—To organize the Tertiaries of the United States into one living, active body, the better to attain the real aim of the Third Order; namely, the reformation of society by the example of model Christian lives.—To increase and regulate Tertiary activities.—To bring every Catholic to a knowledge of the Third Order.—To point out to the clergy the true nature and scope of the Third Order.—To commemorate in a most worthy manner the seventh centenary of the founding of the Third Order.

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1.—The delegates favored a national Third Order convention to commemorate the seventh centenary of the establishment of the Third Order of St. Francis, and decided to solicit the written approval of all provincials of the three branches of the First Franciscan Order.

2.—Chicago, owing to its central location and great number of Tertiaries, was suggested by preference as the convention city; for the same reasons St. Louis was suggested, if Chicago were found to be undesirable.

3.—The dates proposed for the convention were October 2, 3 and 4, 1921.

4.—Subject to the approval of the provincials and the acceptance of the respective individuals the following officers (known

later as "staff members" of the General Directive Board) were elected:

1.—President: Rev. Fr. Chrysostom Theobald, O. F. M., Cincinnati, Ohio.

2. First Vice-President: Rev. Fr. Wendelin Green, O. M. Cap., Rochester, Pa.

3.—Second Vice-President: Rev. Fr. Matthias Faust, O. F. M., Paterson, N. J.

4.—Corresponding Secretary: Rev. Fr. Roger Middendorf, O. F. M., Cleveland, Ohio.

5.—Financial Secretary: Rev. Fr. Aloysius Fish, O. M. C., Carey, Ohio.

The corresponding secretary stated that after having obtained the final approbation of the provincials of the three branches of the First Order, he would solicit the approbation of the Most Rev. Ministers General, likewise of the Most Rev. Apostolic Delegate, and, if satisfactory to the provincials, of Archbishop George W. Mundelein of Chicago. The Rev. Fr. John Forest McGee, O. F. M., secretary of the meeting, was directed to procure a list of all Tertiary fraternities in the United States with the number of members in each fraternity.



### **LETTERS OF APPROVAL FROM THE VERY REVEREND PROVINCIALS.**

All Very Rev. Provincials of the three branches of the Franciscan First Order had expressed their approval of the convention movement, and later on assured those who were entrusted with the preparations for the convention of their interest and coöperation. No less than forty letters indicative of intense interest and willingness to make great sacrifices for the cause, were received from them at convention headquarters. We herewith submit those letters that "*ex professo*" approve of the convention movement. Six of these letters were sent directly to convention headquarters.



## PROVINCE OF THE SACRED HEART OF JESUS.

St. Louis, Missouri.

*Reverend and Dear Father:*

*The seven-hundredth anniversary of the founding of the Third Order of Saint Francis is an event of such significance for the members of the Franciscan orders and for society at large that it deserves to be commemorated in a manner fitting its magnitude. In all parts of the world, the followers of Saint Francis are preparing to celebrate the event with impressive ceremonies, and it is but meet and just that the Franciscans of these United States should not be outdone by their brethren elsewhere.*

*Nothing could be better suited, in my opinion, to commemorate the birth of the Third Order and to recall to our fellow citizens the countless benefits it has dispensed to Christian society during the seven centuries of its existence than a solemn gathering of men and women from the ranks of the Third Order of Saint Francis. I rejoice to think, therefore, that a national convention of Franciscan Tertiaries will take place in the city of Chicago, on October 2, 3, 4, 1921; and I take this occasion to assure the delegates and the visitors to the convention of a most hearty fraternal welcome.*

*I am highly gratified to know, also, that everywhere new interest is being manifested in the Third Order. May I ask you, dear father, to convey to the members of the National Directive Board and of the Convention Executive Board my appreciation for the very efficient manner in which they are acquitting themselves of their several tasks and to encourage them in the arduous labor they have so generously undertaken for the glory of God and the advancement of the Third Order? I, on my part, will not neglect to invoke daily the blessing of Saint Francis on the undertaking, to the end that it may contribute to make the Third Order better known and loved and to increase its numbers as well as its usefulness. With all good wishes, I am, my dear father,*

*Fraternally yours,  
FR. SAMUEL MACKE, O.F.M.,  
Minister Provincial.*



**Very Rev. Fr. Matthias Faust, O. F. M.**  
Provincial, Holy Name Province



**Very Rev. Samuel Macke, O. F. M.**  
Ex-Provincial, Sacred Heart Province



## PROVINCE OF ST. JOHN THE BAPTIST.

Cincinnati, Ohio.

*Reverend and Dear Father:*

*I hereby wish to give expression to my unstinted approval of the First National Tertiary Congress to be held in Chicago, Illinois, Oct. 2, 3, 4, 1921.*

*The first announcement of the contemplated national Tertiary congress was gladsome news to me. I gave it a hearty welcome and assured the movement of my loyal support.*

*I see in this national Tertiary congress the greatest move ever attempted in our country to bring the Third Order of St. Francis to the fore, and I feel confident that by it a great impetus will be given towards extending the influence of the Third Order in solving aright the great social problems of our day.*

*The vicar of Christ on earth sees in the Third Order of St. Francis one of the great motors of reconstruction of present mankind and the First National Tertiary Congress of the United States will give the effective impulse to set this motor agoing with great speed towards this important and most necessary goal.*

*Permeate the masses with the true spirit of St. Francis and you have a most solid foundation for the reconstruction of the world. This is no experimental undertaking. History watches for its success. May God speed it and grant to the First National Tertiary Congress unlimited success. May our seraphic father take it under his special protection.*

*Yours fraternally,*

FR. RUDOLPH BONNER, O. F. M.,  
Minister Provincial.

## PROVINCE OF THE HOLY NAME.

New York, N. Y.

*My dear Father Roger:*

*The prospect of a Franciscan revival, such as the contemplated Tertiary congress, comes to us like a bright ray of hope through the fast and thickly gathering clouds of these evil days. And while, it is true, we should indeed prove ourselves ungrateful children of our seraphic father were we to allow the seventh centenary of the foundation of the Third Order to pass without duly commemorating the event, we may rest assured that the Spirit of God, who abides in the Church, has His own all-wise designs regarding our forth-coming congress, and that He will sweetly, yet mightily, elicit untold spiritual advantages from what*



Very Rev. Fr. Rudolph Bonner, O. F. M.  
Ex-Provincial, St. John B. Province



Very Rev. Fr. Edmund Klein, O. F. M.  
Provincial, St. John B. Province

*we should regard as our common duty. Therefore we feel prompted to look upon this celebration, not as a mere fraternal reunion, but as God's work, to which we should lend our most devoted attention and coöperation. Let us make it a true revival of the spirit and the zeal of our great founder, who in his day placed before a restless and power-seeking world, in concrete and tangible form, the Christian ideals of peace, purity, poverty and true democracy.*

*May God grant you wisdom and strength, dear father, to make this congress mean to each one of its attendants a real revival of spirit, in order that, inwardly renewed and fortified, they may bring a consoling and persuasive message to their homes and to their social environment. In behalf of the fathers of the Holy Name Province, and of all the Tertiaries under our direction in the East, I pledge you our sincerest and most earnest coöperation.*

*Fraternally yours in St. Francis,*

*FR. MATTHIAS FAUST, O. F. M.,*

*Minister Provincial.*

## PROVINCE OF SANTA BARBARA.

*San Francisco, Cal.*

*My dear Father Roger:*

*This is the glorious feastday of our holy father St. Francis. Naturally our eyes are turned today to his shining throne in heaven where he is surrounded by thousands of holy children to whom he has been the inspiration, the model, and the guide on the road to true perfection and happiness.*

*But, although his pure soul left this world nearly seven hundred years ago, his noble spirit continues to live most actively in his devoted children—the members of the three orders which his ardent zeal for the salvation of souls has left to the Church of God as his best inheritance.*

*Perhaps the most fruitful work of St. Francis for the welfare of society was the founding of the Third Order—the best school of true and genuine piety for the good Catholics living in the world. It is chiefly through the Third Order that the salutary influence of the seraphic saint has become nationwide, nay, world-wide. If only all the well-meaning Catholics of our country would better know the beneficial effects which this greatest religious organization of lay people has produced upon the individual, domestic, social and religious life, doubtlessly many more*





Very Rev. Fr. Leo Greulich, O. M. C.  
Provincial, Immaculate Conception Province



Very Rev. Fr. Eustace Bartoszewicz, O. M. C.  
Provincial, St. Anthony Province

would gladly join the ranks of this powerful spiritual army of Jesus Christ.

For this reason I think that the idea of having a national convention of Tertiaries in the Jubilee Year, 1921, the seventh centenary of its foundation, is indeed a happy one. From my whole heart I wish the organization, the organizers and promoters of this First National Tertiary Convention the greatest success. May the next feast day of St. Francis witness a convention of Tertiaries who have come from all the parts of the United States to carry the grand ideas of the great St. Francis into thousands of Catholic homes and to make them like their glorious father, true social reformers and benefactors of human society.

Yours fraternally in our holy father St. Francis,

HUGOLINUS STORFF, O.F.M.,

Min. Provlis.

## PROVINCE OF THE IMMACULATE CONCEPTION.

Syracuse, New York.

Dear Reverend Father:

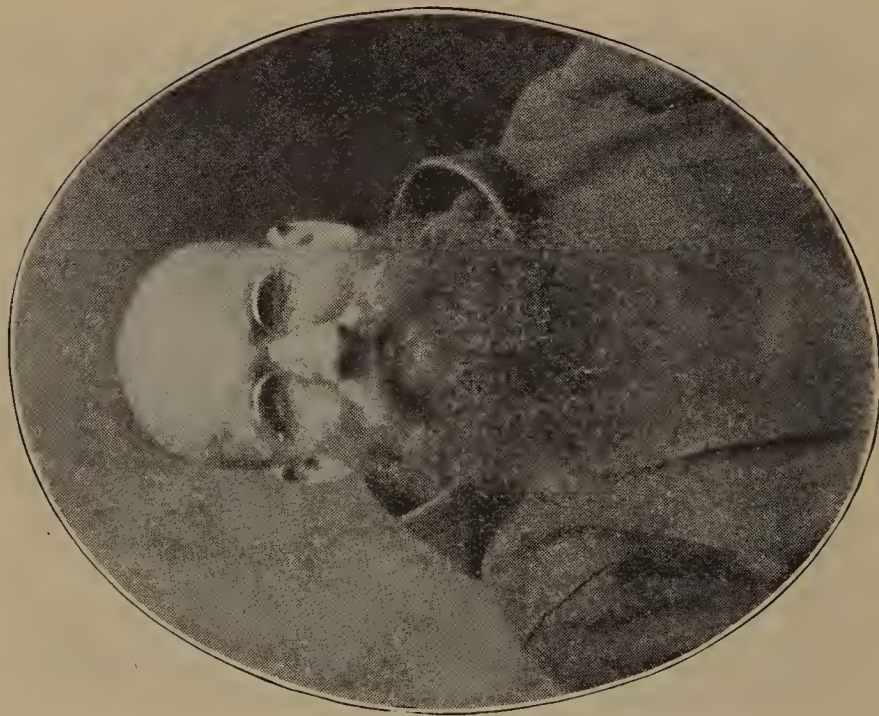
I hereby wish to acknowledge the receipt of the report of the meeting of the officers of the General Directive Board of the national Tertiary congress held at Chicago, November 11, 1919, and to thank you for the same.

I most heartily approve of the national Tertiary congress and assure you that I will lend my every effort in assisting you and the members of the Executive Board in making the congress a success. Nothing, I believe, at this time could tend to the greater glory of our common father St. Francis, or to the promotion of filial charity among his brethren more than just such a congress. I hail the day with joy.

Invoking the blessing of God upon your noble endeavors and reassuring you and the Executive Board of my cordial sympathy in the great movement, I ever remain,

Sincerely in our seraphic founder,

FR. LEO, Prov.



Very Rev. Fr. Benno Aichinger, O. M. Cap.  
Provincial, Province of St. Joseph



Very Rev. Fr. Benedict Mueller, O. M. Cap.  
Ex-Provincial, Province of St. Joseph



## PROVINCE OF ST. ANTHONY.

Detroit, Mich.

*Reverend and Dear Father:*

*In answer to your letter dated Dec. 23, 1920, I wish to inform you that I bless all your efforts in behalf of the First National Tertiary Convention. I am confident that it will do much to bring the example and rule of St. Francis before our American people. I promise to remember all in a special manner who are working for the success of the convention. Accept my sincerest wishes for a happy outcome of the convention.*

*Yours fraternally,*

FR. EUSTACE BARTOSZEWICZ, O. M. C.,

Min.. Prov.

## PROVINCE OF ST. JOSEPH.

Detroit, Mich.

*Dear Father Roger:*

*The First National Tertiary Congress to be held in Chicago in the year 1921, in commemoration of the founding of the Third Order of St. Francis, has my hearty approbation and support.*

*It shall be my earnest endeavor to have all the Tertiary conferences under the care of the Capuchin fathers of the Province of St. Joseph well represented.*

*May the congress serve to make the Third Order of St. Francis better known and induce many more to rally under the standard of the Poverello of Asissi. With best wishes for success, I am,*

*Very sincerely yours,*

FATHER BENEDICT, O. M. Cap.,

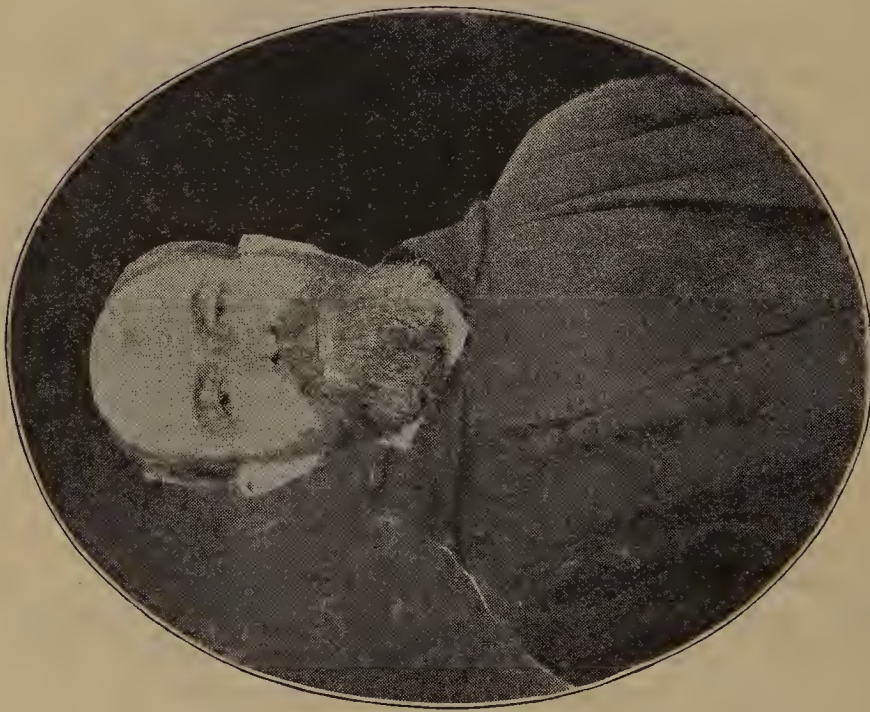
Provincial.

## PROVINCE OF ST. AUGUSTINE.

Cumberland, Md.

*Dear Reverend Father:*

*Yours of the 5th inst. with enclosures, has been duly received. I have read the proposed arrangements for the National Third Order Convention carefully, and I assure you that I am perfectly satisfied with them. I hope the convention will measure*



Very Rev. Henry Kluepfel, O. M. Cap.  
Provincial, St. Augustine Province



Very Rev. Benedict Wich, O. M. Cap.  
Ex-Provincial, St. Augustine Province

*up to your expectations and will be a mighty factor in spreading the spirit of St. Francis. Assuredly, I shall do all I can to promote the convention and I cordially send my blessing to all who will be engaged with this work.*

*Fraternally yours,*  
FR. BENEDICT WICH, O. M. Cap.,  
Min. Prov.

### COMMISSARIAT OF THE HOLY CROSS.

New York, N. Y.

*Reverend Dear Father:*

*The proposed National Third Order Convention to be held at Chicago, Ill., next October, has my cordial approbation and blessing. May God bless your work so that the convention be a great success promoting the good of Mother Church and spreading the spirit of St. Francis among the people.*

*Fraternally yours in St. Francis,*  
FR. BENIGNUS SNOY, O. F. M.

### COMMISSARIAT OF THE IMMACULATE CONCEPTION.

New York, N. Y.

*Dear Reverend Father:*

*Accept my congratulations. The proposed National Third Order Convention appeals to me mightily. May the immaculate Mother of God, the patroness of our country and of our order, and the seraphic St. Francis, our founder, pray at the throne of God and implore its success. I shall provide that a circular be sent to the different houses and branches of the Third Order under our jurisdiction. Blessing all, as you request, who coöperate in this great work, I am,*

*Yours in St. Francis,*  
FR. JAMES MERIGHI, O. F. M.

### COMMISSARIAT OF THE ASSUMPTION, B. V. M.

Pulaski, Wis.

*Reverend and Dear Father:*

*I received your kind letter. Thank you very much. You may be sure I most emphatically approve of a National Third Order Convention for the year of the seventh centenary of the estab-*





Very Rev. Fr. Aloysius Fish, O. M. C.  
National Financial Secretary



Very Reverend Fr. Louis Donahue, T. O. R.  
Provincial, Sacred Heart Province



lishment of the Third Order. I shall do what I can to promote the undertaking. Such a convention will present many opportunities to bring the Third Order before our Catholic people. I bless all who will labor for the cause.

*Yours very fraternally,*

FR. FRANCIS MANEL, O. F. M.

## PROVINCE OF THE SACRED HEART OF JESUS.

Loretto, Pa.

*My Dear Reverend Father:*

*Your kind favor of the 21st inst. has just come to hand, and I am indeed thankful to you for the information you impart regarding the First National Third Order Convention. I am happy to send you my blessing and assure you of my coöperation. Unless some unforeseen difficulty arises in the meantime, I will surely be present at the convention. Praying God to grant you success in your work, I remain,*

*Fraternally yours in St. Francis,*

FR. LOUIS P. DONAHUE, T. O. R.,

*Min. Prov.*



## LETTERS OF APPROVAL FROM THE MOST REVEREND MINISTERS GENERAL.

In keeping with a venerable custom of the Franciscan Order and with the spirit of the apostolic letter on conventions of the Third Order of St. Francis, published September 8, 1912, by Pope Pius X, Rev. Fr. Roger Middendorf, O. F. M., wrote to each of the three Most Rev. Ministers General of the First Order of St. Francis humbly begging their blessing for the convention work about to begin. The splendid letters received in answer to this request are as follows:



Most Reverend Seraphine Cimino, O. F. M.  
Ex-Minister General of the Friars Minor

## SECRETARIA GENERALE DEI FRATI MINORI.

Via Merulana, 124.

ROMA.

*Reverende Pater,*

*Rite accepi tuas litteras dici 4 superioris mensis, quibus certiorum me facis de communiter capto consilio anno 1921, recurrente septimo centenario foundationis Tertii Ordinis S. P. N. F., nationale congressum Tertiariorum Chicagine celebrandi. Non est necesse ut tibi dicam, quantopere istud consilium mihi probeatur, quandoquidem solemnitas ejusmodi congressus aptissimum est medium Tertii Ordinis cognitionem existimationemque apud clerum et populum fidelem adaugendi, rationesque excogitandi atque statuendi quibus efficacius possit latiusque Tertius Ordo propagari. Deum propterea obsecro, ut laboribus vestris preparatoriis amplissime, seraphico patre intercedente, benedicat, ut tempore suo optato exitu coronentur.*

*Plurimam tibi salutem et seraphicam benedictionem ex animo impertiens, permaneo,*

*Tibi addimus in Dno,*

FR. SERAPHINUS CIMINO,

Min. Gen.

(TRANSLATION IN ENGLISH.)

*Reverend Father:*

*I received in due time your letter of the fourth of last month, in which you informed me of the plan you together with others have formed to hold in Chicago, in 1921, the seven-hundredth anniversary of the founding of the Third Order of our holy father Saint Francis, a national convention of Tertiaries. I need not tell you how heartily I approve this plan, since such a solemn gathering is the best means of increasing the knowledge and prestige of the Third Order with the clergy and laity and of devising and determining means for spreading the Third Order more effectively and widely. I pray God, therefore, that at the intercession of our seraphic father, He may bless most bountifully your preliminary labors, that, in due time, they may be crowned with the desired success. From my heart I bestow on you the seraphic blessing, and remain, with kindest regards,*

*Most devotedly yours in the Lord,*

FR. SERAPHINE CIMINO,

Min. Gen.





Most Reverend Dominic Tavani, O. M. C.  
Minister General of the Friars Minor Conventual



## BASILICA OF ST. FRANCIS.

Assisi, Italy.

*Reverend Father:*

*Your request asking me to bless the coming convention of the Third Order in the United States reached me when I was at Assisi and from the Tomb of our holy founder I bless this most praiseworthy undertaking. I prayed to the seraphic father to obtain from our Savior, whose life he imitated so closely as to be universally acclaimed an *Alter Christus*, most abundant and powerful graces so that enlightened counsel and good will guide all the deliberations of said convention. May the spirit of the Poor Man of Assisi, the Poverello as he is affectionately called, inspire every step so that the convention imbued and actuated by the Franciscan spirit of charity become a leaven, such as the Third Order was in its origin, for the regeneration of society. Never was the Franciscan spirit, which is the gentle spirit of the Gospel, more necessary than at the present when the whole world is torn by discord and rent by dissatisfaction of the classes: hence at no time was the charity inculcated in the Gospel more needed than now: may then our glorious Third Order contribute generously its share to the rechristianization of society and unite all in the sweet bonds of Christlike love and Franciscan fraternity. May the great saint of Assisi obtain the graces that will make fruitful of blessed results your noble efforts to promote the membership and activity of the Third Order, which achieved such glory in the past, and may it regain its old splendor and effect its lofty purpose to renew the face of the earth in the spirit of the Gospel.*

*With humble prayers to the Most High and His great Saint Francis, I send from the Tomb of our seraphic founder my blessing upon all who are gathered in convention to foster and promote the Third Order and its work.*

FATHER DOMINIC TAVANI,

Minister Generalis

Ord. Min. Conv.

*N. B.—The original letter is written in English.*



Most Reverend Venantius of Lisle-en-Rigault, O. M. Cap.  
Ex-Minister General of the Friars Minor Capuchin

CURIA GENERALIS F. F. MINORUM CAPUCCINORUM.

Via Boncompagni, 71.

ROMA.

*Dear Father:*

*With all my heart I approve and bless the proposal of your committee to hold in the United States a National Tertiary congress for the purpose of celebrating the seventh centenary of the foundation of the Third Order, and I am pleased to learn that all branches of the great Franciscan family are fraternally united in working for its success.*

*It is my earnest hope and fervent prayer that the congress may produce abundant and permanent fruit and may give a powerful impetus to the Franciscan movement resulting in a marked strengthening and development of the Third Order. With renewed good wishes, I remain,*

*Very sincerely yours in our father St. Francis,*

*F. VENANTIUS OF LISLE-EN-RIGAULT,  
Minister General of the Capuchin Friars Minor.*

*N. B.—Copy of the original letter written in English*



**Most Reverend George W. Mundelein, D. D.**  
Archbishop of Chicago, Ill.



## ARCHBISHOP MUNDELEIN AND THE NATIONAL THIRD ORDER CONVENTION.

In answer to a letter from the secretary of the Directive Board the most Reverend George W. Mundelein, D. D., Archbishop of Chicago, extended to the coming National Third Order Convention a hearty welcome. His Grace's letter reads as follows:

*Reverend Dear Father:*

*I have your letter of the 3rd inst. in which you tell me of the proposed commemoration of the seventh centenary of the founding of the Third Order of St. Francis.*

*Will you kindly say to the representatives of the various Franciscan provinces that I gladly consent to the proposal to hold a national Tertiary congress on that occasion in Chicago as a fitting manner in which to commemorate seven centuries of prayer and good works on the part of the sons and daughters of St. Francis as members of the Third Order?*

*I shall be glad to aid your pious endeavors by my prayers, my good wishes and my blessings, and if I can so arrange it likewise by my presence, if even but for a few moments.*

*I beg to remain,*

*Sincerely yours in Christ,*

GEORGE W. MUNDELEIN,  
*Archbishop of Chicago.*

When at a later date a Franciscan father called on the archbishop to discuss Third Order convention matters, His Grace stated that he is happy to at last have an opportunity of showing his gratitude to the Franciscan fathers for the splendid services they for so many years rendered the clergy and the laity of the archdiocese. He expressed his conviction that the national Third Order convention would do good in many ways and would be a credit to the Franciscan Order. He kindly accepted the patronage of the convention, and so that he could take part in the religious celebrations, changed his plans of going to Rome in September, 1921. For the second, third and fourth day of the convention he at once granted the use of the cathedral, and having been assured that the delegates of the convention would fill the cathe-

dral on Sunday, October 2, willingly conceded its use also for the opening holy mass, although this latter arrangement seriously interfered with the cathedral's regular services.

The religious vestments needed for the days of the convention were furnished from the cathedral sacristy.

The Third Order convention being a convention in which the First Order is especially interested, His Grace expressed the wish that the higher superiors of the order from the various provinces be the officers of the religious services. At the grand mass-meeting in the Auditorium, in spite of urgent duties, His Grace took the time to personally welcome the Tertiaries, and on the feastday of St. Francis he pontificated at the solemn high mass, and at the solemn benediction in the evening. Whenever and wherever he could, as far as justice and impartiality to other religious communities in the archdiocese permitted it, he was active for the success of the convention. The following letter from His Grace sent to convention headquarters speaks for itself:

*My dear Father:*

*On my return to Chicago I found here your letter of the 7th inst., and I am taking the first opportunity I have of answering the same.*

*Everything you express therein meets with my satisfaction. All of the bishops whom you may invite will have the faculties and the authorization to preach on that occasion or at any other pontifical functions that they are asked for. Likewise in order to remove any further doubts on your part, I shall consent to say a few words of welcome to the delegates at your first mass-meeting. As I have said, I can hardly remain during the entire meeting, and shall turn over the chairmanship to the archbishop of Santa Fe.*

*I trust that everything may prove satisfactory and creditable in every way on this great occasion for which you have been preparing so earnestly.*

*With best wishes, I beg to remain,*

*Sincerely yours in Christ,*

GEORGE W. MUNDELEIN,  
Archbishop.

## LETTER OF APPROVAL FROM THE APOSTOLIC DELEGATE.

Father Roger Middendorf, O. F. M., having now practically cleared the way for the first national Third Order convention, turned to the Most Reverend John Bonzano, the Apostolic Delegate at Washington, D. C., to obtain from the highest ecclesiastical authority in the United States a few words of encouragement and blessing as a final touch to the more remote preliminary work of the convention. The letter of His Excellency to Reverend Fr. Roger Middendorf, O. F. M., reads as follows:

### APOSTOLIC DELEGATION.

#### United States of America.

*Reverend Dear Father:*

*I am pleased to learn from your letter of March 24th that the seventh centenary of the founding of the Third Order of St. Francis will be celebrated by a national Tertiary congress to be held in Chicago, on October 2, 3 and 4, 1921. This will, undoubtedly help to make the order better known, and thus aid in extending its influence for doing good.*

*You may be assured that you have my cordial approval for the holding of that congress, and my blessing to the end that it may be successful in every way.*

*With kindest regards, and a special blessing on your own particular work in connection with the congress, I am,*

*Sincerely yours in Christ,*

JOHN BONZANO,

*Archbishop of Melitene,*

*Apostolic Delegate.*

Thus Rev. Fr. Roger Middendorf, O. F. M., in spite of his ill health and many duties acquitted himself of the work outlined at the Cleveland meeting. In a letter to the chairman of the executive board dated December 16, 1920,—having made a number of practical suggestions for the good and welfare of the convention—he wrote as follows: “I would furthermore suggest that I being so far away from the scene of action, resign my office as general corresponding secretary to you. I can and will continue to support you and the cause of the congress. But if you or someone in Chicago would act as corresponding secretary, there would be a connecting link between the provincials and the Convention Executive Board at Chicago. This would bring about an

immediate understanding and you could always act without hesitation." With the beginning of the new year, arrangements to this effect had been made with the approval of the staff members of the General Directive Board.

## **FIRST MEETING OF THE STAFF MEMBERS OF THE GENERAL DIRECTIVE BOARD.**

### **STAFF MEMBERS.**

Rev. Fr. Chrysostom Theobald, O. F. M., President and Chairman.

Rev. Fr. Wendelin Green, O. M. Cap., First Vice-President.

Rev. Fr. Anselm Kennedy, O. F. M., Second Vice-President.

Rev. Fr. Roger Middendorf, O. F. M., Corresponding Secretary.

Rev. Fr. Aloysius Fish, O. M. C., Financial Secretary.

Before any complete detailed arrangements were made for the First National Third Order Convention, two meetings of the staff members of the General Directive Board were held at St. Augustine's monastery, Chicago, Ill., Reverend Fr. Chrysostom Theobald, O. F. M., the chairman of the staff members, presided at these meetings; all members were present. The transactions of the Cleveland meeting were approved by the fathers of the assembly. Letters from the higher Franciscan superiors relative to the convention were read by the secretary, likewise the letter from the archbishop of Chicago and the letter from the Apostolic Delegate at Washington, D. C. It was determined to begin a campaign for funds at an early date. The staff members expressed their belief that "an amount raised by an average contribution of fifty cents by each Tertiary within the period of the next two years, would cover the expenses of the congress, it being understood that expenses incurred by delegates for travel and lodging during the time of the congress be defrayed either by the delegates themselves, or by the fraternities whom they represent."

"To prevent confusion invitations to the convention are to be extended by the Convention Executive Board in the name of the General Directive Board. St. Augustine's monastery is to be the headquarters of convention preparations." At these meetings a tentative program was made for the convention, which formed the basis of the actual program approved by the provincials of the three branches of the First Order. Suggestions were also made regarding chairmen of the convention meetings, speakers, the place of meetings, headquarters and registration, church accommodations, etc. The staff members of the Convention Executive Board appointed by Very Reverend Samuel Macke, O. F. M., Provincial of the Sacred Heart Province, were approved. "The



chairman of the staff members of the Convention Executive Board shall be responsible for the convention preparations; he shall aggregate new members to the General Directive and Convention Executive Boards and shall appoint the chairman for the local committees, if any are needed." Another result of these meetings of the staff members of the General Directive Board, was the formation of two national committees, to wit:

#### COMMITTEE ON PUBLICITY.

President ex-officio.....Rev. Roger Middendorf, O. F. M.  
 For the Pacific Coast.....Rev. Ildephonse Moser, O. F. M.  
 District West of Mississippi.....Rev. Giles Strub, O. F. M.  
 District East of Mississippi.....Rev. John Forest McGee, O. F. M.  
 For the Atlantic Coast.....Rev. Venantius Buessing, O. M. Cap.

Besides these the editors of Franciscan magazines: Seraphic Home Journal, Seraphisher Kinderfreund, Sendbote, St. Anthony Messenger, Franciscan Herald, Seraphic Chronicle, Franciscan Monthly (Pulaski), The Lamp.

#### COMMITTEE ON FINANCES.

President ex-officio.....Rev. Aloys Fish, O. F. M.  
 For the Province of  
 Holy Name.....Rev. Anselm Kennedy, O. F. M.  
 Immaculate Conception, Syracuse.....Rev. Norbert Scheid, O. M. C.  
 St. Augustine, Pittsburgh.....Rev. Fidelis Meier, O. M. Cap.  
 St. Joseph, Detroit.....Rev. Venantius Buessing, O. M. Cap.  
 St. John the Baptist, Cincinnati.....Rev. Richard Wurth, O. F. M.  
 Sacred Heart, St. Louis.....Rev. Francis S. Eckholt, O. F. M.  
 St. Barbara, Santa Barbara.....Rev. Ildephonse Moser, O. F. M.  
 St. Anthony.....Rev. Justin Figas, O. M. C.

### MEETINGS OF THE STAFF MEMBERS OF THE CONVENTION EXECUTIVE BOARD.

#### STAFF MEMBERS.

Rev. Fr. Hilarion Duerk, O. F. M., Chairman.  
 Rev. Fr. Christopher Guithues, O. F. M., First Vice-Chairman.  
 Rev. Fr. Ulric Petri, O. F. M., Second Vice-Chairman.  
 Rev. Fr. Leo Kalmer, O. F. M., Third Vice-Chairman.  
 Rev. Fr. Sebastian Schaff, O. M. Cap., Recording Secretary.  
 Mr. Anthony Matre, K. S. G., Treasurer.

Three "Preliminary Discussions" of the staff members of the Convention Executive Board were held at Chicago to consider the needs and problems of the First National Third Order Convention, to find ways and means of assuring authoritative and unhesitating action, and to lay down a plan of procedure which aims at overcoming difficulties and realizing possibilities. The result of these discussions was a clear and definite line of action approved

by the staff members of the General Directive Board and by the Very Reverend Provincials of the country.

The staff members of the Convention Executive Board also agreed upon the following items:

1—It shall be the first and foremost duty of the executive board to labor with might and main that the coming Third Order convention be a real national convention with voice and representation from every section of the country, and from every province and commissariat of the First Order.

2—Moreover, the Convention Executive Board shall, as far as it can, provide that the National Third Order Convention be at the same time a dignified and worthy celebration of the seventh centenary of the establishment of the Third Order.

3—Results that may accrue from the convention and that will be beneficial to the Reverend Third Order Directors or to Tertiaries themselves shall be striven after, with due consideration, however, for the authority of the Very Reverend Provincials.

4—In convention preparations and at the convention itself the decrees of Pope Pius X laid down in the apostolic letter of September 8, 1912, shall be observed conscientiously. Recent national Third Order convention reports of other countries are to be consulted.

5—To meet a great part of the local expenses for the convention the Third Order fraternities of Chicago, Joliet and Milwaukee, will contribute a per capita tax, the minimum being fifty cents for each member, whether active or dormant member.

6—If satisfactory to the General Directive Board, the Convention Executive Board will attend to all matters of the coming First National Third Order Convention, excepting national finances. This exception was made to prevent confusion of local and national financial income. The members of the General Directive Board agreed upon this issue.





## FIRST OFFICIAL CIRCULAR.

### HEADQUARTERS OF THE

General Directive and Convention Executive Boards of the First  
National Tertiary Convention in the United States,  
5045 Laflin Street, Chicago,

### AN APPEAL.

NOTE:—This circular and its supplement have the expressed and cordial approbation of all Very Reverend Provincials of the Friars Minor, Friars Minor Conventual, and Friars Minor Capuchin in the United States.

(Signed)

THE CONVENTION EXECUTIVE BOARD.

**M**OVED by the sincerest sentiments of gratitude, the General Directive and Convention Executive Boards desire first of all to heartily thank the many Reverend Tertiary Directors, and clerical friends of the Third Order, regular and secular, also all Tertiary fraternities, and all laymen, who from the very outset have showed great interest in the national Tertiary convention movement in the United States and who not only hailed the coming national convention with joy, as soon as it was determined upon by the higher Franciscan superiors, but at once expressed their willingness to coöperate for its success. This general good will cannot be prized too highly; it indicates that spirit of sacrificing love and true Christianity which is the mark of every real follower of the seraphic saint. But let us not labor under any delusions. From the very beginning, let us unite, not only in word, but also in action. Nothing is more demoralizing to an individual, nothing more detrimental to a society or a cause than to do things by resolutions only.

"Behold the world," exclaims an enlightened Tertiary, Cardinal Rottelli of blessed memory, "behold the world, how it sets to work to achieve its ends. Union is the cry of our day. All unite when there is a question of a ball or some other amusement; all unite for the moral ruin of society; there are unions of literature; unions for mutual relief; unions to acquire power and influence. Every newspaper is the organ of some club, the mouthpiece of

some social or political party. The world is convinced of the fact that 'I,' when standing alone, is a cipher. It is 'We' that has significance, where all represent one, and work as one."—"Whatever signal success the enemies of the Church have achieved against us in the past," says one of our well-known American writers in a book published but lately, "has been due to organization. Individual efforts, no matter how determined, can accomplish little, except in so far as they stimulate men to unite for a common purpose. We have in the past been too much disinclined to public activity in the cause of Christ, but we must hereafter do violence to ourselves and bravely overcome our inherent inclination to reticence and ease. . . . We must conquer ourselves for the love of Christ and He will help us in turn, by His bountiful grace, to win the world for Him." Such passages are just now particularly deserving of our attention. In unity there is strength; and sacrifices spell success.

We must have unity of endeavor from the very outset if we desire to make any appreciable progress in preparing for the coming First National Tertiary Convention in the United States, which is to make the seventh-hundredth anniversary of the founding of the Third Order memorable for us. Not only a few, all must work. We dare say, there is not one of us who does not sincerely wish to have the Third Order prosper more and more and who does not desire to see that our First National Tertiary Convention be a stupendous success. But mere wishes are only idle dreams. No matter how much you wish to see progress in matters of the Third Order and in preparations for the convention, unless you translate your wishes into action and begin to work, the prosperity of the Third Order will not increase. Your assistance and your work is not only welcome but necessary. Let us suppose that a large and heavy beam were to be carried from one place to another. One man might not be able to move it, nor might two or three be able to do so, but if all take hold, it is carried to its destination with ease. In a similar manner we must set to work. We must unite to labor with mutual interest and combined strength. The more workers there are, the lighter the burden will be for each individual. All must put their shoulder to the wheel, and thus, what is impossible for few, is made easy for many.

#### WHAT WORK IS EVERY ONE TO DO?

- 1—Interest as many as you can in the coming First National Tertiary Convention.



- 2—Keep them interested.
- 3—Clear away the unreasonable prejudice against the Third Order that is found in some places, and that consequently will kill all interest and work for the convention in those localities.
- 4—Do away with the unfounded objections and exaggerated difficulties that you may meet with regarding the Third Order and the convention.

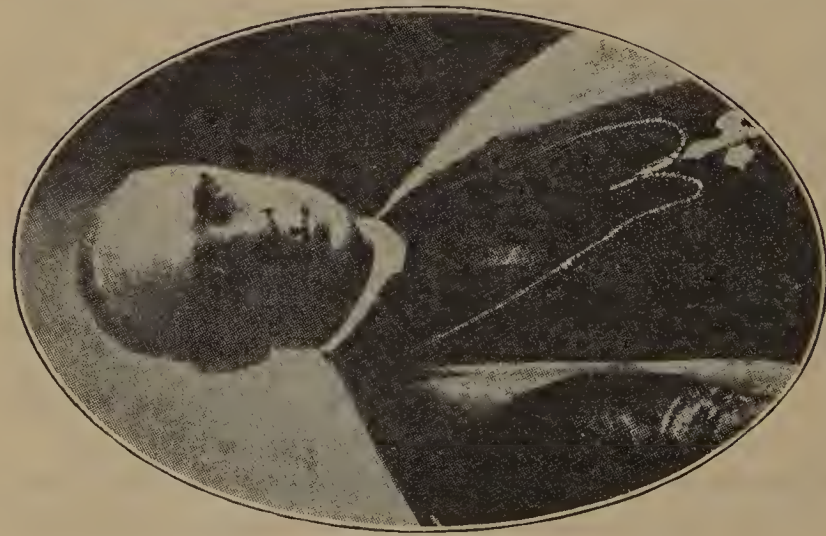
Note:—A fraternity of the Third Order, when organized on a practical basis, causes the reverend Tertiary director no more work than does a branch of any other active Catholic society—and a national Tertiary convention, after a correct and practical manner of procedure has once been framed, will cause perhaps less trouble than any other kind of convention.

- 5—Cheerfully and promptly do such special work for the Tertiary convention that you may be asked to do.
- 6—If you are a reverend Tertiary director, devise ways and means of fully paying your share towards defraying the expenses of the convention and of your delegates.
- 7—In due time carefully select your delegates and instruct them on the nature and purpose of the national convention.

Note:—Send as many delegates as possible, preferably men, with all your Tertiary regalia: banners, badges, etc.

At a time like this “apathy means defeat, and indifference is criminal.” Impress this deeply on your mind, no matter who you are, you can do some work, and work is what is needed now. Not mere applause, nor enthusiasm, nor debate, nor criticism, nor even praise—but work! Your work, your coöperation we must have; this secured, success is certain. Let each one work diligently, and do his share of labor faithfully. Then the work of individuals, proceeding along definite lines, when taken in the aggregate, will amount to deeds that will make our First National Tertiary Convention a gathering productive of inestimable good for immortal souls.

Do not think, “I know nothing about the Third Order and I have very little time. There are plenty of others who can do this work for the Third Order and for the national convention; they are more fitted for such work than I am; I will leave my share to them.” The danger of thinking thus is great, as an old saying puts it: “What is everybody’s business, is nobody’s business.” In truth, it happens but too frequently, that whenever there are many persons about to do a thing, everyone leaves it to his neighbor; and thus what is to be done, even if it is very little, remains



His Eminence Card. Merry del Val  
Protector, Friars Minor Conventual



His Eminence Card. Giorgi  
Protector, Friars Minor



His Eminence Card. Pinatelli  
Protector, Friars Minor Capuchin

undone. This is a pitfall that we must avoid by all means. At present, all is growing more and more prosperous. But now supposing, in the course of time, one after the other, discouraged by difficulties and obstacles would think, "I will leave my little share of work to others; it will not matter much; others have not such obstacles to contend with, they can easily do what is so difficult for me,"—what do you think, would be the result of such thoughts and omissions? We would be as far at the time of the First National Tertiary Convention as we are now, and nothing would be accomplished.

This precisely seems to be the greatest fault in our Third Order affairs. We so quickly grow disheartened and indifferent, if success does not immediately crown our efforts. Now, this is a radical fault, and the cause of much Tertiary inactivity. This fault must first of all be clearly seen into, and then diligently avoided. Remember that in most instances systematic Tertiary work and coöperation are at their very beginning, and as the proverb has it, "Every beginning is difficult." At first, in working for the good and welfare of the Third Order, a certain amount of constant and persevering effort is absolutely necessary and many little obstacles must be overcome. Even pluck and good humor are needed. But everything that is worth having must be worked for. "There are no gains without pains."

Should you desire a special model in your work, look about you and observe others in their daily occupations. You see men in every walk of life from the mansions of the rich to the poorest hut, proposing to themselves some object, in which they fancy a degree of comfort and happiness will be found. They are working for temporal gain while we are striving for an incorruptible crown. And see with what eagerness they pursue the object of their desires. Take notice with what pain and toil, and yet with what cheerful activity and unremitting ardor, they are carried on in their pursuit. The ambitious man, whose aim is the attainment of earthly honors and dignities; the vainglorious, whose heart pants after the esteem and applause of his fellow men; the covetous, who yearns for accumulated wealth; these meet every difficulty and expose themselves to every danger, encounter every obstacle, risk even life itself, to obtain the end of their wishes. Observe the many humiliations they undergo; the many restless nights and uncomfortable days they pass, ere they reach the summit which they wish to gain? Still, in spite of disappointment, they push forward, they struggle onward and seem to gain new vigor from the very opposition they meet.





Most Rev. Arnold Rigo, T. O. R.  
Minister General, Third Order Regular



His Eminence Card. Vanutelli  
Protector, Third Order Regular



Or, dear brethren, if we had but the tenth part of the activity and inflexible perseverance, of the patience and spirit of sacrifice that the lovers of this world have in their prosecution of iniquity, or at best of vanity, the interests of our First National Third Order Convention would be secured! Then the comparatively short time that remains before the national Tertiary convention, would be a time of joyful, enthusiastic activity. Then the close of the First National Tertiary Convention would see a large number of resolute reverend directors and Tertiary delegates united in one grand brotherhood, with a clear and definite program, ready to act with renewed zeal and fervor. This is, indeed a consummation devoutly to be wished! Will it be realized? The realization of this and every other Tertiary undertaking depends upon your coöperation. Resolve then to do your best. "Who does the best his circumstance allows, does well, acts nobly, angels could do no more." We must not forget, however, that above all things God's benediction is necessary. His help and heavenly blessing we must humbly implore at the very beginning by frequent and devout prayer. If God does not build the house, the workman labor in vain. First of all therefore, pray fervently and with confidence. After having prayed, consider what you can do, and then trusting in God go and do it. May it not be said of us, that the children of this world are wiser in their generation than the children of light.

Sincerely yours in Christ,  
THE GENERAL DIRECTIVE AND  
CONVENTION EXECUTIVE BOARDS.

P. S.—The enclosed letter of Bishop Olaiz y Zabalza is deserving of our special attention and interest, since the bishop was closely connected with what (of about thirty national Tertiary conventions that convened in other countries) seems to be the best planned, greatest and most fruitful national Tertiary convention that was ever held, the Third Order convention of Madrid, Spain,—May, 1914.

#### VICARIATE APOSTOLIC OF GUAM.

Marianne Islands.

To the National Directive Board of the First National Congress of Franciscan Tertiaries in the United States.

Dear Reverend Fathers:—

Being bishop of the isle of Guam and under the protection of the stars and stripes, I am naturally greatly interested in every



**Right Rev. Joachim y Zabalza, O. M. Cap., D. D.**  
Vicar Apostolic of Guam, Marianne Islands

important step that is made to further the cause of the Church in your glorious country. It is, therefore, a source of great pleasure for me to learn that the Franciscan Tertiaries of the United States will have their first national congress in 1921. No one can doubt that this is a very appropriate way to celebrate the seventh centenary of the founding of this most illustrious Order.

The Third Order of St. Francis is, at the present time, universally acknowledged to be the greatest and most powerful spiritual lay organization in the world. Pope Leo XIII. himself a fervent Tertiary of St. Francis, looked especially to the Third Order of St. Francis as the lay society in the world to bring about his social reform and to renew the face of the earth. In three encyclical letters he points to the Franciscan Third Order as the best remedy for social ills. Herein, Leo XIII. merely expanded on the views of his saintly predecessor, Pope Pius IX, who was likewise a Tertiary of St. Francis. Pope Pius X, Leo's successor, also an enthusiastic Tertiary of St. Francis, relied upon the spreading of the Franciscan Third Order to help him exceedingly to restore all things in Christ. And our present Sovereign Pontiff Benedict XV shares the same views regarding the Third Order's superabundant spiritual power and influence. All popes since the time of St. Francis had similar opinions regarding the Franciscan Third Order. In fact more than forty popes have expressly praised and recommended the Third Order of St. Francis when an occasion presented itself to do so, and defended it most emphatically whenever it was necessary.

Therefore among intelligent Catholics the Third Order of St. Francis needs no defense and no apology. The large and brilliant galaxy of saints and blessed that it produced in the course of seven centuries, the still larger number of its uncanonized members who died in the odor of sanctity, the millions and millions of fervent souls that it led on to a higher spiritual life, the countless number of lukewarm souls that it transformed to zealous servants of Christ—all this forms a recommendation for the Franciscan Third Order so singular and so sublime that it cannot be enhanced.

Today the Third Order of St. Francis has through the generosity of the last popes even more spiritual healing and saving power than in previous times. Its indulgences, privileges and advantages have also been multiplied. More than even before it stands in firm contrast to the iniquitous ways of the world and to all the world holds dear. Hence let us hope that more than ever



before the Franciscan Third Order will in our own trouble-torn times fulfil its heavenly mission of leading men to brotherly love, to holiness and to God.

But the Third Order of St. Francis cannot be expected to fulfil its sacred mission everywhere, unless bishops, priests and people unite to make it more generally known and to propagate it among the faithful. How many in the United States are still ignorant of the Franciscan Third Order! How many wrong and even ridiculous opinions regarding this foremost and greatest Catholic lay institution abound! How many prejudices are abroad! Sooner or later united and gigantic efforts must be made to clear up matters. Then there is the spirit of the Tertiary rule which is the very soul of the Third Order. It must be shown in its true light and applied to the daily life of practical Catholics. Its influence must be manifested in regard to society at large, the parish, the family, and the individual, whether he be laborer or capitalist. Finally there is need of national Tertiary organization and national Tertiary enterprises. What a fruitful field for the coming Tertiary congress! The more you make careful preparations, and the more mutual understanding, unity, and harmony you attain on matters of moment before the convention, the greater and more abundant will be the fruits that the convention itself brings forth. In a cause so grand and noble, even the mere semblance of selfishness, personal ambition, and narrow-mindedness must be banished—it is the bane that has ruined many conventions.

Permit me to close this letter with the fervent wish and the prayer that at the Tertiary congress in 1921, practical measures be adopted to fulfil the desires of the sovereign pontiff, that a definite program of activity be laid out for the following years till the next Tertiary congress, and that the congress of 1921 be followed regularly, a fixed circle of years being completed, by other Tertiary congresses, no less fruitful and even more impressive than the Tertiary congress of 1921.

Very fraternally yours,

JOACHIM OLAIZ Y ZABALZA,

Bishop-Vic. Ap. of Guam (M. I.).

#### SUPPLEMENT

#### HEADQUARTERS OF THE CONVENTION BOARDS

5045 Laflin Street, Chicago, Ill.

Dear Reverend Father:

Will you please answer the following list of questions as completely and promptly as possible, sending supplementary answers



later, when you are in a position to give more detailed information? Kindly try also to interest your clerical friends in giving helpful answers. In this way you will help us perform a great part of the preliminary work for the First National Tertiary Convention, and each one may be sure we shall be very thankful for all the information and helpful hints we receive. So far our stock of information, though gratifying, is very small.

I.—All information kindly sent us in answer to these, or other questions we may have to put, will be used for no other purpose than to further the ends of the national Tertiary convention.

II.—In answering questions it will suffice to indicate the questions you are answering by placing the number of the question before its answer. Please be sure to do this.

III.—To promote facility in filing the answers you send us, if convenient, please use standard size type-writer paper.

IV.—Answers sent type-written, or written with pen and ink, or with pencil (indelible preferred) are equally welcome.

V.—Please sign your full name and address on the paper you used in giving answers. Kindly do this also when sending supplementary answers.

Very sincerely yours,

THE CONVENTION BOARDS.

### LIST OF QUESTIONS.

#### INVITATIONS.

Will you please give us the names and addresses:

1—Of all secular priests whom you know to be members of the Third Order?

2—Of all secular priests who are not Tertiaries but of whom you

3—Also of all non-Franciscan regulars (orders of men) of whom you think that they would be interested in the National Tertiary Convention?

you think that they would be interested in the National Tertiary Convention?

Note:—In answering questions 1, 2, 3, please do not overlook monsignors, and other prelates.

4—Will you kindly try to interest all the priests and prelates you have mentioned in answer to questions 1, 2, 3, (and whom in supplementary answers you will please mention) in the coming National Tertiary Convention?

5—A personal invitation will be sent to all prelates and priests whose names and addresses you send us;—but you can do more than we in this matter. Will you, therefore, take it

upon yourself to politely urge them to come to the Convention, and to attend especially the priests' and directors' conference which will take place on one of the days of the Tertiary convention?

Note:—The priests' and directors' conference will be a separate meeting for the reverend clergy only. Papers read at this meeting will likewise pertain only to the reverend clergy.

6—Will you please give us the names and addresses especially of men and young men, also women, who are either Tertiaries, or friends and benefactors of the Franciscan fathers, and of whom you think they would appreciate and accept a personal invitation to the convention?

7—Will you please also ask them to attend the National Tertiary Convention?

8—Can you, at this early date give the names and addresses of the delegates you will send?

9—If you cannot send the names of your delegates now, will you please do this as soon as possible?

Note:—It is selfevident that besides the Very Reverend Provincials and the Very Reverend Commissaries who all are members of the General Directive Board, every Tertiary director, regular and secular, and all Franciscan fathers of the three branches of our First Order will be invited to come to the National Tertiary Convention if possible, and to honor it by their presence. A Tertiary convention is by its very nature, since the Third Order is entrusted to the First Order, a convention of the First Order also. The coming convention deserves special interest and support since, besides being the First National Tertiary Convention, it commemorates the seventh centenary of the establishment of the Third Order.

#### SPEECHES AND PAPERS FOR THE CONVENTION.

10—What subjects would you suggest for speeches at the National Tertiary Convention?

11—What subjects would you suggest for papers at the National Tertiary Convention?

12—Whom would you suggest for speeches and papers? Please give names and addresses of prelates, priests, laymen—men and women.

13—What subjects for papers would you suggest for the priests' and directors' conference?

14—Which priests would you suggest to read papers at this conference?

Note:—Please give names and addresses of prelates and priests, regular and secular.

Note:—When giving names and addresses of persons in answer to questions 12 and 14 please indicate if you think said persons can come to attend the National Tertiary Convention—but please do not hesitate to mention also such persons of whom you are convinced that they cannot attend the convention. “Papers for Reference” will be written for the National Tertiary Convention. These papers will not be read at the convention, but will be published in the official report.

#### SECTIONS.

- 15—Would you like to have some time of the National Tertiary Convention set aside for sectional meetings according to languages, e. g., English, German, Polish, etc.
- 16—Do you favor a separate meeting for men, another for women?
- 17—If you favor sectional meetings as mentioned in questions 15 and 16, what would you suggest to make such sectional meetings a success?

#### NATIONAL TERTIARY CENSUS.

- 18—If you are a Tertiary director, will you please inform us whether the National Tertiary Census returns, as published in St. Anthony Messenger, March, 1920, are correct in relation to your fraternity of the Third Order?
- 19—If not, will you please give us correct information?
- 20—Do you know of any fraternity of the Third Order that is not mentioned in the census report?
- 21—If so, will you please send us the name and address of the director, or kindly ask him to send his name and address (also data, if you wish)?
- 22—Do you know of any new fraternities of the Third Order lately established?
- 23—If so, will you please give us the name and address of the director?

Note:—Please help us make the report of the Tertiary census as correct and complete as possible, since the final result of the census will be published in the official report of the National Tertiary Convention.

#### PROPAGANDA.

- 24—Do you think this an opportune time to make a “drive” to increase the membership of the Third Order, trying to induce



*Photograph by A. Heinemann, Chicago*

**St. Augustin's Franciscan Church and Monastery**  
5045 S. Laflin Street, Chicago



especially frequent communicants, and other practical Catholics to join the Third Order?

- 25—If so, will you kindly inform us, if you are a Tertiary director, what method or methods you intend to use to increase said membership?

#### ORGANIZATION.

- 26—What method of national organization of the Third Order do you favor?

- 27—What suggestions have you regarding a national staff of Tertiary officers?

- 28—Would you like to see a national Tertiary bureau of information established after the convention?

- 29—If so, what city would you suggest for this bureau?

Note:—It would probably be a great drawback if the bureau would have to move from city to city; a change of members of the bureau from time to time, would do no harm.

- 30—How would you finance the proposed bureau of information? The expenses would not be large.

- 31—Can you suggest any agreeable, simple, and practical method of uniting the secular clergy (throughout the country) who are members of the Third Order?

Note:—Such a union, which might be brought about by the National Tertiary Convention, if satisfactory to the higher Franciscan superiors, would be a union for Tertiary secular priests only.

- 32—If you are a Tertiary director, would you please inform us what method of organization you have in your Tertiary fraternity?

- 33—How many Tertiary officers have you?

- 34—What are the duties of your Tertiary officers?

- 35—What Tertiary records, if we may ask, have you?

#### OTHER MATTERS.

- 36—If you have a Tertiary library, would you please give us a short account of how it is operated?

- 37—Would you please mention Tertiary and Franciscan books in English which are generally not known, or which you think deserve to be better known, stating title of book, author, number of pages, publisher, year, price, and main items of each book's index?

- 38—Do you know of any Franciscan songs in English for monthly Tertiary meetings and Tertiary festivals?

Note:—Please mention titles of songs, and two first lines of the first stanza of each song.

- 39—If requested to do so, would you please send us a copy of said songs, i. e., text and melody?

Note:—A collection of such songs for the National Tertiary Convention is already well under way.

- 40—Have you any remarks, suggestions, requests to make regarding the preliminary work for the National Tertiary Convention or regarding the convention itself?

Note:—If so, please give them fully and freely. But please do not expect personal letters in answer to your doubts and questions. When able to give definite information, we will publish it for all, either in our highly esteemed and excellent Tertiary magazines, or in special circulars called, "Convention Notes and News Items." Only a very few of these circulars will be necessary. Please ask many questions, the more, the better.

Note:—We are sending you, herewith, two copies of the First Circular and its Supplement. Please keep one copy for yourself, and, with the permission of your superior, place the other on the community reading table. We are confident that all will be interested in this matter. If any copy gets lost, write for another.

THANK YOU.



**THE TWO CONVENTION BOARDS.****THE GENERAL DIRECTIVE BOARD****OF THE****FIRST NATIONAL TERTIARY CONVENTION.**

- The Very Reverend Fr. Martin Strub, O. F. M., St. Louis, Mo.,  
Minister Provincial of the Sacred Heart Province.
- The Very Reverend Fr. Edmund Klein, O. F. M., Cincinnati, Ohio,  
Minister Provincial of St. John the Baptist Province.
- The Very Reverend Fr. Matthias Faust, O. F. M., New York, N. Y.,  
Minister Provincial of the Holy Name Province.
- The Very Reverend Fr. Hugoline Storff, O. F. M., San Francisco, Cal.,  
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- The Very Reverend Fr. Benignus Snoy, O. F. M., New York, N. Y.,  
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- The Very Reverend Fr. Benno Aichinger, O. M. Cap., Detroit, Mich.,  
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Minister Provincial of the Province of the Sacred Heart of Jesus.
- The Very Reverend Fr. Chrysostom Theobald, O. F. M., Cincinnati, Ohio,  
Chairman of the Staff Members, General Directive Board.
- The Reverend Fr. Wendelin Green, O. M. Cap., New Philadelphia, Ohio,  
Vice-Chairman, Staff Members, General Directive Board.
- The Reverend Fr. Aloysius Fish, O. M. C., Carey, Ohio.  
Financial Secretary, Staff Members, General Directive Board.
- The Reverend Fr. Anselm Kennedy, O. F. M., New York, N. Y.  
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- The Reverend Fr. Roger Middendorf, O. F. M., Cleveland, Ohio,  
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Consultor, General Directive Board.
- The Reverend Fr. Ambrose Sirca, O. F. M., Steelton, Pa.,  
Consultor, General Directive Board.
- The Reverend Fr. Cyril Piontek, O. F. M., Pulaski, Wis.,  
Consultor, General Directive Board.
- The Reverend Fr. Fidelis Reynolds, O. F. M., Washington, D. C.,  
Consultor, General Directive Board.

The Reverend Fr. Lawrence Cyman, O. M. C., Chicopee, Mass.,  
 Consultor, General Directive Board.  
 The Reverend Fr. Ludger Werth, O. M. Cap., New York, N. Y.,  
 Consultor, General Directive Board.

## THE EXECUTIVE BOARD OF THE FIRST NATIONAL TERTIARY CONVENTION.

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 Archbishop of Chicago.  
 Patron and Protector of the Convention.

THE RIGHT REVEREND ALEXANDER J. McGAVICK, D. D.,  
 Bishop of Marcopolis.

The Right Reverend Msgr. Edward F. Hoban, Chicago.  
 The Right Reverend Msgr. Michael J. FitzSimmons, V. G., Chicago.  
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 The Reverend Fr. Giles Kaczmarek, O. M. C.  
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 The Reverend Fr. Methodius Szymanski, O. M. C.  
 The Reverend Fr. Sebastian Synak, O. M. C.

The Reverend Fr. Sebastian Schaff, O. M. Cap.  
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 The Reverend Fr. Ignatius Weisbruch, O. M. Cap.  
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 Mr. Michael Zimmer.





### FINANCIAL CIRCULAR.

#### CHURCH OF OUR LADY OF CONSOLATION

Office of the Financial Secretary, Friars Minor Conventual,  
Carey, Ohio.

May 1, 1921.

Very Reverend and Reverend Fathers:

To you and through you to the devout Tertiaries under your charge, I make appeal. As Financial Secretary and Treasurer of the coming National Convention of Tertiaries at Chicago, Oct. 2-5, it is incumbent upon me to assure the necessary financial means for making the convention a success. The General Directive Board has chosen Chicago because it is a great city, besides being centrally located, and we want to make the Third Order shine out before the country, placing our light on a lampstand and not under a bushel.

We desire to make this convention a monumental thing, and as in all things in this world, so also in this—for our purposes money is needed.

Let me briefly review the purposes for which sums will be required. We will have with us the Apostolic Delegate, and are hopeful of also being honored by the presence of a cardinal and of a number of archbishops and bishops. We will have to engage headquarters centrally located and a large auditorium with perhaps a smaller hall. We will have to provide for the usual accompaniments and contingencies that go with a large convention which must excite interest and arouse enthusiasm. Our printing bill will be large. Reports of proceedings and papers read, programs and preliminary printing already done and to be done, postage, stationery and such like will be the greatest item of expense—and a very large one. But it pays to invest in paper and printer's ink, for the convention must be made a success—nothing less will suit either you or us.

Our budget estimate, carefully analyzed and put together by the General Directive Board, reaches close upon \$10,000.00. We are not trying to make an unnecessary splurge, but we are anxious to have the thing done right, in accordance with rationally modern and progressive ideas. The Third Order has too long been a back number and now should at length have the spot-light played upon it. And this I ask you to help us do.

Towards this budget amount, there is already quite a bit in hand. The local fraternities of the Chicago District, including Milwaukee, are guaranteeing \$3500.00, leaving the balance to be raised at large. I have at present in the treasury a few dollars over \$2500.00, leaving thus approximately \$4000.00 that I am endeavoring to raise through this appeal.

It has been frequently said that if every Tertiary in the country would give on the average a half dollar to the fund for making the convention a success, there would be enough and to spare. At any rate, I am urging that, by some method or other, by individually assessing the members, by voluntary collections or offerings, by voting an allotment out of the local treasury, moneys be gathered and sent in to me. We have on file the locations of 300 fraternities and if each one of these held itself accountable for an average of \$30.00 the total budget would be well covered. Quite a few have already gathered and sent in to me their quotas, or even more, and to these this appeal is not directed, but rather an expression of thankfulness is hereby extended.

There are many isolated Tertiaries, living away from fraternity centers, who, if they could be reached, would no doubt gladly contribute their mite towards the success of the convention, which is in effect an attempt at revivifying the Third Order in the United States.

I trust, and in fact I am confident, that the money needed will all flow in and that the directors of fraternities everywhere will heartily boost for the success of the convention financially, so effectively as to put the Third Order in its proper place in this country and hold it there ever after.

Most cordially yours, in our Blessed Father Francis.

REV. ALOYS M. FISH, O. M. C.,  
Financial Secretary.



### PROVINCIAL CIRCULARS.

**T**HE majority of Very Reverend Provincials and Commissaries of the three branches of the First Order mailed a special circular letter to the members of their respective provinces on the seventh centenary and first national convention of the Third Order. Very Reverend Fr. Francis Manel, O. F. M., the superior of the Commissariat of the Assumption of the Blessed Virgin Mary, Pulaski, Wis., had a Polish pamphlet of thirty pages treating of the Third Order and the convention printed and mailed to all Polish speaking pastors in the United States. (March, 1921.) The pamphlet, entitled, "The Jubilee of the Seven-hundredth Anniversary of the Third Order of St. Francis," contains a brief sketch of the history of the Third Order, the Tertiary rule and eighteen letters relative to the convention from members of our American hierarchy and the higher superiors of the First Order. The circular letter of the Friars Minor Conventual, Province of the Immaculate Conception, Syracuse, N. Y., ordained that a retreat of three days be conducted in every parish under their charge. In these retreats the Third Order was explained to the faithful, fraternities were re-invigorated and at the close of the retreat postulants were admitted into the Third Order. The missionaries of the province were appointed to conduct these Third Order retreats. We here submit the Tertiary circular letter mailed, January 12, 1921, to all fathers of the Province of St. John the Baptist, Cincinnati, Ohio. It contains the sentiments expressed in the Tertiary circular letters of the other provincials written at this time.

### CIRCULAR ON THE THIRD ORDER.

**B**ELOVED FATHERS: To resemble Jesus Christ in his life work was the one ambition of St. Francis of Assisi. How well he succeeded in becoming a copy of Jesus in his life our Lord Himself attested when on Mt. Alverno He imprinted His own sacred wounds on His seraphic follower, stamping him officially, as it were, as an authentic replica of Himself. That our holy founder, St. Francis, resembled Jesus Christ in his work and influence. the present year will bear glorious testimony.

We are to commemorate the seventh centenary of the establishment of the Third Order of St. Francis, the Order of Penance, as he styled it. Together with the First and Second Orders of St. Francis it forms a perpetual and world-wide monument to the seraphic saint's glowing love of Christ and his burning zeal for the salvation of souls.

Like the Church of Christ the Order of Penance started as a tiny mustard seed, but soon sprouted out and grew into a large tree,



offering the fruits of salvation to all nations and climes. In the face of the violent opposition of human passions like the Church of Christ it has stood the test of the inspired word of Gamaliel: "If this work be of men, it will come to naught: but if it be of God, you cannot overthrow it." (Act V. 38, 39.) Today, seven hundred years after its beginning, the Order of Penance is as vigorous and fervent as it was in the thirteenth century when Pope Gregory IX called the Tertiaries "the soldiers of Christ and the new Machabees."

Since the words were spoken by the pope who approved the Order of Penance, 38 supreme pontiffs lauded it and recommended it to the faithful as a powerful means of salvation. Seven popes have been members of it, among them the three last popes, all of them enthusiastic adherents and abettors of the order. About 90 members of the Order of Penance, of all ranks and classes of society, have been canonized or beatified by the Church and over 100 additional candidates for canonization or beatification have been recognized by the ecclesiastical authorities. These illustrious examples of holiness give an indication of the amount of good the order has done among its members and, through them, in the Church and society at large. More than 3,000,000 men and women of all professions and walks of life belong to the order today; all of them filled with the spirit of St. Francis and guided by his maxims of imitation of Jesus Christ. It is therefore with a degree of holy pride and well-grounded enthusiasm we are preparing duly to celebrate the seventh centenary of the Third Order next October. Locally the celebration will take whatever form and color the individual confraternities will choose to give it. Nationally the event will be commemorated by The First National Convention of Tertiaries in Chicago, Illinois, beginning the morning of Oct. 2, and ending the evening of Oct. 4.

To render this congress worthy of its object and productive of the good it is intended to bring, all directors, officers and members of the order in the United States will have to contribute their share of whole-hearted coöperation. It is our opportunity to show our appreciation of, and gratitude for, being children of St. Francis. Every branch of the order will aim to be represented at the convention not only by its official delegates, but also by as many voluntary participants as can be induced to attend. Satisfactory arrangements are under way for the proper reception, lodging and entertainment of the members of the congress in Chicago, at reasonable and acceptable rates. The sacred festivities and public meetings during the convention will be of a nature to edify and inspire all present. According to their respective means each confraternity is asked to share in defraying the expenses of the convention.

The only way to celebrate this centenary properly is for all of us to imbue ourselves more and more with the spirit of St. Francis and to do all in our power to bring others under its benign and wholesome sway.

Now, if ever, is the opportune time to increase the membership in the order. Now, if ever, God will be lavish in dispensing the vocation to the order. If ever there has been a country which offered a promising field for the Third Order, it is ours. If ever there has been a period in history so much like to that of St. Francis, it is ours. Now as then the world stands in need of fundamental reconstruction. If ever people have been eager to know the order and love and embrace it, ours are. We must, therefore, throw wide open the doors of it and warmly welcome all who are attracted by the magnetism of the seraph of Assisi.

Very many candidates have been received in the order during the past year; more are ready to enter provided we invite them in by acquainting them with the large advantages and the corresponding slight obligations of the order.

The best agent in conserving the fervor of a confraternity and in increasing its membership is the monthly meeting well attended and properly conducted. In some of our churches this meeting takes the place of the ordinary Sunday afternoon service and is open to all. The prayers of the Third Order will harm no one, neither will the short discourse, although it be directed primarily to the Tertiaries. Congregational singing of Franciscan and other hymns will render the meeting attractive. Conducted in this manner the Third Order conference will gain in importance in the eyes of the members as well as of others. It will not be a mere appendage to another service seeming to place a special burden on the few that choose to remain.

Regular meetings of the board of officers, occasional business meetings for all the members before or after the conference, general election of officers, a well-organized system of action under wise and able guidance, practice of genuine charity, particularly towards the sick and poor in and outside of the order, a lively interest in the missions, especially our own Franciscan missions in the Southwest, are all potent sources of action for the Third Order.

The most illustrious actual Tertiary, our gloriously reigning pontiff, Benedict XV, recalls with satisfaction, that he was received in the Order of Penance at the seventh centenary of the birth of St. Francis, in 1882. May his example be followed by many of his spiritual children in preparation of the present centenary.

The rule of the Third Order is nothing else than the Gospel of Jesus Christ, the precepts and counsels of which St. Francis gathered into a practical program of life. As long as the Gospel does not become antiquated,—Our Lord's words will not pass away—the Order of Penance will not pass out of date. To the end of the world Jesus, elevated on high, will go on drawing the hearts of men to Himself. So long, too, men will be inspired and swayed by the example and personality of the seraphic lover of the Crucified, St. Francis of Assisi, whose life's motto was: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I to the world.

From henceforth let no man be troublesome to me; for I bear the marks of the Lord Jesus in my body. The grace of our Lord Jesus Christ be with your spirit, brethren, Amen."

On the Feast of the Purification of Our Lady, 1921.

FR. RUDOLPH BONNER, O. F. M.,

*Min. Prov.*

## LOCAL CIRCULARS.

Wherever fraternities of the Third Order were established and held their regular meetings, a special meeting of the Third Order members was convoked in which delegates to the convention were elected and all Tertiaries invited to attend the convention. In cities where the fraternities are very large, a number of directors also mailed convention circulars to their Third Order members calling their personal attention to the convention and inviting them to attend it. We here submit two of these circulars that serve as samples of the others:

### CATHEDRAL CONFERENCE.

Philadelphia, Penna.

August 10, 1921.

Dear Tertiary:

Owing to the storm many persons were prevented from attending our last meeting and, as an important announcement was made, I am sending this letter to acquaint you of same, as I feel you are all equally interested.

Our Rt. Rev. Director announced that the First National Convention of the Third Order of St. Francis will be held in Chicago on October 2, 3 and 4, 1921, and that from all reports it will be a memorable event. It is our intention to send at least one delegate to the convention at the society's expense and this matter will be taken up at our next meeting.

It may be that some of our members and their friends are anxious to attend this convention, and, therefore, at the suggestion of Monsignor Gerecke, I am sending the following information regarding the convention:

The convention will be opened by a pontifical mass in the Chicago cathedral, His Excellency, John Bonzano, the Apostolic Delegate, officiating. There will also be pontifical masses on Tuesday and Wednesday and a solemn religious closing of the convention on Tuesday evening, October 4th, feast of St. Francis. All religious services of the convention will be held in the cathedral. The Most Rev. G. W. Mundelein, D. D., Archbishop of Chicago, heads the Convention Executive Board. On Sunday afternoon a mass meeting will be held in the Chicago Auditorium.

The first national convention will have for its aim to further the observance of the Tertiary rule, to intensify the spirit of St. Francis among Tertiaries themselves, to devise and encourage



ways and means of spreading the seraphic spirit, to increase activity and coöperation in charitable and social work, and to organize the scattered forces of the Third Order along practical lines.

Hotel La Salle will be the convention headquarters. The Great Northern Hotel is also much interested in the convention. Its manager himself is a loyal Tertiary, and, like the manager of the La Salle, is anxious to do what he can to make his brother and sister Tertiaries feel perfectly at home during their stay in Chicago. Rates at the La Salle are: Single room without bath, \$2.00 to \$3.50 per day; with bath, \$4.00 to \$7.00 per day; rooms for two persons without bath, \$3.50 to \$5.00 per day; with bath, \$6.00 to \$9.00 per day. Excellent meals for \$2.50 per day. The rates at the Great Northern are about the same as at the La Salle. The delegates are kindly requested to patronize the La Salle, as this hotel is giving the use of its grand Convention Hall, the most beautiful in the city (capacity 1200 persons), besides the use of a number of smaller rooms, free. Accommodations may also be had in private Catholic homes and the rates will be the same as at the hotels. Special railroad rates will be secured for all those attending the convention. The reduction will be full fare one way and half fare the other. The present full rate from Philadelphia to Chicago on the Pennsylvania Railroad is \$31.78 one way. Owing to the distance it will be necessary to secure Pullman tickets which cost, for lower berth, \$8.91 one way. There will be no reduction on the Pullman ticket.

Members of the Reception Committee will meet the delegates and guests at the various depots and conduct them to the headquarters and then to their place of lodging.

Monsignor Gercke also announced at the last meeting that a collection will be taken up at the meeting on August 14th to help defray the expenses of this national convention. The expense of such an undertaking is very great, and the Franciscan fathers are asking every member of the Third Order in the country to give something according to their means. The amount being suggested is 50 cents per person. Each member of our conference will contribute at least \$1.00, out of which we will make contribution for our share of the convention expenses, the balance to be applied toward the expense of sending our delegate to the convention. This contribution may be given at our next meeting or mailed either to Monsignor Gercke or to me.

I will be glad to furnish additional information regarding the convention and to make arrangements for any who wish to go, securing proper credentials, accommodations, etc.

With every good wish, I remain,

Very sincerely yours,

1819 Church St., Frankford, Pa.

S. E. LOMBARD,  
*Secretary.*



THIRD ORDER OF ST. FRANCIS.

St. Anthony's Church.

St. Louis, Mo.

My Dear Tertiary:

As a member of the Third Order of St. Francis, you are certainly interested in the coming convention of the Third Order of St. Francis to be held in Chicago, Ill., on Oct. 2, 3, 4. We must get busy if we want a delegation to represent our confraternity.

The expenses on your part will hardly exceed \$50.00. If you are in a position to go, would you be kind enough to fill out the blank at the end of this paper, and send it to me at once, so that I shall have your answer by Monday, Sept. 5. The hotel and other expenses are reasonable, and we shall also try to get railroad fare reduction. All the necessary information will be given to you at request. Every member of the Third Order is cordially invited, even the novices and the postulants.

Hoping to receive an immediate answer from you assuring me that you have made up your mind to go, I close with the beautiful blessing of our seraphic father St. Francis: The Lord bless you and keep you, may the Lord show his face to you and give you peace.

Very sincerely yours,

FR. CONSTANTINE BACH, O. F. M.,

*Tertiary Director.*

APPLICATION FOR DELEGATES CREDENTIALS

Name.....  
Address.....  
Rates of Lodging.....

WORK OF THE CONVENTION EXECUTIVE BOARD.

1—ORGANIZATION COMMITTEE.

An Organization Committee was formed June 2, 1920, with the reverend chairman of the Executive Board as director and Mr. Anthony Matre, K. S. G., as general chairman. It was the aim and purpose of this committee to provide for a good representation of Tertiary men at the Third Order convention. Each fraternity of the Third Order in Chicago, Joliet and Milwaukee, had a sub-committee of organization to coöperate in interesting men in the Third Order. Shortly before the convention a thousand invitations to attend the convention were extended to as many of these men.

2—THE CONVENTION SECRETARIAT.

Excepting letters relative to national finance of the Third Order convention, all communications, circulars, invitations, etc., were mailed directly from convention headquarters. The officiating prelates, chairmen of the meetings, speakers, and writers of papers

of reference for the convention were according to wishes and circumstances also directly solicited from convention headquarters.

### 3—PUBLICITY AND PRESS COMMITTEE.

Since October, 1920, Third Order convention matter for print was mailed regularly each month from convention headquarters to all large Franciscan publications and members of the National Committee of Publicity and Press in the United States. The same text and amount of matter was released to all on the same day.

In July and August short news items were mailed every two weeks, and in September every week for the Catholic weeklies of the country.

Shortly before the convention and during the days of the convention news items were served to the daily papers of Chicago.

Arrangements were made with the reverend editor of the "New World" for a "First National Third Order Convention Edition" of his esteemed paper. Edition of September 30, 1924, the entire first page, and four pages of the pictorial section were devoted exclusively to matters of the Third Order convention.

Two editions of "Convention Notes and News Items," a four-page folder were published, and sent by mail to all Tertiary fraternities, and to five thousand priests.

Beside the program published in the convention edition of the "New World," two small programs were printed for mailing and general distribution. (*Six thousand and four thousand copies.*) An elaborate program with all details of the convention was also published for the delegates of the convention. (*One thousand copies.*)

Tickets were issued for admission to the cathedral on Sunday morning. Tickets were also printed for admission to the grand mass-meeting in the Auditorium. A map of the center of the city, showing railroad depots and the buildings used during the convention was printed on cards and mailed to delegates. A letter of welcome and instructions to delegates were mailed with the card-maps.

Minor circulars, applications for delegates' credentials and credential papers were also printed for the convention and mailed to directors and Tertiaries.

Special stenographers were secured to record sermons, speeches and the proceedings of the convention meetings; likewise photographers for the official convention photographs.

### 4—SOUVENIRS AND BADGES.

A series of souvenir post-cards with seven illustrations from the life of St. Francis was secured from St. Francis Church, Milwaukee. Another series showed colored illustrations of the California missions. These various post-cards with the blessing of St. Francis and greetings of the convention printed on them, proved to be very popular souvenirs.

The memorial medal of the Seventh Tertiary Centenary and First National Third Order Convention is made of fine French bronze. The illustration shows the exact size.



Photographs of the mass-meeting and of the departmental meetings of Tertiary men and women, were exhibited and sold shortly after they were taken.

The elaborate program of the convention, also the convention badges, were given gratis to all delegates and guests from places outside of Chicago. The badges are of bronze.

#### CONVENTION BADGES.



For Delegates.

For Guests.

#### 5—DECORATIONS.

All decorations of the national Third Order convention were attended to by the American Flag and Decorating Company of Chicago, excepting those of the churches other than the cathedral. The cathedral, the Auditorium, the Convention Hall, the "Red -



THE NEW WORLD  
in the Best Medium by which to  
reach the Catholic People of  
the Great Middle West.

《世說》：王戎嘗與李衡共遊。

1920

[illegible][illegible]

"The Franciscan fathers in charge of the convention have been enthusiastic in their commendation and approval of the issue. Thousands of extra copies of the New World were sold at the churches or ordered sent in large quantities to various places. It was the largest issue in the history of this paper, that is, in regular weekly editions."—The New World, page 5, October 14, 1921.



Room," the hall of the Quigley Preparatory Seminary and the lobby of the Hotel La Salle were tastefully decorated with escutcheons of the order, flags and papal banners.

The decorations of the six churches of the city where Tertiary services were held, and where thousands flocked in the evenings to hear the festive sermons, elicited much admiration and praise.

#### 6—EXHIBITS.

There were three exhibits at the Third Order convention:

1—An exhibit of about one hundred large Franciscan pictures suitable for framing, and intended especially for Tertiary homes. (*Private property.*)

2—A mission exhibit with two sections showing pictures, baskets, bead-work, pottery, etc., from the Franciscan Indian missions of America, also pictures of Franciscan foreign missions. (Property of St. Anthony Messenger and Franciscan Herald.)

3—An exhibit of Third Order periodicals from home and foreign missions. This exhibit contained: 15 publications of the United States; 8 of Spain; 8 of South America; 7 of Italy; 3 of Belgium; 1 of Portugal; 3 of Holland; 9 of France; 9 of Germany; 2 of Austria; 1 of India; 2 of England; and 3 of Canada. (Property of the Franciscan Herald.)

#### 7—RECEPTION AND ENTERTAINMENT COMMITTEES.

From the various Tertiary fraternities of Chicago a Reception Committee was formed by the reverend directors to meet incoming delegates and guests at the various terminal depots of the city. Members of the Reception Committee were divided into three shifts, they were on duty from 6 A. M. until 12 P. M., Saturday, October 1, and from 6 A. M. until 10 A. M., Sunday, October 2. Members of the Reception Committee conducted the delegates and guests to the registration bureau at convention headquarters (Hotel La Salle), where they received their convention badge and program and were assigned to their place of lodging. During the days of the convention the members of the Reception Committee formed the Entertainment Committee; they helped and served the delegates in many ways. The beautiful white and gold badge of these committees, with the picture of St. Francis receiving the stigmata and the inscription "Reception Committee"—"Entertainment Committee" was designed by a firm of Chicago, under the direction of Reverend Fr. Ulric Petri, O. F. M., chairman of the Reception Committee.—There were special small reception committees for prelates.

#### 8—HOTELS, HALLS AND LODGING.

Securing proper halls and adequate lodging for the delegates and guests of the convention presented no small problem. Thanks to Mr. Anthony Matre and Mr. Napoleon Pickard, the Auditorium was secured for the Sunday, and Hotel La Salle with its two halls for the remaining days of the convention. Under the circumstances it was deemed necessary to advise delegates and guests

to lodge in hotels. Many religious were lodged in Catholic institutions, most prelates stayed with priests who received them as their guests. Quite a number of members of the First Order lodged at St. Peter's and St. Augustine's monasteries.

All necessary furniture for the halls, tables, chairs, desks, etc., were furnished and set up by the management of the respective halls.

#### 9—INVITATIONS.

Invitations to attend the convention were extended to all members of the hierarchy in the United States, who were circularized three times, likewise to all members of the First and Third Orders of St. Francis and to about seven thousand prieses.

#### 10—HOLY MASS AND COMMUNION.

Arrangements were made with five churches nearest to convention headquarters, likewise with the reverend guardian of St. Augustine's monastery, and the superioress of the nearby Poor Clare convent, so that the great number of priests attending the convention could conveniently say holy mass every day. Practically all Tertiaries attending the convention heard holy mass and received Holy Communion daily.

#### 11—REGISTRATION AND RAILROAD CERTIFICATES.

The registration of delegates and guests was attended to by men of the office force (all of whom are Tertiaries) of Mr. Anthony Matre, K. S. G. They were assisted by Mr. James Cullen and his able secretary. Mr. J. Welsh endorsed the railroad certificates and had full charge of them.

#### 12—USHERS.

The Right Reverend Msgr. Michael J. FitzSimmons, V. G., rector of the cathedral parish, provided the ushers for the cathedral services, the management of the Auditorium the ushers for the mass-meeting and the Entertainment Committee those for all other meetings of the convention.

#### 13—ESCORT AND AUTOMOBILE.

A select committee of Tertiary men of Chicago met those delegates of the convention who had upon request, announced when and at what depot they would arrive and conducted them in automobiles to convention headquarters and to their place of lodging. Thus prominent delegates from the laity were attended to. During the convention this committee and their automobiles were at the service of these delegates. Mr. James Cullen kindly attended to the automobiles for the tour on Wednesday morning through the parks and boulevards of Chicago.

#### 14—ECCLESIASTICAL MUSIC.

The St. Anthony choristers from St. Anthony's church, St. Louis, Mo., acquitted themselves well of their singing during the convention, especially at the solemn pontifical high mass on the first day. The Church music was strictly liturgical and reaped much praise from priests and people.

## CONVENTION NEWS ITEMS.

## CONVENTION NOTES AND NEWS ITEMS.

## Number One.

5045 Laflin St., Chicago, Ill.

Under the special guidance of the Holy See, with the approval and blessing of His Excellency, the Most Reverend John Bonzano, D. D., Apostolic Delegate to the United States, of the three Most Reverend Ministers General of the three branches of the Franciscan Order, and of our beloved Archbishop, the Most Reverend George W. Mundelein, D. D., we are planning to make the First National Tertiary Convention in the United States, which is to mark for us the seventh hundredth anniversary of the founding of the Third Order, a memorable event.

There are two convention boards with headquarters at 5045 Laflin Street, Chicago, Ill., who will attend to all matters of the coming First National Tertiary Convention, the General Directive Board, and the Convention Executive Board.

The General Directive Board consists of all the Very Reverend Franciscan Provincials and Commissaries of the First Order in the United States, of the Very Reverend Provincial of the Third Order Regular of St. Francis, and besides these of one director from each Franciscan province and commissariat in our country.

The Convention Executive Board, with a more local personnel, consists of the Most Reverend George W. Mundelein, D. D., Archbishop of Chicago; Right Reverend Alexander McGavick, D. D., Bishop of Marquette; twelve monsignors, a number of Franciscan fathers of the three branches of the Franciscan Order, quite a number of the secular clergy and of representative Catholic laymen.

The First National Tertiary Convention will have for its aim to further the observance of the Tertiary rule, to intensify the spirit of St. Francis among Tertiaries themselves, to devise and encourage ways and means of spreading the seraphic spirit, to increase activity and coöperation in charitable and social work, and to organize the scattered forces of the Third Order along practical lines.

The number of Franciscan Tertiaries of Chicago and vicinity, i. e., of Joliet, Ill., and Milwaukee, Wis., is at the present time a little over seven thousand five hundred.

In all preparations for the First National Tertiary Convention, and in all transactions of the convention itself the various papal decrees, notably the constitution of Pope Pius X regarding conventions of Franciscan Tertiaries, September 8, 1912, will be carefully observed. Other Roman documents pertaining to matters that will be considered during the coming Tertiary convention are:

A. The Papal Bulls: SUPRA MONTEM of Pope Nicholas IV, Aug. 18, 1289; PATERNA SEDIS APOSTOLICAE of Pope Benedict XIII, December 10, 1725; AD NOSTRAM AUDIENTIAM of the same sovereign pontiff, dated July 22, 1728.



B. The Encyclical Letters: AUSPICATO CONCESSUM EST of Pope Leo XIII, September 17, 1882; HUMANUM GENUS of the same sovereign pontiff, April 20, 1884; JUBILAEUM EXTRAORDINARIUM, also of Pope Leo XIII, December 22, 1885; finally the *Great Encyclicals on the Social Question*, of the same sovereign pontiff.



**St. Peter's Franciscan Church and Residence, Chicago**

C. The Apostolic Constitutions: RATIO APOSTOLICI MINISTERII of Pope Benedict XIII, June 23, 1726; SINGULARIS DEVOTIO of the same sovereign pontiff, July 5, 1726; EXPONI VOBIS, likewise of Pope Benedict XIII, September 30, 1729; MISERICORS DEI FILIUS of Pope Leo XIII, May 30, 1883; SEPTIMO JAM PLENO SAECULO of Pope Pius X, October 4, 1909.

D. The Apostolic Letters of Pope Leo XIII, dates: 1879; June, 1881; February 5, 1882; October 3, 1882; October 28, 1882; December 2, 1882; July 7, 1883; May 11, 1884; December 18, 1884; December 22, 1885; March 12, 1886; September 30, 1887; February 18, 1888; April 12, 1893; April 1, 1895; October 5, 1896; July 21, 1897; October, 1897; November 25, 1898-Cf. *Acta ad Tertium Fran-*



*ciscalem Ordinem spectantia, collecta a Fr. Mariano, Fernandez Garcia.*

E. The Apostolic Letters of Pope Pius X, dates: September 28, 1907; May 5, 1909; March 19, 1909.

Relative to Tertiary conventions, we quote the following words of our beloved Sovereign Pontiff, Benedict XV: "Like our predecessors, we are convinced that Franciscan institutions are especially efficacious in re-establishing the Christian spirit from the moment they are introduced and maintained in their fervor among the people. Francis was, indeed, a wonderful copy of Christ, and he shone before the world in troubled times not unlike our own. For that reason everything that can bring back the memory of this very holy man and give new impulse to devotion toward him, will meet at the outset with our favor. May the seraphic patriarch hear the prayers of all and grant that both his children and all those who honor him, may bring about, each according to his condition and his ability, the welfare of mankind."

*"The Lord bless thee and keep thee, the Lord show His face to thee and have mercy on thee, the Lord turn His countenance to thee and give thee peace. The Lord bless thee. Amen."*

—BLESSING OF ST. FRANCIS

#### Number Two.

For the great encyclical of the Sovereign Pontiff, Benedict XV, we have every reason to be very grateful. A letter thanking the holy father in the name of all sons and daughters of St. Francis in the United States, was mailed to Rome from convention headquarters, February 20.

His Excellency, John Bonzano, the Apostolic Delegate, assures us in a letter of February 28, that he will attend our First National Third Order Convention and officiate at the opening services that will take place in the cathedral. He also sends his apostolic blessing to all who coöperate to make the national Tertiary convention a success, and highly recommends the Third Order to our people.

Their Eminences, Cardinals O'Connell of Boston, Dougherty of Philadelphia, and Begin of Quebec, sent very encouraging letters to convention headquarters blessing the preliminary work for the convention, and assuring us of their interest. Similar letters have been received to date from forty-one other members of the hierarchy. Needless to say, we are very grateful for the deep and practical interest of these members of the hierarchy.

We wish to thank also the Very Reverend Provincials of the three branches of our seraphic order for approving the *First Official Circular*, mailed to all Franciscan houses and to all directors of the Third Order, on the second day of February.

The *Second Official Circular* and an outline of the convention program, together with other matters concerning the convention, will be mailed to all interested in the Third Order shortly before reverend editors of these publications.

the convention.

Since October 1, 1920, Third Order convention matter for print was mailed regularly from convention headquarters to all larger



*Photograph by Kaufmann & Fabry Co.—Official Photographers of the Convention.*

**Hotel La Salle**  
Headquarters of the Third Order Convention



Franciscan monthly publications in the United States. From the beginning the same text and amount of matter was released to all on the same day. The results are known. We heartily thank the

Hotels and private homes will be open to delegates and guests. If your delegates or friends desire to lodge in private Catholic homes, make your application early. First come, first served. Applications for lodging in private Catholic homes must be made before the first day of September; after that date accommodations in private homes cannot be guaranteed to applicants. Lodging in private homes will be furnished at the same rates as in hotels.

Those Third Order directors and other members of the clergy who desire to lodge in parish rectories, or in Catholic institutions will please send word to convention headquarters to this effect, at the latest one month in advance.

Special convention R. R. rates will be secured for all who are coming to the Third Order convention. The special rates will be announced as soon as possible.

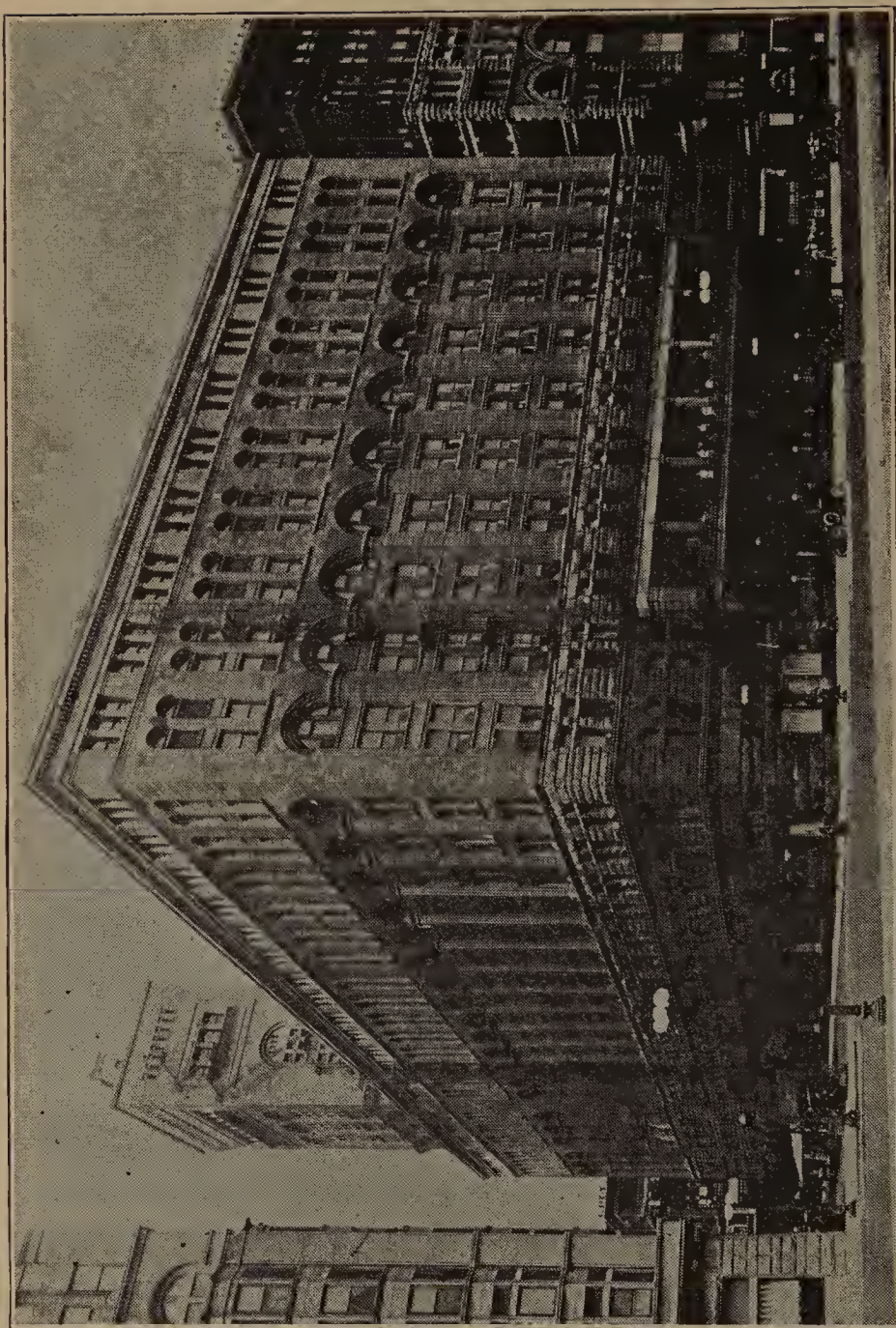
During the days of the national Third Order convention, Hotel La Salle, close to the cathedral, St. Peter's church, the Chicago Auditorium, and the main railroad depots, will be the Third Order convention headquarters.

The Great Northern Hotel, also located in the heart of the city, just opposite Chicago's main postoffice, is likewise much interested in the Third Order convention. It is also very respectable and reasonable in prices. Its manager himself is a loyal Tertiary, and, like the manager of the La Salle Hotel, is anxious to do what he can to make his brother and sister Tertiaries feel perfectly at home during their stay at Chicago.

The accommodations and rates of Hotel La Salle are as follows: "Single rooms without bath \$2.00 to \$3.50 per day, with bath \$4.00 to \$7.00 per day; rooms for two persons without bath \$3.50 to \$5.00 per day, with bath \$6.00 to \$9.00 per day. The seventy-five cents breakfast is served daily from 6:30 A. M. to 10:30 A. M. in the Rookwood Room, the Gentlemen's Cafe, and the Louis XVI Room. The seventy-five cents luncheon, for which Hotel La Salle is famous from coast to coast, is served daily, except Sunday, from 11:30 A. M. until 2:30 P. M., in the Rookwood Room, the Louis XVI Room, and the Dutch Room. The *Dollar Dinner*, a delightful, six-course evening meal, is served daily, from 6 P. M. to 8 P. M., in the Rookwood Room and the Dutch Room."

Since Hotel La Salle will be our convention headquarters and gives us the use of its grand Convention Hall, the most beautiful in the city (capacity 1200 persons), likewise the use of its Red Room (capacity 600 persons), and moreover the use of a number of smaller rooms varying in capacity from 20 to 150 persons (for the secretary's office and for committee meetings), entirely free of charge, the directors, delegates and guests are kindly requested to patronize this hotel.

The accommodations and rates of the Great Northern Hotel are as follows: Single rooms without bath \$2.50 to \$3.00 per day, with bath \$3.50 to \$6.00 per day; rooms for two persons without



*Photograph by Kaufmann & Fabry Co.—Official Photographers of the Convention.*

**The Chicago Auditorium where the Mass-meeting was held**



bath \$5.00 to \$6.00 per day, with bath \$6.00 to \$8.00 per day. Meals are furnished at reasonable prices.

With the kind permission of the Most Reverend Archbishop and of the Right Reverend Msgr. M. J. FitzSimmons, V. G., rector of the cathedral parish, all religious services of our national convention will take place in the cathedral. There will be pontifical masses on Sunday, Monday, and Tuesday, and a solemn religious closing of the convention on Tuesday evening; also sermons on Sunday morning, October 2, and on Tuesday morning and evening, October 4, the feast of St. Francis. For Sunday and Monday evening religious services will be arranged in various other churches.

Sunday afternoon a mass-meeting will take place in the Chicago Auditorium. Monday morning there will be a business meeting in the Convention Hall of Hotel La Salle, and Monday afternoon reading of papers in various sectional meetings, which meetings will also take place in Hotel La Salle. No arrangements can be made for successful sectional meetings according to languages; all meetings will be conducted in English. Monday afternoon there will be a final business meeting in the Convention Hall of Hotel La Salle. A memorial medal of the Third Order convention of the seventh Tertiary centenary year will be struck.

Fifty-one papers for reference are being written for our national Third Order convention treating of the spirit of St. Francis and devotions peculiarly Franciscan, and on some important topics of the Third Order rule. Seventeen of these papers are being written by the Friars Minor, seventeen by the Friars Minor Conventual, and seventeen by the Friars Minor Capuchin. These papers will not be read at the Third Order convention since the time is too limited; but they will be published in the official report. A copy of the official report, bound in white sheep-skin, will, if satisfactory to the Very Reverend Provincials, be presented to the holy father as a token of loyalty and gratitude.

In accordance with the wishes of the Very Reverend Provincials all Third Order fraternities of the United States are to be represented at the coming national convention. Small fraternities located at a great distance, may be represented by proxy, if they cannot afford to send delegates. Fraternities sending delegates must pay all traveling and hotel expenses of their delegates.

Every reverend director of the Third Order is kindly and urgently requested to bring as many Tertiaries as possible, preferably Tertiary men, to the convention. All Tertiaries from your fraternity, no matter how many you bring, will be official delegates to the convention, and will have voice and vote in all matters brought up in their meetings. Should a closed meeting and a vote by ballot be necessary, the voting strength of the various Third Order fraternities shall be regulated as follows: Each fraternity has the right to one vote for every hundred members or fraction thereof. Hence a fraternity of 100 or less members has the right to 1 vote; of 200 or less members to 2 votes; of 1000 or less members to 10 votes; of 2000 or less members to 20 votes, etc.

All delegates and guests of the National Third Order Convention will receive in advance an application for credentials from their reverend Third Order director. The application blanks will be mailed to all directors, on July 15. The application for credentials is to be filled out by the applicant, the director or his Tertiary secretary, and mailed at once to convention headquarters, together with instructions from the applicant about the place he or she desires to lodge during the national Tertiary convention. Isolated members of the Third Order may secure an application for credentials by writing directly to convention headquarters; address: 5045 Laflin Street, Chicago.

Credentials are filled out and mailed to applicants from convention headquarters. All delegates and guests of the national Third Order convention should bring with them their credentials, and present them to the secretary of the convention at Hotel La Salle. Then and there they will receive their convention badge, that gives them free access to all convention meetings and celebrations. If credential papers were forgotten or lost they will be renewed by the secretary, at convention headquarters, Hotel La Salle.

The reverend Third Order directors and other members of the clergy need no credentials, but they will please report and register at the secretary's office, shortly after their arrival.

We herewith urgently request all Third Order directors to select their delegates for the national convention as soon as possible. You can help the committees concerned a great deal in their work, and secure satisfactory lodging for your delegates and the guests you bring to the convention, by sending the names and addresses of your delegates and friends who are coming to the convention, at least six weeks in advance.

Members of the Reception Committee will meet incoming delegates and guests at the various main depots and conduct them to convention headquarters, where they will present their credentials and receive their badges. No matter where they lodge they will be conducted to their place of lodging by members of the Reception Committee.

*"The Lord bless thee and keep thee, the Lord show His face to thee and have mercy on thee, the Lord turn His countenance to thee and give thee peace. The Lord bless thee. Amen."*

—BLESSING OF ST. FRANCIS.



### THIRD MEETING OF THE STAFF MEMBERS OF THE GENERAL DIRECTIVE BOARD.

#### JOINT-MEETING.

##### THE COMMITTEE OF FOUR.

In the morning of April 12, 1921, the staff members of the General Directive Board met in St. Augustine's monastery, Chicago, Ill. All members were present. The reverend chairman of the Convention Executive Board was invited to the meeting and submitted a detailed plan of the work to be done by the Executive Board for the convention, likewise a complete program of the convention itself.

The program of the convention had already received the approbation of the Very Reverend Provincials to each of whom a copy had been sent by mail, and it now awaited the final approbation of the staff members. It was arranged, as far as practicable, on a basis of equality of the three branches of the order, and so as to interest priests, bishops and Tertiaries alike by giving them an active part, whenever possible. The explanations that accompanied the program were based upon national Third Order conventions held in other countries, since 1912. The arrangements, however, were adopted from various conventions held in our country. The staff members of the General Directive Board added a few suggestions and gave their final approbation, with the understanding that minor items may be changed according to circumstances.

A detailed estimate of the expenses of the convention was likewise submitted to the staff members of the Directive Board, and since it was evident that all expenses, including those for the official report of the proceedings of the convention, could be covered by the national and local financial income of the convention treasury, the disbursement of moneys for the purposes indicated was ratified by the meeting.

To eliminate the need of convoking many meetings of the staff members of the Convention Executive Board and special meetings whenever unexpected difficulties arose, the meeting approved of the plan that a *Committee of Four* be appointed in the city of Chicago who can at any time informally consult with one another and who shall have full power to act authoritatively. In case of an emergency the chairman of the staff members of the Executive Board was authorized to act according to his discretion. The *Committee of Four* consisted of Reverend Fr. Hilarion Duerk, O. F. M., Reverend Fr. Christopher Guithues, O. F. M., Reverend



Fr. Ulric Petri, O. F. M., and Mr. Anthony Matre, K. S. G. After Reverend Fr. Christopher Guithues was transferred to Cleveland, Ohio, where his services were urgently needed, Reverend Fr. Conradin Wallbraun, O. F. M., was appointed in his place.

The meeting requested that the official report of the proceedings of the Third Order convention of the seventh centenary of the founding of the Third Order be made as complete as possible, and therefore contain all matters of interest relating to the convention. It was also decided that a memorial medal of the First National Third Order Convention and Seventh Centenary Celebration be struck.

In the afternoon of the same day a joint-meeting of the staff members of the General Directive and Convention Executive Boards took place. All members were present. The report of the morning's meeting was submitted and unanimously adopted.



### FINAL MEETING OF THE EXECUTIVE BOARD.

September 8, 1921, at 2 p. m., a meeting of the staff members of the Convention Executive Board was held in the hall of St. Peter's Church, Polk and Clark streets, to make final arrangements for the convention and to discuss the problem of bringing very large delegations of Tertiaries from Joliet and Milwaukee to the convention, and of providing for them properly. Reverend Fr. Leo Kalmer, O. F. M., of Joliet, and Reverend Fr. Sebastian Schaff, O. M. Cap., Milwaukee, submitted their plans, which were adopted with great enthusiasm. A report was also submitted of what was achieved in convention work thus far. All members of the Convention Executive Board had been invited to this meeting, likewise all members of the First Order of St. Francis in Chicago and vicinity. The following reverend fathers attended the meeting: Fr. Hilarion Duerk, O. F. M., Fr. Ulric Petri, O. F. M., Fr. Conradin Wallbraun, O. F. M., Fr. Vincent Schremp, O. F. M., Fr. Faustin Hack, O. F. M., Fr. Peter Volz, O. F. M., Fr. Leo Kalmer, O. F. M., Fr. Sebastian Schaff, O. M. Cap., Fr. Columban Valentine, O. F. M. All business having been successfully transacted, the meeting adjourned with prayer at 5 p. m.

**REDUCED RAILROAD RATES.****FIRST NATIONAL THIRD ORDER CONVENTION.**

**Headquarters: 5045 Laffin Street, Chicago, Illinois.**

**Important Notice.**

To All Members of the Franciscan Third Order and Dependent Members of Their Families:

Reduced rates on a basis of one and one-half fare for the round trip, on the certificate plan, are granted to all members of the Franciscan Third Order and dependent members of their families who will come to attend the First National Third Order Convention, October 2, 3 and 4, from points in CENTRAL, TRUNK LINE, AND WESTERN PASSENGER ASSOCIATION territory, if 350 delegates come to the convention paying full fare one way, and if said Tertiaries and dependent members of their families observe the following railroad rules and regulations:



1. Inquire beforehand (September 28th, or 29th) from your ticket agent, if you can procure a through ticket to Chicago, Ill., and get a railroad certificate for reduced rates granted to all delegates and dependent members of their families coming to the FIRST NATIONAL CONVENTION, THIRD ORDER OF ST. FRANCIS, by the passenger associations mentioned above—if not, ask your local ticket agent in which nearest town or city you can procure a through ticket and RAILROAD CERTIFICATE FOR REDUCED RATES. When leaving for the Third Order convention, buy a local ticket to that nearest point where a certificate and through ticket to Chicago can be bought.

NOTE—Tertiaries coming from larger towns and from cities will have no difficulties in getting a through ticket and certificate for reduced rates from the railroad station of their home place.

2. Railroad certificates for reduced convention rates are not kept at all stations. According to the regulations of the Western Passenger Association, if you can procure a through ticket from one of their stations and the local ticket agent has no certificate for convention rates, a receipt will be satisfactory and should be secured when ticket is purchased.
3. Call at the railroad station for through ticket and certificate for reduced convention rates at least thirty minutes before departure of train. Do not make the mistake of asking for a receipt.
4. For your ticket to Chicago you pay full fare. See that your railroad ticket reads to Chicago, and that it is stamped

with the same date as the certificate you secured from the agent.

5. You must sign your name to the certificate for convention rates at two different times: The first time when you purchase your through ticket to Chicago, the second time when you buy your return ticket to your home city. Sign your name in ink; the agent will lend you pen and ink; show signed certificate to the agent.

 <b>Application for Delegate Credentials</b>	
<b>FIRST NATIONAL THIRD ORDER CONVENTION</b>	
PLEASE SEND CREDENTIALS TO:	
NAME (TITLE AND FULL NAME) _____	
ADDRESS _____	
CITY AND STATE _____	
PARISH _____	
NAME OF FRATERNITY (IF ANY) _____	
NUMBER OF TERTIARIES OF SAID FRATERNITY: MEN _____ WOMEN _____	
PLACE FOR LODGING _____	
RATES OF LODGING (IF POSSIBLE) _____	
<small>Above named person will be a delegate of our Tertiary fraternity at the First National Third Order Convention, and in case of a vote by ballot shall be entitled to _____ votes.</small>	
<small>NOTE: PLEASE RETURN THIS APPLICATION BY MAIL TO CONVENTION HEADQUARTERS, 5045 LAFLIN ST CHICAGO.</small>	REV. DIRECTOR'S NAME AND ADDRESS _____ _____ _____
	

6. Immediately on your arrival at Chicago you will be conducted by members of the Reception Committee to convention headquarters, Hotel La Salle; there present your railroad certificate to Mr. J. Welsh, whom you will find in the secretary's room, Hotel La Salle. Mr. J. Welsh will endorse your certificate and give you a numbered receipt for same.
7. You cannot get the benefit of the reduced fare for the return journey unless you are properly identified by Mr. J. Welsh as provided for by the railroad regulations.
8. It has been arranged that the railroad's special agent will be in attendance on October 2nd and October 4th to validate certificates. If your certificate is not validated at Hotel La Salle by the railroad's special agent, you cannot obtain the benefit of the reduction on the home journey.
9. Tickets for the return journey will be sold at one-half fare, via the same routes as traveled on going trip, to all holding



a certificate for reduced rates stamped by Mr. J. Welsh and the railroad's special agent.

10. When you purchase your return ticket you must present your endorsed certificate for convention rates to the depot ticket agent, and sign it with pen and ink. Therefore, do not neglect to ask for your certificate at the office, Hotel La Salle, before you go to buy your return ticket.
11. Tickets to the Third Order convention and certificates for reduced rates can be procured on September 29th to October 4th, inclusive, and if certificate is validated at Hotel La Salle, it will be honored for return ticket, via the same routes, if presented to the depot ticket agent not later than October 7, 1921.
12. Certificates may be procured only from authorized points in Oregon, Washington, and British Columbia.
13. Those traveling from California, Nevada, Portland and points south through California, may avail themselves of tourist fares in effect daily to Chicago, and return, as follows:
 

To Chicago—From San Francisco.....	\$144.26
To Chicago—From Los Angeles.....	144.26
To Chicago—From San Diego.....	144.26
14. Round-trip tickets at fares shown in preceding paragraph are limited to nine months from date of sale and are good for stop-over at any point enroute in either direction.
15. If those coming to the National Third Order Convention from points where reduced rates cannot be obtained confer with their home ticket agents, they will be able to give them information regarding nearest point from which they can procure certificate, excursion rates to Chicago and return, etc.

The railroads assure all delegates to the Third Order convention kind attention; agents of your home place will be glad to be of service to you; the endorsing officer at Hotel La Salle, Mr. J. Welsh, is a happy Tertiary of St. Francis anxious to endorse as many certificates as possible; and the convention boards extend to you a hearty welcome to the convention. The exact observance of the railroad regulations mentioned above, are, however, essential in procuring reduced rates. Prospective members of the Third Order, known as postulants, may use the reduced rates offered for the Third Order convention. Reduced rates on the certificate plan can be procured from practically all parts of the United States, excepting those places mentioned above (paragraphs 12 and 13) in the far West, and cities and towns in the extreme South of the United States.



**Most Rev. M. J. Curley, D. D., Baltimore**  
An eminent Promoter of the National Tertiary Convention

INVITATION EXTENDED TO THE MOST REVEREND MINISTERS  
GENERAL OF THE SERAPHIC ORDER.

The following invitation was sent, August 1, 1921, to each of the three Most Reverend Ministers General of the First Order.

*Die 1 Augusti, 1921.*

*Reverendissime Pater,*

*Summi Pontificis, Benedicti Papae XV, de Tertio Ordine Franciscali litterae encyclicae, inter alia, mundo in mentem revocant septimum hoc anno volvi saeculum a praeclaro illo Seraphici Patriarchae instituto condito.*

*Ut hujus rei eventus maxima cum solemnitate et dignitate in Statibus Foederatis celebretur, omnium Ministrum Provincialium trium familiarum Primi Ordinis S. P. N. Francisci benedictione ad opus data, necnon licentia expressa Ministrorum Generalium trium familiarum Ordinis Seraphici jam anno praeterito obtenta a Fr. Rogerio Middendorf, O. M., qui tunc temporis munus secretarii generalis hujus rei gessit, Congressus primus omnium hujus nationis Tertiariorum Franciscalium in urbem hanc Chicago, Status Illinois, convocabitur. Reverendissimus Archiepiscopus noster rei multum favet. Item Excellentissimus ad hos Status Foederatos Ablegatus Apostolicus congressui se interfuturum benignissime promisit.*

*Re itaque probata a tribus Ministris Generalibus, nostrum nunc est Paternitatem Vestram Reverendissimam humiliter et ex imo corde petere, secundum normam litterarum a Pio fel. mem. Papa IX, Motu Proprio, die VIII Septembris, 1912, datarum, uno cum laudatis Ministris congressui nostro primo Tertiariorum omnium Provinciarum hujus nationis praeesse.*

*Sciat igitur Paternitas Vestra Reverendissima se hisce quam studiosissime rogatam esse, ut congressui in diem secundam, tertiam, quartamque mensis Octobris, anni currentis, ad aedem cathedralem urbis Chicago convocandum, praesideat. Quod si rebus faventibus eveniet, felicissimos prorsum nos reputabimus.*

*Spe gaudentes litterarum de re citata mox accipiendarum, summa reverentia humillimoque obsequio subscribimus.*

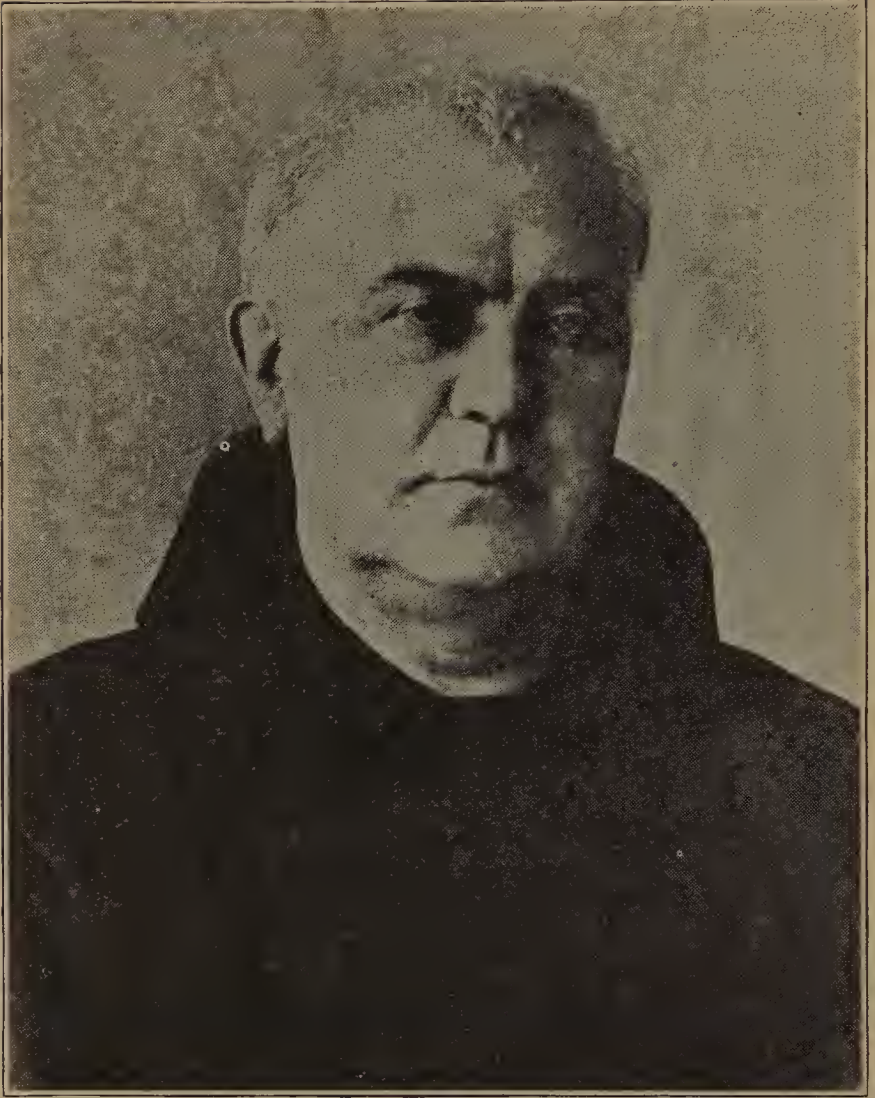
*Reverendissimae Paternitatis Vestrae*

*Filius in S. Francisco ultimus,*

FR. HILARION DUERK, O. F. M.,

*Rerum Exequendarum Praeses.*





**Most Reverend Bernardine Klumper, O. F. M.**  
Minister General of the Friars Minor

## SEGRETERIA GENERALE.

Dei Frati Minori

Via Merulana 124,  
S. Antonio.R. P. Hilarion Duerk.  
Rerum exeq. Praesidi,  
Chicago.

Protocollo 4.

Reverende Pater,

Perlibenti animo Reverendissimus P. Minister Generalis, in aliquod tempus a Roma absens, excepisset humanissimam invitationem ad ipsum directam, ut congressui nationali Tertiariorum, qui propediem in urbem Chicago convocabitur, praesideat. Attamen Paternitas Sua plurimis negotiis impeditur, quominus personaliter praefato congressui interveniat. Ideo decrevit ad eundem deputare actualeque Ministrum Provinciae SSmi Cordis Jesu, qui ipsum in eo repraesentet.

Haec habebam, quae litteris tuis diei 1 hujus rescriberem, dum, plurimis tibi gratiis peractis et seraphica benedictione peramanter impertita, permaneo

Addmus Tibi in Dno.,  
Fr. Callistus Zuccotti,  
Del. Min. Glis., O. F. M.

*(Translation into English.)**Reverend Father:*

*The Most Reverend Fr. General who will be absent from Rome for some time would be very pleased to accept the very polite invitation extended to him to preside at the national convention of Tertiaries soon to take place in Chicago. However, manifold duties make it impossible for him to personally attend the congress. He has therefore determined to delegate the minister provincial of the Sacred Heart province now incumbent to represent him there.*

*This in answer to your letter of Aug. 1. Thanking you very much and lovingly imparting the seraphic blessing, I remain,*

*Yours very devotedly in the Lord,*

FR. CALLISTUS ZUCCOTTI,

Del. Min. Gen. O. F. M.



**Very Reverend Fr. Martin Strub, O. F. M.**  
Representative of the Most Rev. Bernardine Klumper, O. F. M.



## SEGRETERIA GENERALE.

Dei Frati Minori

A. R. P. Martino Strub, O. F. M.,  
Min. Prov., St. Louis.*Admodum Reverende Pater.*

*R. P. Hilarion Duerk, rerum exequendarum Praeses, per epistolam diei 1 hujus verbis humanissimis invitat Reverendissimum P. Ministrum Generalem ad Congressui nationali Tertiariorum, qui propediem in urbem Chicago convocabitur, praesidendum. Reverendissima Sua Paternitas libentissime hanc invitationem acceptasset; pluribus tamen negotiis impeditur, quominus tempore pro celebratione congressus statuto Chicagiae adesse possit. Quocirca visum est Paternitatem Tuam delegare ad Reverendissimum Patrem in Congressu repraesentandum.*

*Haec dum pro munere meo cum Paternitate Tua communico, itero vota pro felicissimo Congressus exitu, Divinae Sapientiae supplicans ut intervenientibus assistat suis luminibus atque consiliis, quorum auspex sit benedictio quam super eosdem a Seraphico Patre imploro.*

*Vale in Domino.**Paternitatis Tuae, addmus in Dno.,*

FR. CALLISTUS ZUCCOTTI,

*Del. Min. Glis. O. F. M.**(Translation into English.)**To Very Rev. Fr. Martin Strub, O. F. M.,**Very Reverend Father:*

*Reverend Fr. Hilarion Duerk, chairman of the executive board, in a letter of August 1st, very politely invites the Most Reverend General to preside at the national convention of Tertiaries soon to be held in Chicago. The Most Reverend General would gladly accept the invitation, but manifold duties make it impossible for him to be in Chicago in time for the convention. Wherefore it has been found good to delegate you, Very Reverend Father, to represent the Most Reverend General at the convention.*

*In communicating this to you, Very Reverend Father, as a part of my office, I repeat my wishes for the happiest success of the convention, entreating the Divine Wisdom to aid the participants with His light and counsel, an earnest of which shall be the blessing which I implore upon them from our seraphic father.*

*Farewell in the Lord,**Your Reverence's most devotedly in the Lord*

FR. CALLISTUS ZUCCOTTI,

*Del. Min. Glis, O. F. M.*



**Most Rev. Joseph Anthony a Persiceto, O. M., Cap.**  
Minister General of the Friars Minor Capuchin

## CURIA GENERALIS FF. MINORUM CAPUCCINORUM.

Via Boncompagni, 71.

Romae, die 9 Septembris, 1921.

Reverende Pater,

*Maxima cordis laetitia litteras tuas videntes, nostri cordis esset Congressui Tertiariorum in urbe Chicago praeesse; sed cum negotiis prohibiti simus, volumus tamen, spiritu et oratione praesentes, vobis quo possumus favere.*

*Liceat nobis de felici Congressus exitu jam nunc gratulari, ac pro efficaci illius effectu vota nostra imo ex corde promere.*

*Summa cum benevolentia vos omnes benedicentes, subscribimus,*

FR. JOSEPH ANT. A PERSICETO,

O. F. M. Cap., Min. Gen.

(Translation into English.)

Rome, Sept. 9, 1921.

Reverend Father,

*It was with great and cordial pleasure that we welcomed your letter. It would be our heart's desire to preside at the Tertiary convention of Chicago; but as we are prevented by our work, we wish to be of as much assistance as we can, being present in spirit and by our prayers.*

*Allow us to congratulate you even now on the joyful outcome of the convention and extend to you our heartiest wishes for fruitful results.*

*Blessing you all with the greatest benevolence, we subscribe ourselves,*

FR. JOSEPH ANTHONY A PERSICETO,

O. F. M. Cap., Min. Gen.

*N. B. The letter, in answer to the invitation, of the Most Rev. Minister General of the Friars Minor Conventual, according to the information received from the Most Rev. Minister General, must have been lost in the mails.*





## SECOND OFFICIAL CIRCULAR.

HEADQUARTERS OF THE GENERAL DIRECTIVE AND CONVENTION  
EXECUTIVE BOARDS

FIRST NATIONAL THIRD ORDER CONVENTION  
5045 Laflin Street, Chicago, Ill.


**T**HE time is at hand for our First National Third Order Convention to convene. Tertiary conventions were held in past ages, with more or less profit in proportion to the blessing from heaven and the sincere coöperation above all of their participants. Since the time of the first modern Third Order convention, held at Paray-le-Monial, France, September 12 to 14, 1893, up to the beginning of this year, no less than forty national Franciscan Third Order conventions convened in various countries. Foremost among these were the conventions of Italy, Spain, Canada, France, Germany, England and India.


Pope Benedict XV extols the great utility of Third Order conventions, and Pope Pius X in his apostolic letter of September 8, 1912, states that the numerous Franciscan Third Order conventions convening in various countries give unmistakable evidence that the Third Order today is great in activity and membership. He wholeheartedly approves of them and gives expression to his joy regarding the many good fruits they bring forth.

The members of the Franciscan Third Order in the United States are falling in line with the rest of the world in uniting in word and action through a series of national Third Order gatherings. In this year of the seventh centenary of the establishment of the Third Order of St. Francis, the year of the second international Third Order congress, our First National Third Order Convention will convene. Evidently God's blessing rests upon our undertaking. For if we consider its small beginning, the many and great difficulties that were encountered, the almost sudden and miraculous growth of the movement, the encouragement that flowed in from all sides, the wholehearted

approval given by the three Most Reverend Generals of the Franciscan Order at Rome and by all Very Reverend Provincials of the three branches of the Franciscan Order in the United States, the hundred letters from the hierarchy blessing the work and wishing it God-speed, the enthusiasm that spread to every part of the country, the many sacrifices that were cheerfully made on all sides, we must exclaim: "The finger of God is here!"

All preparations are made. The convention will open with a solemn pontifical high mass, in the cathedral, at 11 o'clock. The






... Invitation ...


YOU are cordially invited to attend the First National Third Order Convention of the U. S. A., Chicago, Ill., October 2, 3, 4, 1921, especially the PRIESTS AND DIRECTORS MEETING in the hall of the Quigley Preparatory Seminary, Rush and Chestnut Streets, Monday afternoon, October 3, at 3 o'clock. Papers at this meeting by the Right Rev. John Cannon, D. D., Bishop of Erie, Pa., and the Right Rev. Joseph Crimont, S. J., D. D., Vic. Apost. of Alaska. Please do not fail to attend the PRIESTS AND DIRECTORS MEETING. You are also cordially invited to all other Convention meetings and celebrations, notably to the opening services and sermon in the Cathedral, October 2, at 11 A. M. Please bring your surplice. All clergymen will meet in the Cathedral rectory. After services, informal luncheon at Third Order Convention Headquarters, Hotel La Salle.

THE CONVENTION EXECUTIVE BOARD

My God and My All



Patrons of the Third Order

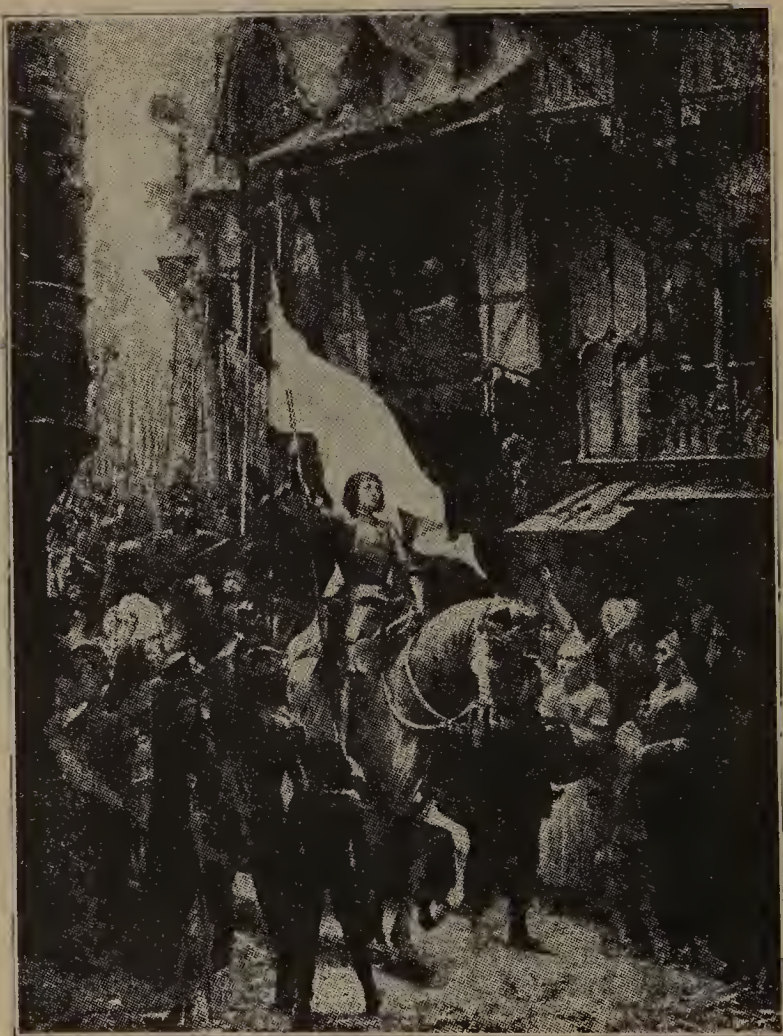


ST. JEAN OF ARC  
FRANCISCAN JETUARY

About seven thousand invitations were extended to the  
Reverend Clergy.

pontifical high masses on Monday and Tuesday, also in the cathedral, will be at 8 and 9 o'clock respectively. One of the best church choirs of the country, the St. Anthony's choristers, will be brought from St. Louis to Chicago to render ideal Church music and genuine Gregorian chant at the holy masses and proper musical selections at the grand mass-meeting in the Auditorium, Sunday afternoon, October 2, at 3 o'clock.

At the mass-meeting in the Auditorium, His Grace, George W. Mundelein, D. D., Archbishop of Chicago, will have the Address of Welcome; the Most Reverend Edward J. Hanna,



St. Joan of Arc, Tertiary  
The Saint of the Seventh Centenary

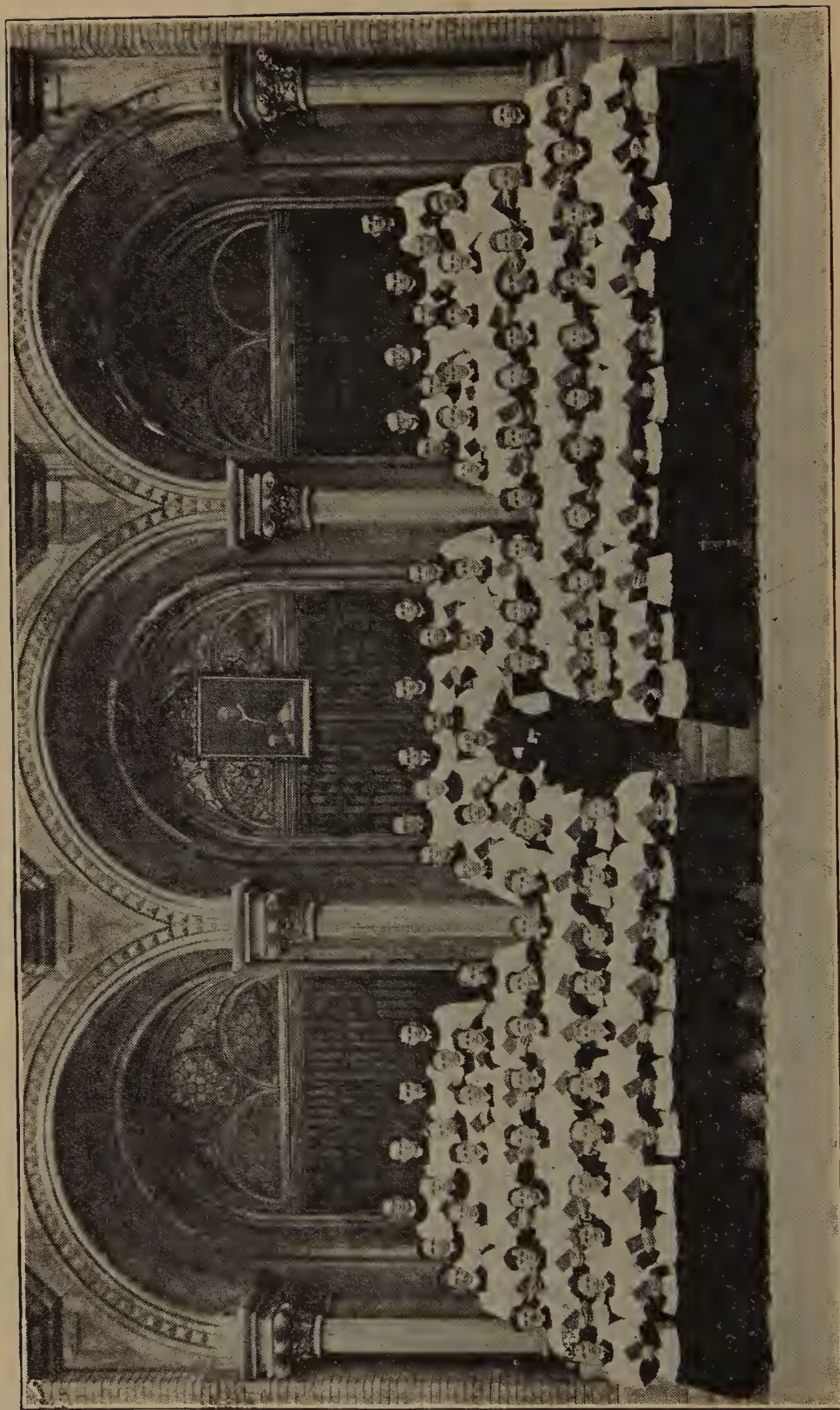


D. D., Archbishop of San Francisco, and the Honorable Bourke Cochran, United States representative of New York, will address the assembled Tertiaries. Also for the other assemblies of the convention we have been so fortunate as to secure prelates, laymen and laywomen of national reputation to address the Tertiaries.

A large number of distinguished guests: archbishops, bishops, monsignors and priests will be at the Third Order convention. To date, more than five hundred delegates from all parts of the United States, from New York, New Jersey, Florida, Texas, Colorado, Washington, California, have assured us that they will attend the convention; even Canada and Mexico will send delegates. Besides all these just mentioned, Joliet, Ill., will send five hundred delegates, so will Milwaukee, Wis. The Tertiaries of Chicago today number more than 7,000.

Yet we are not ready to cease laboring. There are quite a number still hesitating whether they shall attend the convention or not; others fear that it is too late to secure lodging at reasonable rates; some priests and directors are still standing back in doubt whether they can get lodging as desired and have an opportunity to say holy mass, others feel that they would have to make a great sacrifice to leave their work and come to the convention. It is especially to all these that we address this "Second Official Circular," and we urgently request them one and all to hesitate no longer and to determine to come for this great Tertiary gathering of the Seventh Tertiary Centenary. If 2,000 more would apply tomorrow for lodging, we could within twenty-four hours easily provide for them at reasonable rates; no matter how many more priests and directors resolve to come, a good place will be found for every one of them and they will have daily an opportunity to say holy mass. Some work is necessary and cannot be delayed, most of it can, however, be deferred for a few days; we are certain every local superior will do what he can to provide that he attends himself, if he is a director, and if he is not a director, he will see to it that the director can attend the convention, if possible.

At the Chapter of the Mats, convoked by St. Francis in 1217, it is said that 5,000 brethren assembled. Their hearts burned with seraphic love and with holy zeal. They were children of peace and predestined to bring peace to a trouble-torn world. They had but one aim and purpose, to forget themselves and to work with combined strength for Christ and His Church. Let



*Official Photograph of 1921*

The St. Anthony Choristers of the Franciscan Church in St. Louis, Mo.



us strive at the coming Third Order convention to emulate their glorious example. Years ago the soil of Illinois was crimsoned with the blood of a saintly martyr and thus consecrated for all time. This holy martyr was a son of St. Francis, the Reverend Fr. Gabriel de la Ribourde, who was martyred September 9, 1680. May he together with our seraphic saint Francis, and our American Tertiary saint, numbered among the martyrs of Japan, intercede for us all and assure us the fulness of those generous blessings showered upon the coming convention by our hierarchy and our religious superiors.

October is often called the month of our seraphic Saint Francis. It is a month of beauty and vigor. The hymns of harvesters are heard in the fields, and the orchards are heavy with mellow fruit. October is also a month of the Blessed Virgin Mary, the great queen and protectress of the entire Franciscan family. It is the month of the holy rosary. This twice blessed month, shall be the month of our First National Tertiary Convention. May the clients of St. Francis, consecrated to Mary Immaculate, even after many years recall with pleasure and profit the First National Third Order Convention, held October 2, 3, and 4, 1921! Hoping to meet you at the convention, we are

Sincerely yours in Christ,

THE CONVENTION BOARDS.

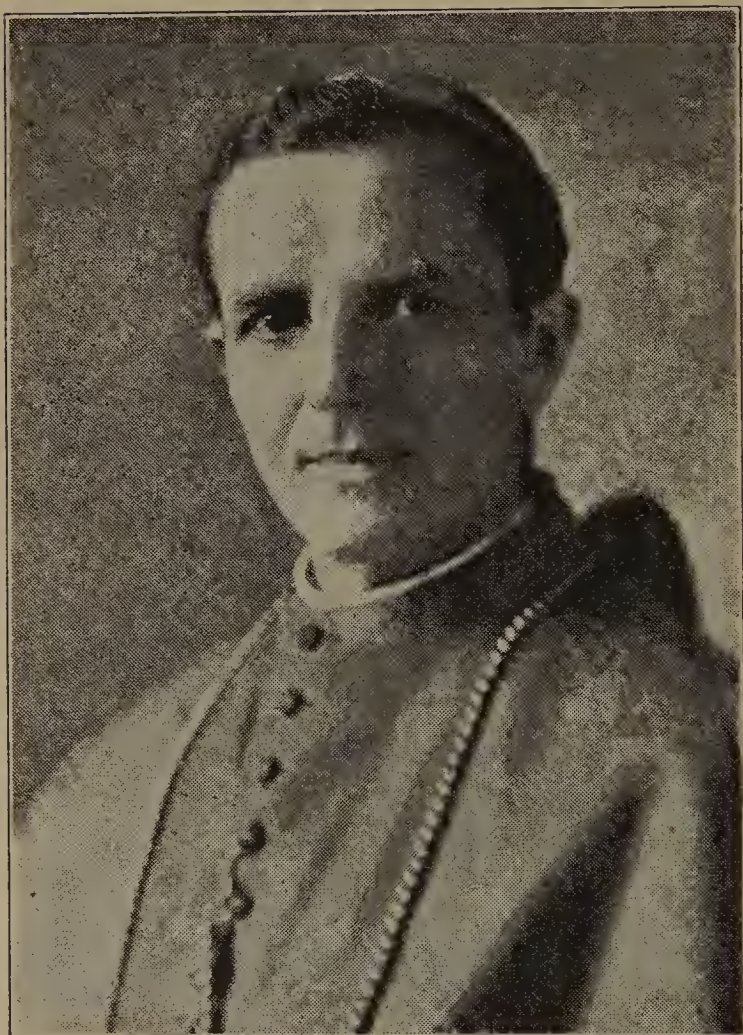
P. S.—If time permits it the following matters may be brought up for discussion at the meeting:

1. How often shall a national Third Order convention take place?
2. What about national finance?
3. Where shall the next convention convene?
4. What would you suggest for the good of the Third Order?

N. B.—Please tell your delegates to remain on the train when coming to convention headquarters till the train arrives at the terminal depot. Also remind them that Chicago time (daylight-saving time) is one hour in advance of train time. And lastly, please tell them that late delegates have an opportunity to hear a holy mass on Sunday, at St. Peter's church, Polk and Clark Streets, at 12:10.

*(Inclosed you will find a copy of the program.)*





**His Excellency John Bonzano, Apostolic Delegate**  
Washington, D. C.

## PART II.

### LETTERS OF THE HIERARCHY.

#### APOSTOLIC DELEGATION.

United States of America.

Dear Reverend Father,

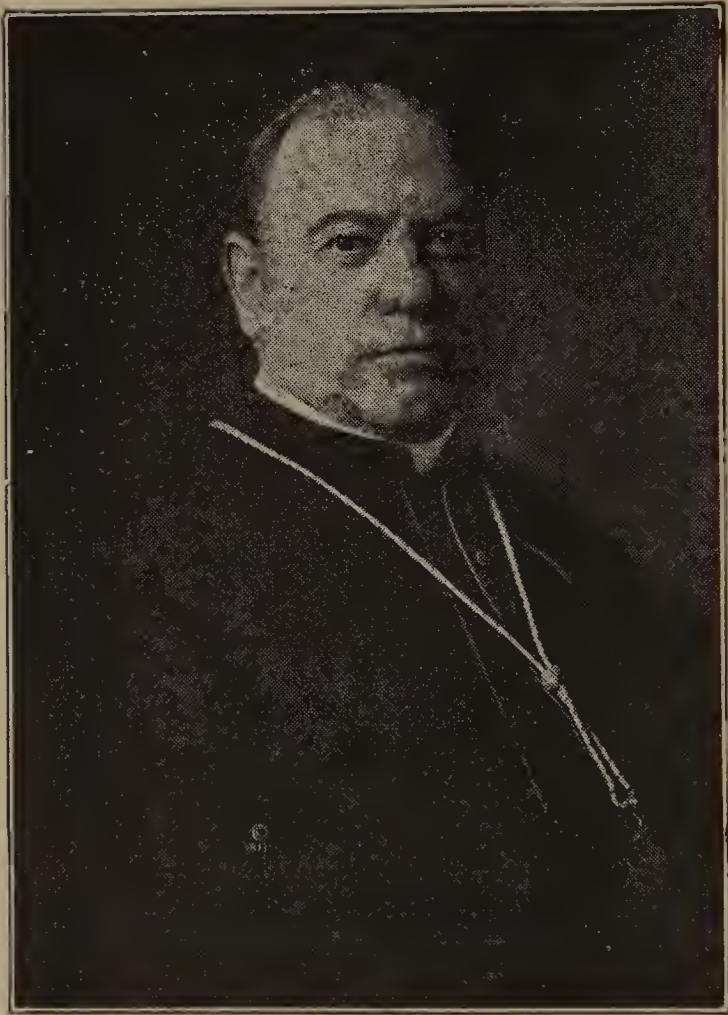
I received the invitation which you recently extended to me for the National Tertiary Convention to be held in Chicago next October. I thank you for it and beg to assure you that, if nothing arises to interfere, I shall be glad to attend the convention and, in acceptance of your further invitation, to be celebrant of the mass in the cathedral on October 2.

No words of mine in praise of the Third Order can add to the commendation it has constantly received from the Roman pontiffs ever since its foundation seven hundred years ago. The rulers of the Church, always solicitous for the welfare of its children, have never failed to recognize in the Third Order a powerful means of coping with the various evils of their times. We have an example of this in our present beloved Pontiff Benedict XV, who in a recent encyclical on the Third Order points out the evils of our day, and recommends as an antidote the spirit of St. Francis.

In this encyclical, that should be read in every Christian home, our holy father pictures the world of today as a world to which peace has not been restored, a world that has given itself to an unrestrained love of pleasure, and which, in the pursuit of that pleasure, has, to a great extent, cast aside the laws of morality and decency. That this is a true picture nobody who has given any thought to prevailing conditions can deny. And that the remedy for it is a return to the spirit of St. Francis is equally undeniable. For what was the spirit of the Poor Man of Assisi? He loved every creature of God and hated strife; he effectively inculcated ideas of the other world, ideas which turned the thoughts of the people of his time from the foolish ambitions of this passing life, and brought them back to the spirit of the Gospel causing them to seek first the kingdom of God; he manifested an utter simplicity in all things, so badly needed in our day of pomp and vain show.

This spirit of St. Francis is the heritage of the Franciscan friars, who, through the instrumentality of the Third Order, bring the religious life into the homes of the people, enabling them to place the stamp of holiness on all their actions, and, in the midst of the ordinary affairs of every day, to consecrate their lives to the crucified Savior.

It is with great pleasure, then, that I recommend the Third Order of St. Francis. The efforts you are making to spread it everywhere throughout the United States are deserving of great praise. May the seraphic spirit of St. Francis and the aid of his powerful



His Eminence William Cardinal O'Connell, D. D.  
Boston, Mass.



intercession be with you in your deliberations. I, for my part, shall not fail to pray that the convention may have as a result the renewing of Christ and of St. Francis in this country.

Sending my blessing to all who will aid in any way in procuring the success of the convention in its praiseworthy aims, I am,

Sincerely yours in Christ,

JOHN BONZANO,

*Archbishop of Melitene, Apostolic Delegate.*

ARCHBISHOP'S HOUSE.

Boston, Mass.

Dear Father,

I was most happy to learn that a National Tertiary Convention will be held next October in the United States, and it is my earnest desire that the success of the convention will surpass the most ardent hopes of the sons and daughters of St. Francis.

In these days of universal unrest, when the narrow love of self, the avarice which ignores the rights of men, the craving for self-gratification and self-indulgence, are sullyng the souls of men, there is nothing more necessary than a reawakening of the spirit of the humble and gentle Saint Francis.

In no more efficacious way can the fire, which consumed the heart of Saint Francis, be enkindled in the hearts of men, than by the saintly children of Saint Francis who have banded in his name and who have consecrated their lives to the virtues of their patron.

The deplorable lack of charity which characterizes the world today is mainly responsible for the strife and unhappiness which abound. What a blessing, therefore, the Third Order can bring in the lesson it teaches,—that true happiness consists in the enjoyment of peace with God and our neighbor—the blessed reward of Christian charity.

May the Tertiaries ever increase in number so that by their fervor, their example, and their strength, they may lead a sorrowing world to the peace and blessings which are its portion through the merits of Jesus Christ.

Very sincerely yours,

WILLIAM CARDINAL O'CONNELL,

*Boston.*

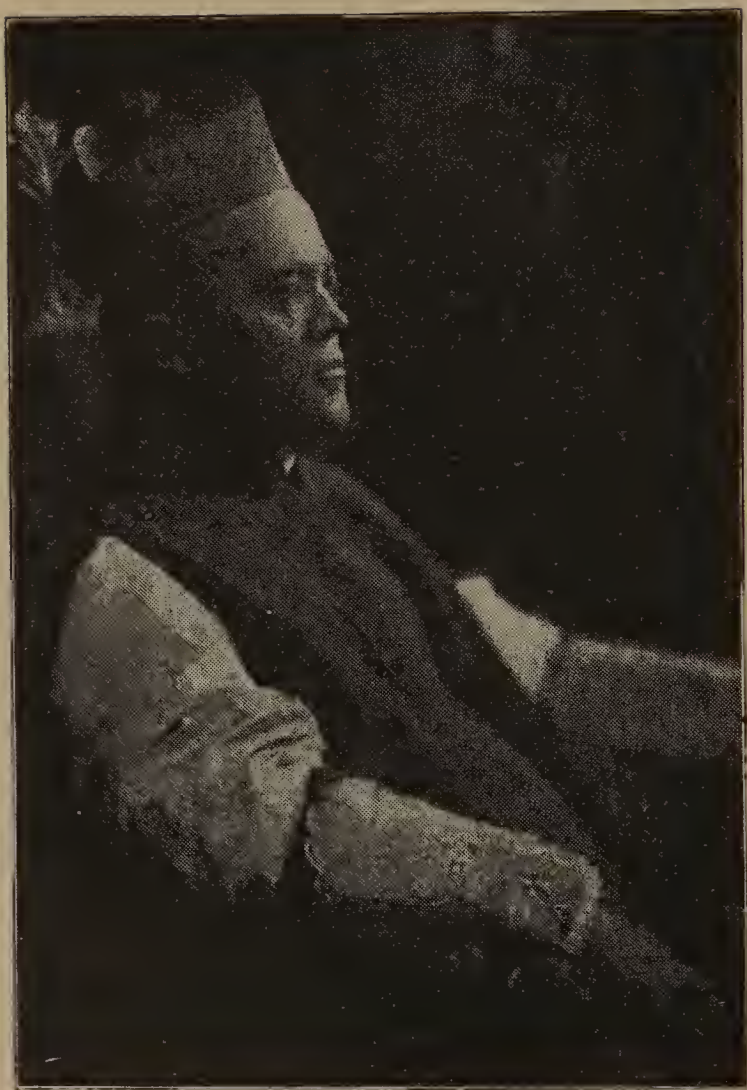
ARCHBISHOP'S RESIDENCE.

Philadelphia, Pa.

Dear Reverend Fathers,

I sincerely rejoice at the good news that the seven hundredth anniversary of the founding of the Third Order of St. Francis is to be commemorated in America by a national convention to be held in the city of Chicago beginning on October 2nd, and ending on the feast of the seraphic Francis, October 4th.

If any words of mine can lend assistance in furthering the success of this convention, I am most happy to add this letter to the long list of testimonials of endorsement and encouragement you have received from so many members of the American hierarchy and distinguished ecclesiastics even beyond the borders of the United States.



His Eminence Dennis Cardinal Dougherty, D. D.  
Archbishop of Philadelphia

It is not necessary that I should labor in the effort to prove that the Third Order of St. Francis is worthy of episcopal approbation and wide dissemination among the faithful in the United States. The fact is well known that for seven hundred years the Franciscan Third Order has received the never failing support of the sovereign pontiffs beginning with Pope Gregory IX, who vigorously defended it from its first and most powerful enemies, the war lords and barons of the thirteenth century. They sought to crush it, even while St. Francis himself was still alive, because they recognized in the popularity of this non-militant order, with its spirit of true Christian democracy, the downfall of the Feudal System which kept Europe in the perpetual ferment of petty warfare.

The three illustrious popes, who have occupied the Chair of Peter in our own day, not only belonged to the Third Order of St. Francis in person, but they have been its foremost propagators. Pope Leo XIII recast the rule in order to accommodate it to the conditions and requirements of our own age and thus make it possible for all the faithful to join the Third Order. In his great program of social reconstruction, Pope Leo regarded the Third Order of St. Francis as the providential instrument for saving society, and so described it.

Pope Pius X still further ratified and confirmed the work of his predecessor in propagating the Third Order and in a letter to the Minister General of the Order of Friars Minor, dated May 5th. 1909, declared it was his wish that the Tertiaries should understand, "that nothing would be more pleasing and acceptable to Us, than that they diligently observe the precepts of their order; for, in this way, they will greatly contribute towards that restoration of things in Christ, which from the beginning We proposed to ourselves."

As for our holy father now happily reigning, Pope Benedict has recently addressed an encyclical to the Catholic episcopate throughout the world on the occasion of the seventh centenary of the order, urging them to increase as well as to revive associations of Tertiaries everywhere, and calls attention to the fact that he himself is enrolled in the order.

There is no country in the world that is more profoundly indebted to the Third Order of St. Francis than America, and surely it ought to flourish in our land far more than it has hitherto done. Not only was Christopher Columbus himself a member of the Third Order of St. Francis, but when he was turned down by the wise men of Ferdinand, the Spanish king, the queen by virtue of her wearing the cord of St. Francis and under the spiritual direction of a Friar Minor, Francis of Calabria, an ardent supporter of the Genoese navigator, was moved to provide the ships for the expedition, which, in turn, were largely manned by Tertiaries.

In the early days of American colonization the Third Order was everywhere spread abroad, and as late as 1686, Franciscan authorities state, there were over one hundred thousand Tertiaries in America. Owing to England's apostacy from the faith in the sixteenth century, the Third Order was eclipsed for a time within





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**His Eminence Louis Nazaire Card. Begin**  
**Archbishop of Quebec**

the boundaries of the United States. But now, indeed, seems to be the providential hour for it to come into its own again and be widely disseminated throughout our favorite land, whose original discovery we owe to Franciscans.

May God bless and prosper this approaching convention, the First National Assembly of the Franciscan Tertiaries in the United States, and may it give a forward impulse to the Third Order which will hasten the day when once more it will be said as truthfully as wrote Emperor Frederick II about the year 1240: "There is scarcely a man or woman who is not a member of the Third Order."

Very sincerely yours,  
DENNIS CARDINAL DOUGHERTY,  
*Philadelphia.*

CARDINAL'S RESIDENCE.  
Quebec, Canada.

Reverend Father,

I learn with great pleasure that a national congress of the Third Order of St. Francis, the first of its kind, will be held at Chicago this coming October, on the occasion of the seventh centenary of the foundation of that well-deserved institution.

The Third Order has figured largely in the religious history of the past seven centuries. Its influence upon individuals, families and social organizations generally, has been considerable. It has taught anew the road to heaven, much to the good of souls; it has vigorously fought the devil and his minions in the very fields where the spirit of evil sowed the greatest ravages; it has been, in all countries, one of the great means of restoring Christian life, one of our great Catholic forces.

We fully agree with what the late popes, after the example of their predecessors, declared, when time and again they sounded the praises of the Third Order, and exhorted the faithful to enlist in this spiritual soldiery. Being Tertiaries themselves they rightly saw in this organization, distinguished for its spirit of penance and charity, one of the best levers the Church of God could use in the encounter with the corruption of the age and its fratricidal animosities.

The beautiful letter *Sacra Propediem*, in which His Holiness Benedict XV declares his reliance upon the collaboration of the Third Order in the work of Christian reformation and social peace deserves to be read and studied with serious attention. It will, I am certain, call forth a harvest of new children of St. Francis, ready to march in the footsteps of the noble Tertiaries of the Middle Ages, ready to brave prejudices, ready to combat error, ready to defend the Church, ready to give the example of irreproachable public and private conduct and of the most solid virtue.

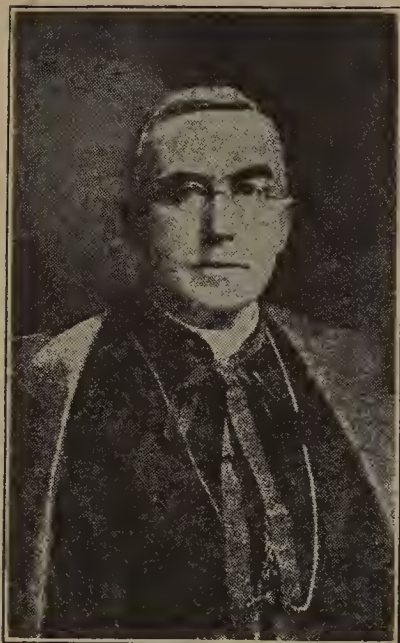
I hope that your congress will meet with complete success, and I bless it in advance from my heart. And if, as is very probable, I

shall be prevented by the duties of my charge from being present, I shall be with you at least in spirit and heart.

Kindly accept, with my sincerest good wishes, the expression of my most devoted sentiments in the Lord.

Yours in Christ,  
L. NAZAIRE CARDINAL BEGIN,  
*Quebec, Canada.*

ARCHBISHOP'S HOUSE.  
Westminster, London.



Archbishop of Westminster  
Francis Card. Bourne

Dear Father,

I am much obliged to you for your kindness in sending me the very interesting account of the coming convention of Franciscan Tertiaries to be held in Chicago.

The Holy See, as you rightly recall, has again and again declared the efficacy of the Third Order of St. Francis in dealing with the manifold perils and difficulties of the present day.

I gladly, therefore, wish your convention every blessing from Almighty God and trust that it will be most successful. Believe me

Your devoted servant in Christ,

FRANCIS CARDINAL BOURNE,  
*Archbishop of Westminster.*

ARCHBISHOP'S RESIDENCE.  
Portland, Oregon.

Dear Reverend Father,

My greetings to the First National Tertiary Convention. The following is a summary of the rule of the Third Order of St. Francis:

"Members promise: To keep the commandments of God and of the Church. To fulfill the duties of their state in life. To avoid excess in dress. To avoid dangerous amusements. To avoid excess in eating and drinking. To fast on the eve of the feasts of St. Francis and the Immaculate Conception. To receive the sacraments of Penance and Holy Eucharist once a month. To say daily twelve Our Fathers, Hail Marys and *Glorias*. To make their will in due time. To give a good example at home. Not to allow any bad books or papers to enter the home. To be models of charity and peacemakers. Not to take oaths needlessly. Not to use improper language. To assist at holy mass in spirit daily, and to be present at holy mass when convenient. To attend the monthly



meetings. To contribute to the Third Order poor fund. To wear the scapular and the cord. To visit sick members. To assemble at the wake of a deceased member and recite the rosary in common."

The more I study this simple yet complete *rule of life*, the more I realize why the great Pope Leo XIII declared: "My program of social reform is the Third Order of St. Francis."

Sincerely yours in Christ,

ALEXANDER CHRISTIE,  
*Archbishop of Portland.*

#### ARCHBISHOP'S HOUSE.

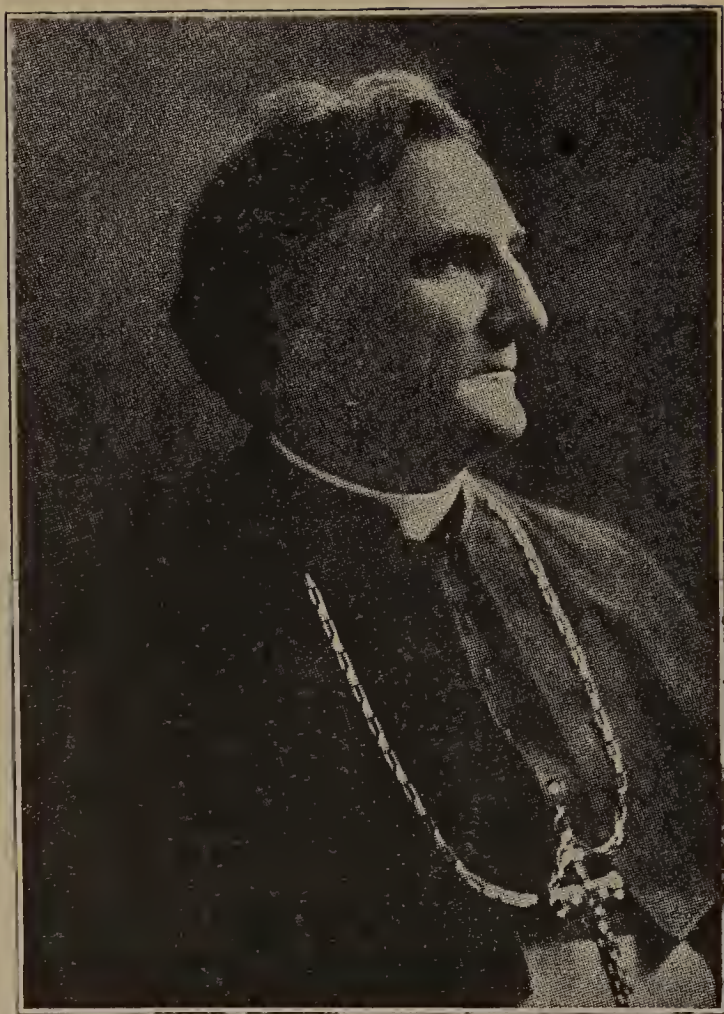
Santa Fe, N. M.

Dear Reverend Fathers,

Your project to have a National Tertiary Convention in 1921, and then presumably to organize the Tertiary fraternities and to inaugurate a series of Tertiary conventions to be held regularly, will, I feel sure, meet with cordial endorsement and support everywhere. Especially in these days the Third Order deserves our full attention and widely spread propagation.

Grand and magnificent like a stately cathedral of the ages of faith, it towers aloft at the present day amid countless societies, leagues, guilds, sodalities, confraternities—all of them having some excellent purpose—but none of them possessed with that broad and deep Catholicity that marks the Third Order. The Tertiary rule is the Gospel spirit applied to daily life. It contains the "marrow of the Gospel." Like the Gospel itself of which it is always a most timely, concise, and practical application, it sanctifies the whole man, the family, the parish, the community, that it gathers under its influence and it regulates the relations of man. Thus the Third Order places before us a clear and complete basis for individual and social sanctification and action. From this alone we see that the Third Order has a tremendous spiritual and practical value that far surpasses the value of any confraternity, league, or sodality.

Moreover, members of the Third Order are religious living in the world. Now when the majority of mankind have grown to be quite self-sufficient, and when on all sides we see persons so enamored of riches and worldly pleasure that they completely forget Christ crucified, although they claim to be Christians, no one can fail to see how the "sweet and light yoke" of the Tertiary rule will keep practical Catholics on the path of charity and self-restraint. The Third Order opens the floodgates of God's graces to its clients, they are assured of the spiritual assistance of all members of the great Franciscan family. The rule which they observe gives them a form of life which time and again was approved and urgently recommended to the faithful by a long series of popes from Gregory IX to Benedict XV. Indeed, there is no other lay organization of holy Church that has so energetically and continually received the fostering care of Rome. Members of the Third Order who follow and observe this approved form of life, are as certain of their eternal salvation as young men or young ladies



Most Reverend Alexander Christie, D. D.  
Archbishop of Portland, Oregon

who enter a religious order, and there serve their heavenly Master all the days of their life. The Third Order is a sure guide to Gospel perfection and thereby to heaven. It therefore gives more to the soul than societies or sodalities can give. It is a great help and blessing for all, cardinals and bishops, priests and people.

For this reason Leo XIII used every opportunity to urge all faithful to enlist in the Third Order. Laymen are not to be contented with the fact that they are active in one or several Catholic societies. As long as they are not Tertiaries, the main bond to seraphic love and to charity is missing. As the golden cross tops the steeples of our churches, and crowns them with glory, so the Third Order puts the finishing touch to the practical Catholic, active in societies, leagues, and sodalities. If the Third Order is neglected the main item is overlooked. Hence also Pius X as bishop, patriarch, and pope, very frequently recommended the Third Order in the most eloquent terms. Hence also our present Supreme Pontiff, Benedict XV, as cardinal, took a very active part in Tertiary affairs, and as pope petitions the bishops and priests of holy Church "with renewed zeal to strive to propagate the Third Order throughout the world." Our societies and sodalities, leagues and guilds, should be fostered, but the Third Order may not be neglected for it is the mistress of them all.

Praise and thanksgiving be rendered therefore to God for the splendid opportunity afforded by the seventh Tertiary centenary to unite the scattered forces of the Third Order, and to direct national activities along definite lines. Just now things are at the very beginning. Great obstacles may present themselves, but clearness of purpose, united and harmonious action, and last but not least prayer and strenuous, persevering effort will overcome all obstacles no matter how great and how persistent they at first seem to be. Assuredly I am greatly interested in the Tertiary convention of 1924, and, since the success of the convention means so much for the good of immortal souls, I shall not tarry to add my prayers to yours that God may abundantly bless your efforts.

With sincere greetings, yours in Christ,

ALBERT T. DAEGER,  
*Archbishop of Santa Fe.*

ARCHBISHOP'S HOUSE.

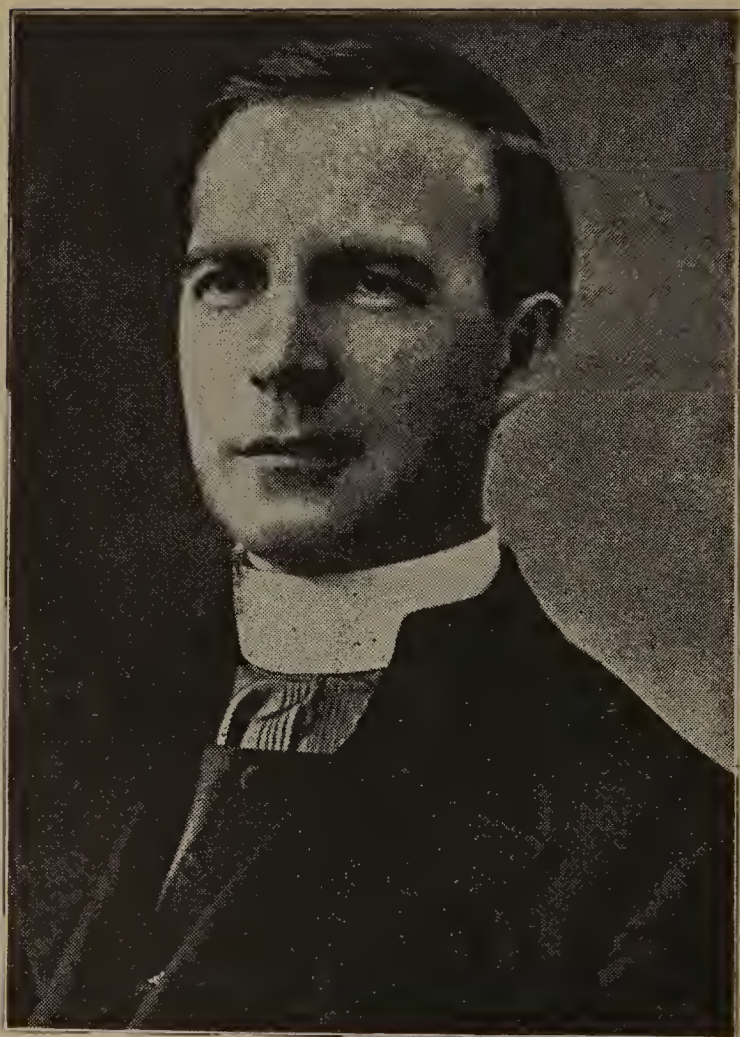
St. Louis, Mo.

Dear Reverend Fathers,

I am very much pleased that you are about to convoke a national convention of the Third Order of St. Francis, and that your convention will synchronize with the celebration of the seventh centennial of the foundation of the order. I gladly endorse your undertaking, and assure you of my interest, as also of my prayers and blessing.

When we consider the almost unbroken tradition of the papacy applauding and blessing the Third Order, and when we consider how deeply interested were the great Pontiffs Leo XIII, Pius X, and our beloved reigning Pontiff Benedict XV, when we consider the intrinsic merits of the society, its highly spiritual and intensely





**Most Reverend John J. Glennon, D. D.**  
Archbishop of St. Louis, Mo.

humble character, and lastly when we consider the meaning and efficacy of such a society in these later days of broken economics where half the world stands inflated with pride and pomp, while the other starves to death, then we should be recreant to our apostolic office if we failed to wish you well or faltered in supporting your noble mission, including as it does, saintliness of life, kindliness of heart and charity towards all. Be again the good Samaritan to take up this shattered civilization of ours, rescue it from the robbers and bear it back to home, safety and God.

Yours sincerely in Christ,

JOHN J. GLENNON,  
*Archbishop of St. Louis.*

OFFICE OF THE ARCHBISHOP.

San Francisco, Calif.

My dear Father,

To the eloquent and timely words of high praise of the episcopate anent the gathering of the Tertiaries of St. Francis, I would add my approval and my promise of hearty coöperation.

Our holy father pointed out at Christmas time that the world is in disorder because it will not recognize the authority that God has placed to rule the lives of men.

The holy father also saw no hope for permanent peace if men continued to hold in their hearts the hatred engendered by the war.

And, finally, he saw no remedy for the ills that press mankind if men, following the path of ease and luxury, indulging in the passions that sway to and from the human heart, are unwilling to work and make sacrifices for the higher things of life.

The Third Order of St. Francis, across the centuries, has had in view subjection to God and to legitimate authority, love of our brothers after the example of Christ, and a noble spirit of sacrifice for the great ideals of human life.

I can but pray that the national gathering may deepen these feelings in the hearts of the Tertiaries and enroll in their numbers thousands of Catholics, who, imbued with the spirit of St. Francis, could help so much in the regeneration for which we pray. Again begging a blessing upon your work, I am, dear father,

Ever devotedly yours in Christ,

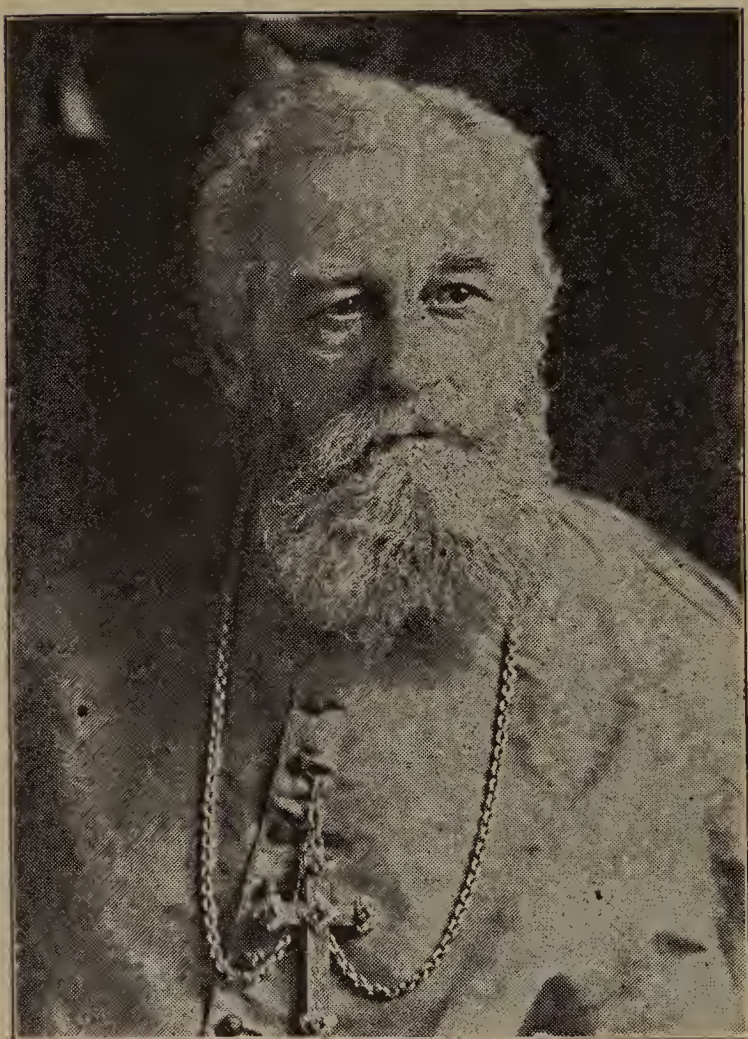
EDWARD J. HANNA,  
*Archbishop of San Francisco.*

ARCHBISHOP'S HOUSE.

Milwaukee, Wis.

Dear Reverend Fathers,

I am delighted to hear that you are taking the necessary preliminary steps to convoke a National Convention of the Third Order of St. Francis in 1921, it being then exactly seven hundred years since the establishment of this grand institution of holy Church. Your noble endeavors are deserving of enthusiastic support. I heartily endorse your undertaking and assure you of my interest as also of my blessing and prayers. May the Tertiary con-



Most Reverend Sebastian G. Messmer, D. D.  
Archbishop of Milwaukee, Wis.



vention and the seventh centenary celebration mark the beginning of a new epoch in the history of the Third Order in the United States.

The unbroken tradition of the papacy proclaiming the extraordinary beneficial influence of the Franciscan Third Order is well known. It has been worthily continued to the present day by Pope Benedict XV. But of Rome's many and weighty statements regarding this greatest lay institution of the Church, none of late years surpass the brilliant encyclicals of Pope Leo XIII. The same classical style, clearness of statement, and convincing logic that characterize Pope Leo's letters on the social question are found also in his encyclicals on the Third Order of St. Francis. Indeed, though written previously, the latter may well be considered the exhortation in conclusion to the former.

In his apostolic letter of January 18, 1901, Pope Leo, with his usual clear insight into the true state of affairs, says expressly: "It is the opinion of some, and the error is already very common, that the social question is merely an economic one, whereas in point of fact, it is first of all a moral and religious matter, and for that reason its settlement is to be sought mainly in the moral law and pronouncements of religion." This explains Leo's enthusiasm for the Franciscan Third Order, which in the seven hundred years of its existence gave ample evidence of Christian morality, solid piety, and loyalty to the Church that in any lay organization has yet to be excelled. Hence, also, his oft repeated words: "My social reform is the Third Order." Where the Third Order is properly fostered, there the collective virtue necessary for social welfare flourishes.

But it is mainly in the light of our higher destiny that the tremendous value of the Third Order appears. According to the Bl. Cure of Ars "the Third Order of St. Francis will accomplish the moral regeneration of parishes, and will contribute more than anything else to real sanctification." Everyone who understands the nature of the Third Order and who has a correct conception of the spirit of the Tertiary rule will evince no surprise at this remark. All cannot consecrate their lives to God in the convent, but all can assure for themselves that peace which the world cannot give nor take away by consecrating their lives to God in the world. To enable men to do this more fully and easily, St. Francis instituted the Third Order, endowing it with his own simple and saintly spirit.

The spirit of St. Francis, and therefore the spirit of the Franciscan Order, is the spirit of the Gospel, it is a wonderful reproduction of the sweet odor of Christ. It is preeminently a spirit of loyalty and reverence to divine authority, a spirit of prayer and self-denial, of poverty and humility, of simplicity and cheerfulness, of active charity and seraphic love of God. Evidently, the more this spirit is diffused among the faithful, the more fruits of solid piety and true Christian charity will appear.

In the thirteenth century, St. Francis consecrated millions to God through his Third Order and wrought a wonderful social re-



**Most Reverend Henry Moeller, D. D.**  
Archbishop of Cincinnati, Ohio

form. Social conditions in those days were not much better than they are at present. Today, the Third Order possesses the same power for good that it had seven hundred years ago. To again sanctify the individual and the family, and thus lend its mighty help in bringing about true social reform, is unmistakably the mission that the Holy See has assigned to the Third Order in our times. God grant that it may soon grasp the scope of this its great mission and fulfil it gloriously.

Need we be surprised that Rome desires the Third Order to number millions and billions (*Propagemus etc.—Leo XIII*) and to be propagated even to the confines of the earth? At your National Tertiary Convention organize your fraternities, plan your future activity clearly and definitely, spread the spirit of St. Francis far and wide, in all things act in holy obedience to Rome, and God will bless your labor from generation to generation.

Sincerely yours in Christ,

SEBASTIAN G. MESSMER,  
*Archbishop of Milwaukee.*

#### ARCHBISHOP'S RESIDENCE.

Norwood, Ohio.

Dear Reverend Fathers,

There is today a great deal of talk and much activity for effecting a world-wide social reform. That this is a praiseworthy movement cannot be denied. The most potent means for accomplishing this laudable purpose will be found in accepting and putting into practice the divine virtues and heavenly principles, which St. Francis of Assisi so wisely and so strongly inculcated. The saint fully realizing that in union there is strength, and to make his work more effective, organized a society of lay people now known as the Third Order of St. Francis, whose members adopted as a rule of life his teachings and accepted a code of rules diametrically opposed to the alluring and destructive maxims of the world. In consequence he wrought a healthy and marvelous reformation.

The conditions of society today are in many ways like those existing at the time of St. Francis. I hope that the seventh centenary of the establishment of the Third Order, commemorated next October, will strikingly call the attention of the world to this special organization, and that many men and women, who feel that they are not called to consecrate themselves to God in the cloister, will do so as Tertiaries in the world. Such a truly spiritual movement will be more powerful to bring about social betterment and lasting reformation than all the laws and regulations made by the would-be social reformers of today.

May God through the intercession of the seraphic Saint Francis prove helpful in awakening the spirit of this servant of God in the restless and pleasure seeking world of today.

Sincerely yours in Christ,

HENRY MOELLER,  
*Archbishop of Cincinnati.*



## ARCHBISHOP'S HOUSE.

Montreal, Canada.

Dear Reverend Father,

It is with the greatest pleasure that I avail myself of the opportunity your kind letter has afforded me of wishing the American Tertiary convention "God-speed" and "complete success."

The idea of such a general convention is quite in keeping with the sentiments of our Holy Father Benedict XV. A short while ago, he declared, with supreme authority, that it is most opportune to give to this seven hundredth anniversary of the founding of the Third Order as much solemnity of celebration as it is possible to give. It is appropriate, too, that the whole of the United States should assemble in a general Tertiary convention for only thus can you offer a fitting tribute to that universal debt of gratitude which your country, like ours, owes to the sons of St. Francis.

Is there any need for me to eulogize the work of the Third Order? There trails behind it, like a vista of glory, the brightness of seven hundred years of merits, of social service and good works. In every clime, at every epoch, no matter what the evil that it had to combat, the Third Order could ever be counted upon to be in the fore-front of the world's workers for the general uplift of humanity. More inspiration has gone out from its members, more practical schemes for particular reforms, than from any other institution that history tells of. No wonder that so many popes have approved of it with their high authority and their personal adhesion. No wonder they have recommended it, encouraged it, blessed it and enriched it with the greatest spiritual privileges and indulgences.

Quite recently, as it were yesterday, the immortal encyclicals of Pope Leo XIII heralded the Third Order of St. Francis as the great social reform which is destined to succeed where other attempts have failed. And the burning words of Pope Pius X are still familiar to us all.

Now comes the encyclical of His Holiness Pope Benedict XV, gloriously reigning. He, the watcher on the tower of Israel, who sees coming events whilst they are still but a tiny speck on the horizon, he tells us, that the Third Order is the "divinely chosen instrument given to holy Church for the purpose of healing the present day evils of society." By it shall the nations be led to the harbor of peace and salvation. (*Ency. Sacra Propediem.*)

To mention only two of the evils which the Third Order effectively combats, it is undeniable that in this our day—even more so than in days gone by—the religious life of the world is sapped and undermined by two baneful influences.

The first is *worldliness*; the spirit which treats life in all its thousand complex claims and duties, entirely without any reference to God; the spirit which denies sin and colors it with fantastic and meaningless names; the spirit which teaches mankind so to bury themselves in the passing events of this brief life as to forget or ignore, even to exclude the thought of God and of eternity.

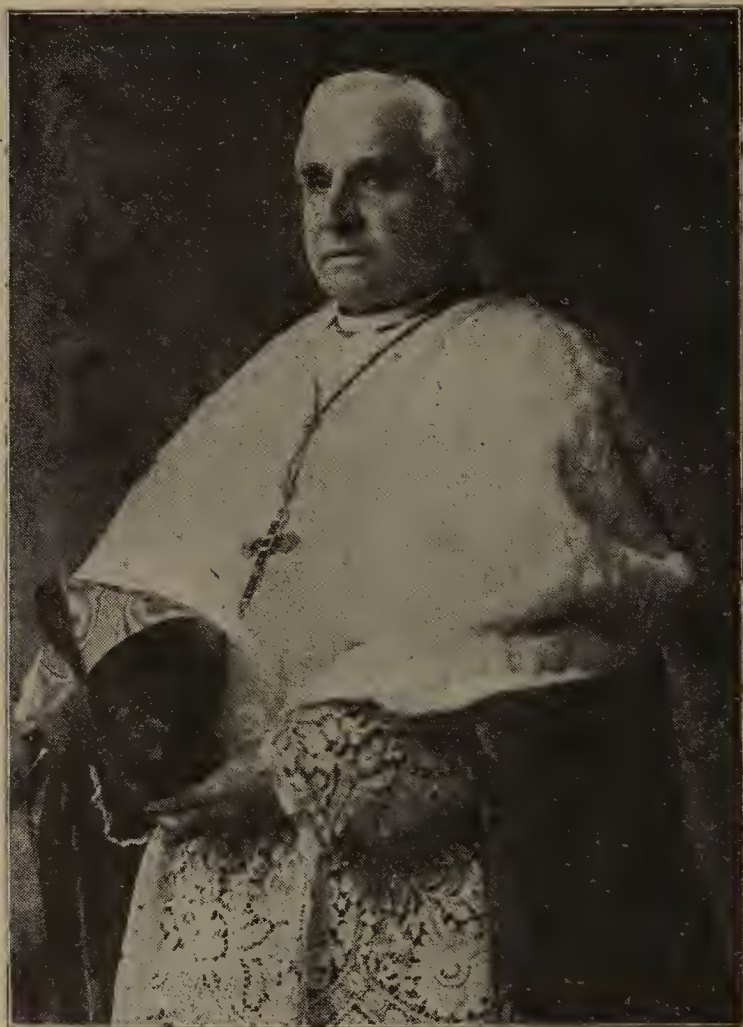
And the second evil is *anti-Christian thought*. So estranged is the general mind of the peoples of today from true Christianity, that they no longer recognize the meaning of the grand old dogmas of the Church. Thus, the Divinity of Christ, and the Atonement, personal responsibility for sin, future punishment, and a host of other dogmatic teachings of the holy Church are so garbled by modern minds as to have lost their meaning. Small wonder if, after that, we find that the nations of the world are more Christian in name than in action or belief.

Well, in the midst of such spiritual chaos, it is our firm conviction that only the splendid spiritual soul-training, such as is given to lay Tertiaries, can prove to be an effective antidote, as Pope Benedict XV has said, "Let the number of Tertiaries increase till each city, each town, each village and hamlet has its fraternity or fraternities; let these Tertiaries be imbued with the spirit of *other-worldliness* which so characterized the spirituality of St. Francis; let things spiritual be realized to them; let them be so attached to the true teachings of holy Church that they come to feel by the guidance of the holy Spirit what they have not learned by theological training; let souls spiritual, devoted, orthodox, fervent, spread everywhere throughout the world, and we should soon see the "leaven" at work in leavening the mass *and worldliness* and *anti-Christian thought* would soon be met and remedied.

To this consummation, so devoutly to be wished for, we unite our fervent prayers that the many Tertiary congresses to be held this year in every part of the globe, may once more yield the inspiration and provide the incentive.

Before concluding, Reverend Fathers, may we add a personal note to this brief message. As archbishop and pastor of souls, and as Tertiary of St. Francis, no one is better in a position to appreciate the good works and the salutary influence of the Franciscan Third Order than we, who, for so many years, have guided the destinies of this vast arch-diocese. It was the sons of St. Francis who first evangelized the country of Canada; and it was the saint's other children, the Tertiaries, who, in every crisis of our history, gave proof of eminent social virtue and generous devotedness. God has blessed their splendid example. Today, in this our land, the Franciscan Tertiaries number nearly one hundred thousand. Needless to say they stand for all that is most generous in the Catholic cause.

A few days ago we had the pleasure of seeing the national Tertiary congress of Canada gather its delegates together in our archiepiscopal city of Montreal. During the four days that the congress lasted one could not but be edified by the great numbers that it brought together. Whether in the mass-meetings, or at the smaller reunions where the papers were read, the impression was ever that of a mighty body of Catholic elite, earnest, devoted and attentive; amenable to the voice of authority and wholeheartedly submissive to the direction of the hierarchy and the guidance of the holy See. It was a solace and a joy to witness



**His Eminence John Cardinal Farley, D. D.**

Former Archbishop of New York

Died September 17, 1918. According to the Seraphic Chronicle (New York), this eminent Franciscan Tertiary was buried in the habit of the Third Order of St. Francis. R. I. P.



such edifying scenes. It was a comfort, too, to know that this splendid army of Franciscan Tertiaries stands solidly behind the episcopacy and clergy in the conflict of right and of justice for the cause of God and His Church.

May the Almighty bless and prosper your efforts. May you so far succeed in placing St. Francis and his ideal before the minds of your fellow countrymen, that Tertiary life and Tertiary works may become in this new country and in these latest times, the inspiration for good and the power for social betterment, that they were in the days of the Poverello.

Very sincerely yours in Christ,

PAUL BRUCHESI,  
*Archbishop of Montreal, Canada.*

ARCHBISHOP'S PALACE.

Manitoba, Canada.

Dear Father,

Your kind letter of April 30th extending an invitation for the First National Tertiary Convention is at hand. I will not be able to attend.

May Almighty God make this convention a big success and thereby spread into the American and Canadian public the spirit of the Third Order of your most illustrious father in God. Nothing is more needed as a remedy for the present alarming situation.

With best regards and blessings.

Very truly yours,

ARTHUR BELIVEAU,  
*Archbishop of St. Boniface.*

ARCHBISHOP'S RESIDENCE.

Regina, Canada.

Reverend and Dear Father,

I thank you most sincerely for your kind invitation to assist at the national convention of the Third Order of St. Francis. I offer you also my sincere congratulations for having had that idea, the realizations of which will produce great advantages.

All those who take interest in the salvation of souls sincerely desire to see that order spread everywhere. I will ask God to bless you and your efforts and shower His blessings on all those who will take part in this convention.

Yours devoted in Xo,

O. ELZEAR MATHIEU,  
*Archbishop of Regina.*

ARCHBISHOP'S RESIDENCE.

Guadalajara, Mexico.

Dear Reverend Father,

With keen pleasure have I received the good news that there will be in your city a national congress of the Third Order of St. Francis of Assisi, to celebrate the seventh centenary of the founding of the order, which has brought such blessings to the world and especially to our continent.



**Most Reverend Francis Orozco y Jimenez, D. D.**  
Archbishop of Guadalajara, Mexico

Before the Third Order convention convened Archbishop Orozco sent his secretary to Convention Headquarters to present his compliments and express his best wishes for the success of the convention; he was not satisfied with sending a letter only. At the convention His Grace was represented by Reverend Father Joseph Alvarado of Guadalajara.

From the very foundation of the Franciscan Order, the popes have recommended it and have enriched the Third Order for the laity with glorious privileges,—the Third Order, which has flourished the world over and has served to foster the faith and good morals amidst the Christian public.

In the archdiocese entrusted to me, where the Third Order of St. Francis is in a flourishing condition and numbers thousands of the faithful as members, I notice with great joy the innumerable blessings which it is bringing to my beloved faithful, preserving the purity of their faith and morals.

Were it not for the urgent and delicate tasks now incumbent on me in the administration of my archdiocese, I would with pleasure assist at the national congress. I pray God our Lord that the glorious occasion of the coming congress be fraught with the best results for the benefit of the faith.

Sending my blessing to all who take part in the congress, I am, assuring you of my respect and blessing,

Very devotedly yours,

FRANCIS OROZCO,

*Archbishop of Guadalajara.*

ARCHBISHOP'S RESIDENCE.

Puebla, Mexico.

Very Reverend Father,

Your letter, recently received, informs us of the celebration to be held in the United States on the seventh centenary of the founding of the Third Order of St. Francis, particularly of the first Tertiary convention to be convened next October in Chicago.

The arduous duties of our pastoral charge make it impossible for us, much to our regret, to attend the convention. However, we cordially impart our episcopal blessing to the work, which we are sure will deserve well of the holy faith, begging God, the Author of all that is good, to load with heavenly favor the Third Order Franciscan, which in our sad days offers the surest means of a Christian reformation, and to deign to extend it daily more and more for the good of souls throughout the world.

Yours very devotedly in Christ,

HENRY SANCHEZ,

*Archbishop of the Puebla of the Angels, Mexico.*

ARCHBISHOP'S RESIDENCE.

Argentina, South America.

“Mariano Antonio Espinosa, Archbishop of Buenos Ayres,

“Affectionately greets Rev. Fr. Hilarion Duerk and takes pleasure in acknowledging the receipt of the circular announcing the coming celebration of the Tertiary congress in Chicago. Although the delicate state of his health does not permit him to send in his own hand and person his sincere congratulations to the congress, he is doing so by the means of these lines, praying God for its success, and accompanying them with his cordial blessing on all that will help to demonstrate the importance of this picked troop of Tertiaries, who are working so well for the cause of God.”

*The Archbishop's Secretary.*



Venezuela, South America.

ARCHBISHOP'S PALACE.

Caracas.

To the Franciscan Tertiaries in Congress Assembled in Chicago,

Beloved Brethren in Our Lord Jesus Christ: We have received your esteemed letter in which you invite us to the congress to be held by you in October, and we feel it very intimately that we cannot participate personally in that interesting assembly of fervent Tertiaries, in which matters of the greatest importance and transcendency for Christian life will be treated and discussed. But the government of the Church entrusted to our keeping forbids us this great pleasure. However, if we are not with you bodily, we still shall be with you in spirit, united with you in the spirit of charity and prayer, that our Lord may grant you His light for the deliberations you will hold for the good of souls and the interests of our Lord Jesus Christ and of the Church.

Our times are much like those in which St. Francis of Assisi was sent, destined by the goodness of Christ to reform the morals of his age and to instill anew the spirit of the holy Gospel into the world which was going to pieces by reason of its dissolute morals. Unrestrained love of pleasure, the spirit of rebellion to authority, the hunger for riches, that is, the three concupiscences mentioned by the apostle St. John, were among the great evils which beset the world when St. Francis received from on high the word to undertake his saving task. The means employed by the patriarch St. Francis to reform society of the time, were: mortification of the flesh and the love of poverty, humility and obedience or respect for legitimately constituted authority. Thus this world was reformed, receiving new life, and the evangelic spirit was instilled anew into the heart of mankind. At that, there is no other means employed by our Lord Jesus Christ and by those who received from him the mission as saviors of mankind, as was the patriarch St. Francis of Assisi.

The means to save our world will prove to be no other than those pointed out by our Lord Jesus Christ in the Gospel, and employed by St. Francis in reforming the morals of his age. To achieve his holy object he was not content with forming his First and Second Orders, but he instituted a Third, in order that seculars, bound together by the cord of St. Francis and habited in his livery, might share the same spirit of apostleship. The Tertiary of St. Francis has thus been one with the regenerative power of the order established by St. Francis, and is well able to win souls for God by employing the means which a zeal at once discrete and subject to the authority of the Church suggests.

We live in an age when to defend the interest of Christ and of the Church, Catholics must avail themselves of the same weapons as the enemies of the truth, and ours being on the side of the right, their triumph is assured,—the Catholic press to defend the truth, schools and colleges to train the heart of youth to virtue, charitable associations and similar means at the disposal

of Catholics today for Christian social action. What is wanted is determination, the spirit of self-denial, and persevering effort. Surely, all these means of the apostolate will be discussed at your convention and their regenerative influence will be felt in every center to which our fervent Tertiaries belong.

That the Lord may aid you with His grace at your gathering; that the spirit of St. Francis, the spirit of self-denial and sacrifice, of charity, of devotion and submission to the vicar of Jesus Christ may enlarge among you the current of Catholic life,—these are our most fervent wishes, and to that end we impart our episcopal blessings.

Fraternally yours in Christ,

PHILIP,  
*Archbishop of Caracas.*

Chile, South America.

ARCHBISHOP'S RESIDENCE.

Santiago.

Reverend Father,

It gave us great pleasure to receive and read your courteous letter, and it gives us equal pleasure to acknowledge it.

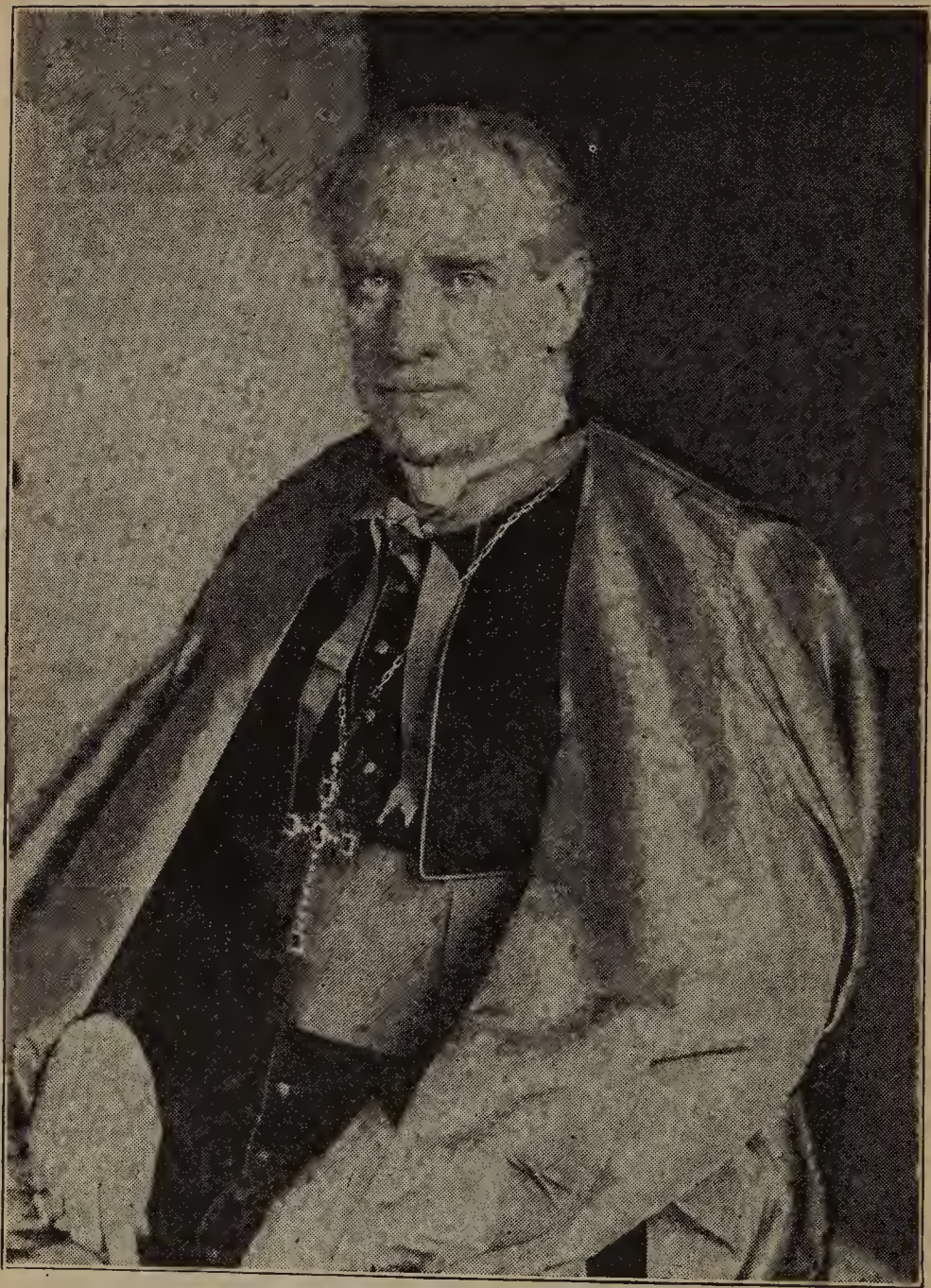
The Third Order of St. Francis was founded in this archdiocese about the middle of the sixteenth century. There are no documents of that period. But with the apostolic zeal of the Franciscan fathers, not only in converting the natives to our holy faith, but also in fostering piety among the faithful; it appears quite certain that they availed themselves of the Third Order as an effective means for the purpose. We have, however, evidences of the past century which go to prove that the order flourished in the archdiocese, especially in the city of Santiago, and that many illustrious persons, multitudes of the people, and not a few ecclesiastics enlisted under its glorious banner.

The prosperity of the order will doubtlessly receive an unparalleled impetus from the national convention to be held here in the month of November of this year, upon which we mean to bestow our decided aid and favor.

The actual state of the order in the archdiocese is the following: It is established in the principal cities and in some of the parishes, and its members total 12,000. We must make special mention of a work deserving of unqualified commendation, which the order is maintaining in one of the suburbs in the environs of this city, called the *Patronage of St. Anthony of Padua*. The work supports two schools, one for men, one for women, the former counting an enrollment of 350, the latter of 320 pupils. It has moreover, a section of workshops. It is also engaged in building a beautiful church and hygienic homes for workmen. It also publishes a monthly bulletin thus helping to spread healthy doctrine.

In conclusion we would say that there is a kind of a holy mania among the youth of both sexes to enlist in the order and that their leaders are doing their best to guide the various fraternities





**Most Reverend Patrick J. Hayes, D. D.**  
Archbishop of New York, N. Y.



in the religio-social work for the benefit of the parishes and other profitable undertakings, in all of which they proceed and spend themselves as genuine sons of St. Francis, with sincere submission and obedience to their metropolitan.

We acknowledge your great kindness in inviting us to the Franciscan congress. Our fervent prayer is that *religion* and *country* may derive plenteous and fertile blessings from it. In the assurance that the humble children of the Poverello of Assisi will enjoy the blessings of heaven, we subscribe ourselves,

Your Reverence's most devoted servant in Christ,

CRESCENTE,

*Archbishop of Santiago de Chile.*

United States of Colombia.

ARCHBISHOP'S HOUSE.

Bogota.

Dear Reverend Father,

I have received Your Reverence's letter dated June 15 of this year in which you inform me of the approaching meeting of the first congress of Franciscan Tertiaries in the city of Chicago.

I feel that the affairs of the ministry, the length of the journey, and other circumstances do not permit me to attend the convention, as I would like to do, the more so as the Third Order of St. Francis shows very flourishingly in this country and enjoys the favor of the prelates and great popularity among the faithful.

It is not for me to eulogize this well-deserved institution after what so many illustrious men have said in its praise throughout the ages of its existence, and the recommendation it has merited from the last three pontiffs, who look upon it as singularly appropriate for the needs of the present age.

Hoping that the labors of the congress will be very fruitful, I take pleasure in signing myself, yours,

BERNARD,

*Archbishop of Bogota.*

United States of Colombia.

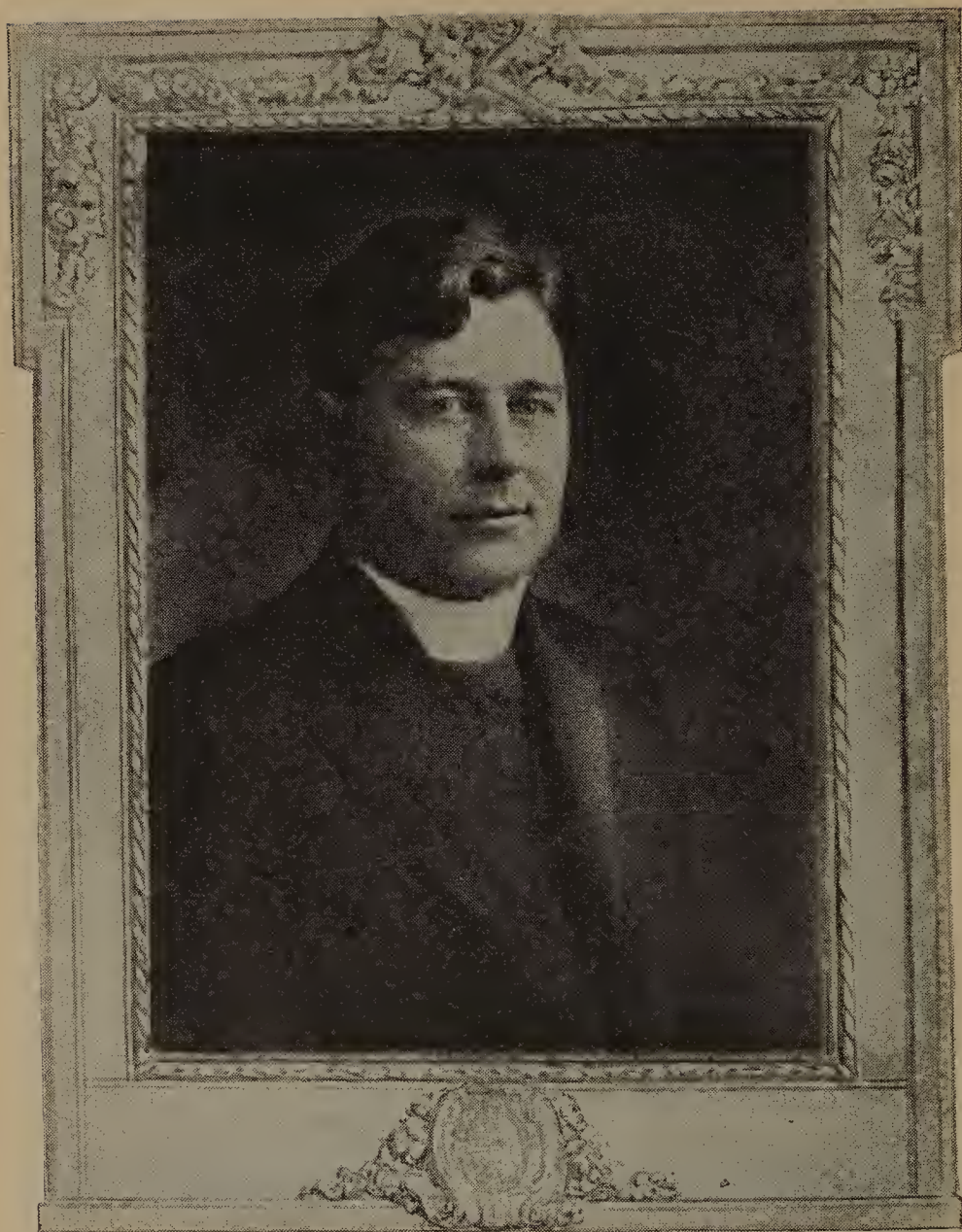
ARCHBISHOP'S RESIDENCE.

Cartagena, S. A.

Reverend Father,

I was in the act of preparing a pastoral letter for the faithful of my archdiocese, giving instructions for the celebration of the seventh centenary of the founding of the Third Order of St. Francis, when I received your esteemed letter relative to the national congress of Franciscan Tertiaries of the United States, to take place in your city October 2, 3 and 4 of this year on the occasion of that happy event.

Above all, I send my congratulations to the promoters of the congress, giving my whole-hearted approval to the aims it shall set itself, and wishing that all its doings may redound to the greater honor of God and His providential servant, St. Francis, and to the benefit of souls. Would that the congress might so



**Right Reverend Edward F. Hoban, D. D.**  
Auxiliary Bishop of Chicago.

Bishop Hoban, an eminent member of the Convention Executive Board, was very active in the interests of the National Third Order Convention. He was consecrated Titular Bishop of Colonia, December 21, 1921.

promote the propagation of the Third Order that there might be no community without a Tertiary center.

With much pleasure would I personally attend the session of your important convention. But the present cost of transportation, the meagerness of the resources of the diocese, the scarcity of clergy, and the large amount of work, will not permit me to allow myself the satisfaction or to send a delegate. So I beg Your Reverence to represent me. As soon as the above mentioned pastoral comes from the press, I will make it a point to send you a copy. I gratefully acknowledge your kindness, and wishing you success in your task, I take pleasure in signing myself,

Your Reverence's devoted servant in Christ,

PETER ADAM BRIOSCHI,  
*Archbishop of Cartagena.*

Uruguay, South America.

ARCHBISHOP'S RESIDENCE.

Montevideo.

Very Reverend Father,

The note which Your Reverence had the goodness to send us under date of June 15, of this year, informed us of the laudable project of convoking in Chicago the first convention of Franciscan Tertiaries of America.

The grand enterprise, encouraged surely by the most earnest wishes of our Sovereign Pontiff Benedict XV, who recently in a solemn document extolled the Third Order on the occasion of the seventh centenary of its founding,—apart from the great spiritual benefits which it will produce in the souls especially of those who glory in the name of Tertiaries,—is a clear and incontestable witness to the vast development of Catholicism in your great and prosperous country. Wherefore, we cannot but applaud the glorious undertaking of the convention and render it the homage of our most enthusiastic approval.

Deeply grateful for the invitation to take part in the convention, and finding it absolutely impossible to attend personally, we wish to say that we heartily favor the grand project and join in spirit with all it shall do, voicing the most earnest hopes for its success and for the blessing of God on all its resolutions.

We seize the opportunity to express to Your Reverence sentiments of our special esteem and regard.

JUAN FRANCIS ARIGONES,  
*Archbishop of Montevideo.*

P. S. In our capital city and in the archdiocese we are now preparing to celebrate with great splendor the festive commemoration of the seventh centenary, which, with God's blessing, we shall bring to a close on December 8.

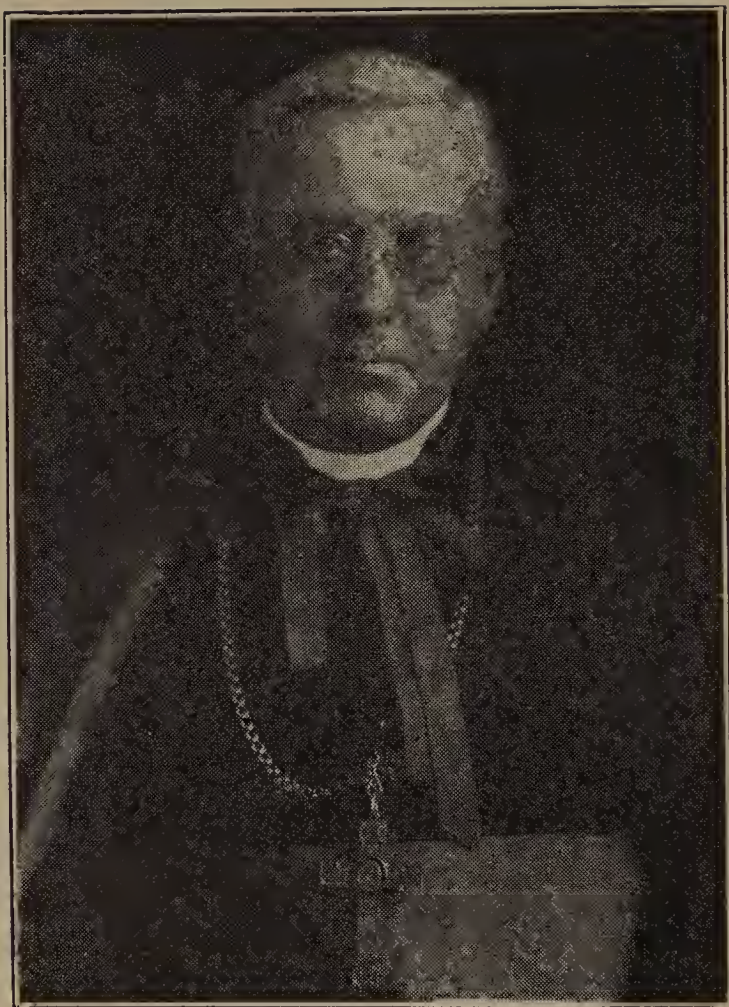
ARCHBISHOP'S HOUSE.

Tuam, Ireland.

My Dear Brother in Christ,

I thank you most sincerely for the gracious invitation you have sent me to attend the national convention of Franciscan Tertiaries





**Most. Rev. J. J. Harty, D. D., Omaha**  
An eminent Promoter of the National Tertiary Convention

fixed for the 2nd, 3rd and 4th of October. I regret that I cannot come but I may be permitted to send the convention my best wishes for success.

The Gospel of Christ is the true light of the world. The Franciscan rule is this Gospel applied to daily life. If the convention will, as we may fervently hope, extend the influence of the Third Order, secure a stricter observance of the Franciscan spirit and direct the energies of Tertiary communities into practical channels for the uplifting of their neighbors, the Catholics would well have reason to thank and bless its promoters.

Your faithful brother in Christ,

THOMAS P. GILMARTIN,  
*Archbishop of Tuam.*

#### ARCHBISHOP'S RESIDENCE.

Edinburgh, Scotland.

Dear Reverend Father,

His Grace, the Most Reverend James A. Smith, D. D., Archbishop of St. Andrews and Edinburgh, has received your letter and enclosures regarding the national convention of Franciscan Tertiaries in Chicago.

He regrets that his present state of health does not permit of his attending the assembly, but he wishes it every success and sends his cordial blessing.

At the same time taking the opportunity of expressing my own good wishes for the success of the convention and with every regard, believe me,

Faithfully yours in Christ,

HENRY G. GRAHAM,  
*Bishop Auxiliary.*

#### BISHOP'S RESIDENCE.

Mobile, Alabama.

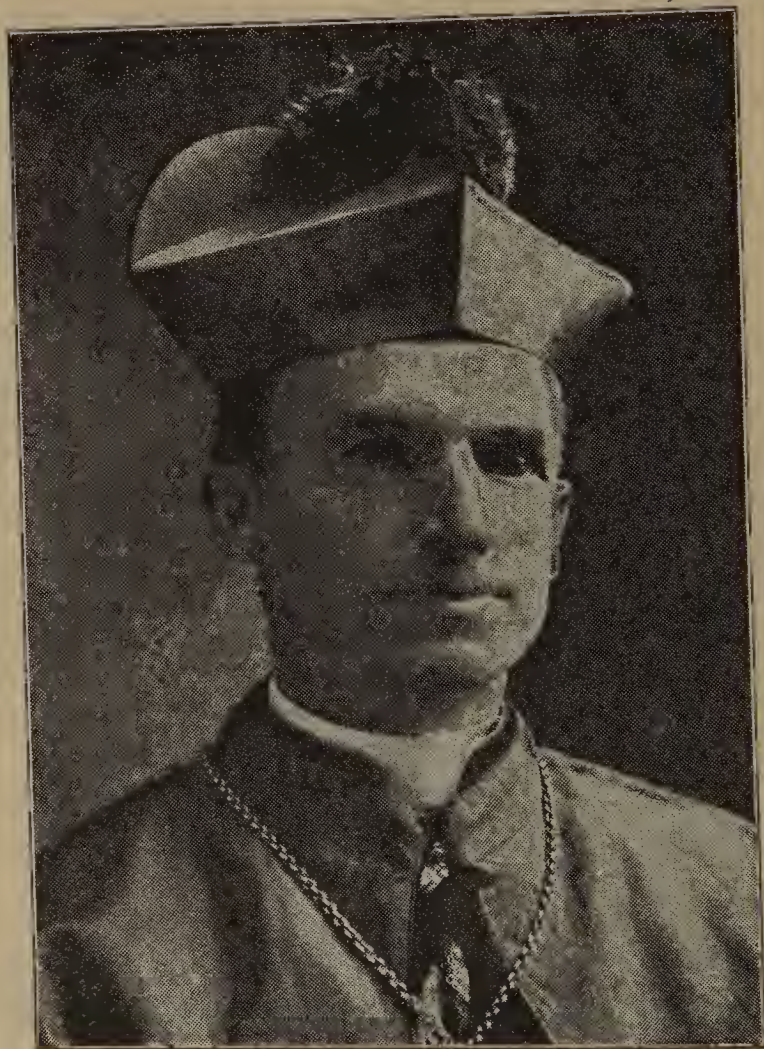
Reverend and Dear Father,

Your cordial invitation to attend the National Third Order Convention, to be held in Chicago, October 2nd, 3rd and 4th, is before me. It would be a pleasure, as well as an honor, to be with you on this occasion, if I were free but unfortunately I am not.

I cannot commend too highly the magnificent work done for holy Church by the Third Order of St. Francis. In ages past popes, cardinals, bishops, kings and learned men deemed it a priceless privilege to be enrolled as members of this order. It put new energy and vigor into the social life of the thirteenth century. In the providence of God it may be destined to do a like work in our own day and country. Let us hope and pray that your convention may be crowned with success. Blessing your labors, I am,

Sincerely yours in Christ,

EDW. P. ALLEN,  
*Bishop of Mobile.*



Right Reverend Henry Althoff, D. D.  
Bishop of Belleville, Ill.



## BISHOP'S HOUSE.

Belleville, Ill.

Dear Reverend Fathers,

I am very much pleased that you have decided to convoke a national Tertiary convention, to celebrate the seventh centenary of the establishment of the Third Order of St. Francis.

It is evident that the Third Order of St. Francis is fulfilling a noble and sacred mission in the Church, and is doing immense good and dispensing rare blessings where it is established. A splendid proof of its importance and utility is afforded by the fact that it has enjoyed, from the day of its foundation to our own times, the approval, veneration and protection of the supreme pontiffs. Our present Holy Father Benedict XV, following the example of his predecessors, not only recommends the Third Order to all but expects great results from it in the present serious times.

And we cannot doubt that the Third Order of St. Francis is of special significance in our days. Its purpose is to lead its members to eternal salvation by a life in conformity with the doctrine and example of Jesus Christ. Hence those who live according to the rule of the Third Order, foster the spirit of penance and humility, and strive earnestly to practice all Christian virtues. While they do not bind themselves by any vows, or propose to do anything great or extraordinary, they observe simplicity in dress, are obedient to lawful authority, renounce dangerous amusements and practice charity and justice in all their dealings with their fellowmen. And thus the members of the Third Order choose the plain but safe way to heaven. And it is also clear that the great army of Tertiaries cannot fail to counteract effectively the many grave evils of our age, and bring about true reform in the home and in society.

I therefore wish to assure you that I am deeply interested in the success of the Tertiary convention. I doubt not that, apart from other achievements, this convention will awaken general interest in the Third Order. The result will be that the faithful, instructed in regard to the merits of the Third Order and attracted by its great spiritual advantages, will come in large numbers to be enrolled as Tertiaries. May God bless and prosper the work you are undertaking. I shall pray for the success of the convention and herewith very cordially grant you my episcopal blessing.

Very sincerely in Christ,

HENRY ALTHOFF,  
*Bishop of Belleville.*

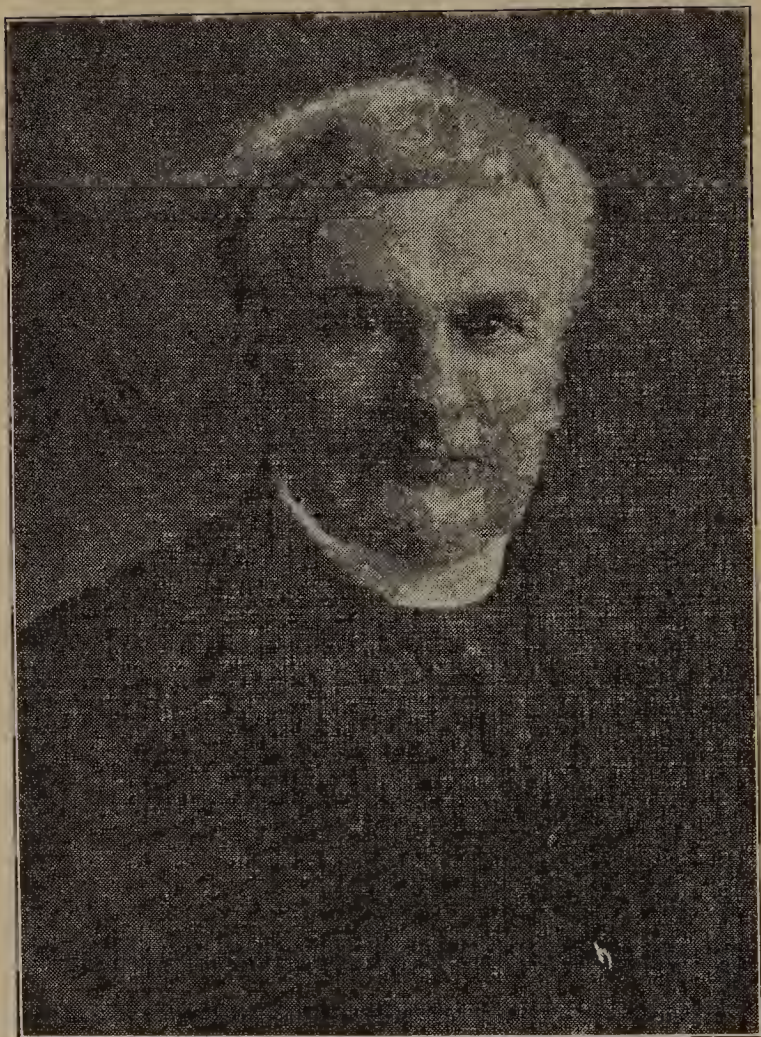
## CIRCULAR LETTER.

BISHOP'S HOUSE.

Covington, Ky.

Dear Sons,

In these days, when a reconstruction of the world on a more Christian basis has become a necessity, I am sure that nothing could be more effective for this purpose than to recall to the people of the world the grand and outstanding virtues, which made



**Right Rev. D. J. O'Connell, D. D., Richmond**  
**An eminent Promoter of the National Tertiary Convention**

the life of St. Francis of Assisi so noble, so lovely and so marvelous.

His wonderful humility, great love of poverty to overcome the spirit of greed, which seems to be at the bottom of the world's misery today, his most ardent love of God and of humanity, his spirit of mortification so necessary to combat the lust of the age, all these virtues so nobly and thoroughly exemplified in the life of the great seraphic patriarch cannot be brought too forcibly before the minds of our Christian people.

The celebration of the seventh centenary of the foundation of the Third Order is therefore a most suitable time to reindulcate all this and to urge our people to affiliate themselves with this great institution. This is the great wish of our holy father, as it must be of everyone who sincerely wishes to reconstruct society today.

The sons of St. Francis are actively engaged in preparing for a national convention of the Third Order within the next few months. We most earnestly exhort our clergy and people to do their utmost to encourage it and to be benefited by this great gathering, to fully imbibe the spirit of the Third Order and to aid in every way possible to propagate its establishment in every parish of our diocese. Nothing can be more conducive to combat the loose and immoral spirit of the age than the virtues and ideals inculcated by this great and glorious institution. May it grow and prosper the land over, and lead our people to a greater love of the cross and the Gospel of Christ.

Affectionately yours,

FERDINAND BROSSART,  
*Bishop of Covington.*

ST. MARY'S CATHEDRAL.  
Galveston, Texas.

Dear Father,

I am glad to know that this year is to be marked by a national convention of the Third Order of St. Francis.

We need the simple beauty of the conversation of St. Francis about God, and His love, to meet the blasphemies so boldly spoken in the name of science and learning.

We need the perfect poverty of St. Francis to meet the greed and fever for money and what it can buy, which lies so close to the root of unhappiness and distrust in the world.

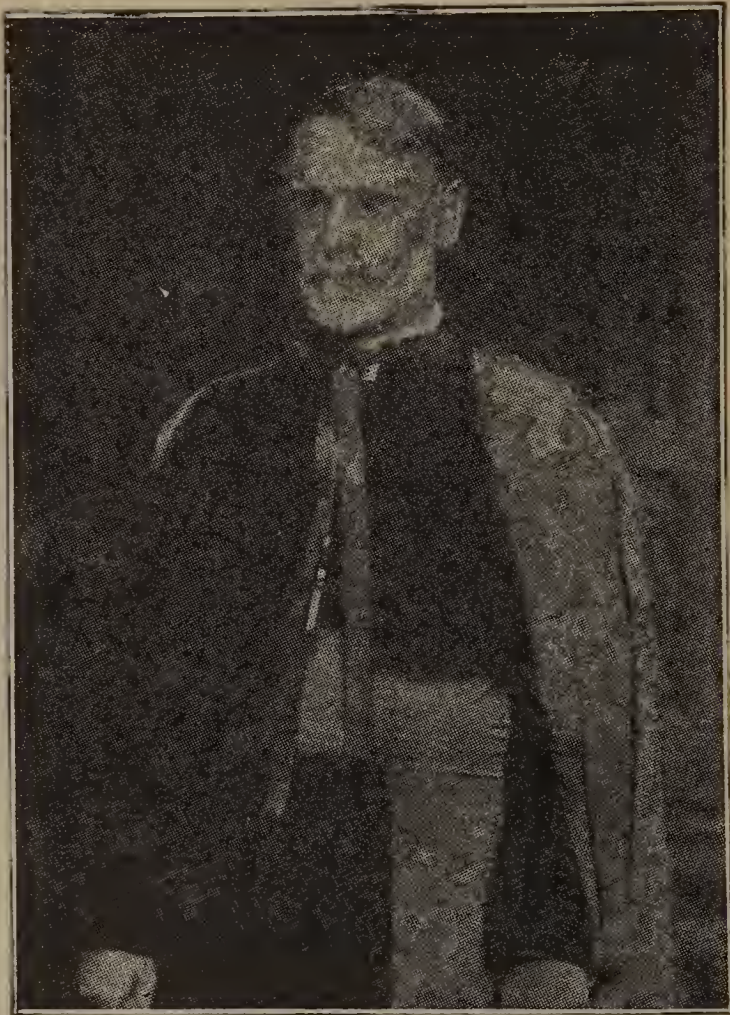
We need the constancy of St. Francis to bring back those who are finding hard sayings in the Savior's message, and who are turning to walk no more with Him.

God bless and strengthen the influence of the Tertiaries.

Yours faithfully in Christ,

CHRISTOPHER E. BYRNE,  
*Bishop of Galveston.*





**Right Rev. P. R. McDevitt, D. D., Harrisburg**  
An eminent Promoter of the National Tertiary Convention

## DIOCESE OF MONTEREY AND LOS ANGELES.

Los Angeles, Calif.

Very Reverend and Dear Fathers:

We of California, and Southern California in particular, owe a very great deal of gratitude to the sons of St. Francis for the noble work they did in bringing Christianity to our land and in leaving to us a noble tradition of service and zeal of sacrifice.

It is fitting that you should keep the seven hundredth anniversary of the establishment of the Third Order of St. Francis in a solemn manner. You do well in bringing the philosophy of St. Francis, as exemplified in the establishment of the Third Order, before our people. The Third Order of St. Francis will find today, as in the thirteenth century, a great mission to perform in the world. The world will find in the school of St. Francis a remedy for irreligious and social unrest, for irreverence and riotous extravagance, and for instability of the home.

In your desire to propagate in this country the blessings of the Third Order, you are but following the direction of Pope Leo XIII, Pius X and Benedict XV. I do hope that every blessing will accompany your undertaking, and that the convention may meet with a generous support that the spirit of the noble saint of Assisi may walk once more among us.

Yours very truly,

JOHN J. CANTWELL,

*Bishop of Monterey and Los Angeles.*

## BISHOP'S HOUSE.

Indianapolis, Ind.

Reverend and Dear Fathers,

The proposed national convention of the Third Order of St. Francis, in 1921, to commemorate the seventh centenary of its foundation is an event of more than ordinary significance to Catholics.

Even reassuring statements of gradual improvement cannot make us regard otherwise than with solicitude, conditions, actually bad, existing throughout the world.

Every age has its peculiar perversities, and our own is no exception. The evils, though changing with each generation, and in various localities, are, nevertheless, substantially ever the same.

Reformers great and consistent, or false and fickle, in turn have striven to deal with some, or all the manifold errors and abuses and the results are becoming a matter of history.

After Christ, St. Francis of Assisi was *the* reformer. His life,—like that of his Divine Master, though known in outline to many, but often imperfectly understood, both in its essence and important details—was in reality a striking protest against absurd and wicked ideals and practices prevalent in his day.

With purified vision he accurately gauged the moral obliquity and misery then abounding, and knew well their underlying causes; he also recognized and loved the good and noble traits still lingering among men. Belonging to a minority and being obscure, he

could not hope, at once, to change the existing order of things, and overthrow the established powers of evil, but he was aware that he might, with God's grace, if He so willed, not identify himself with them; He could turn away from them, dwell apart uncontaminated, personally choose, set at naught the trivial, coveted prizes, for the sakes of which, worldly men ignored God, ruined each others' and ultimately spoiled their own, lives.

His protest against impiety, social injustice, and barbarity did not take the form of mere verbal denunciation. It was solid and effective. He voluntarily embraced poverty, laid aside all superfluities, regarding them as encumbrances. He diminished the number, and simplified the nature of his actual wants: thus placing himself in direct opposition to the common trend of the world of countless solitudes, heartless competition, endless strife and stupefying turmoil.

Sovereign pontiffs have repeatedly and ardently approved of the Third Order of St. Francis. For those whose circumstances will not permit them to retire to monastery or convent, it affords an excellent means of sanctification since, as Tertiaries, nothing need hinder them from practicing humility, self-denial, simplicity in mode of life, poverty in spirit and ardent charity, as avowed brethren of St. Francis,—in the world, but not of it. Their personal influence will be far-reaching and profound, and, as their number increases,—as it surely must, they will be one of the most important instrumentalities in bringing about happier social conditions.

We heartily therefore indorse the movement on this auspicious occasion to make the Third Order of St. Francis and its sublime aims better known throughout the world, and hope there will be a vast increase in its membership, for every land now sorely needs men and women imbued with the seraphic spirit of St. Francis of Assisi.

Sincerely yours in Christ,

JOSEPH CHARTRAND,  
*Bishop of Indianapolis.*

#### THE BISHOP'S HOUSE.

Juneau, Alaska.

Reverend and Dear Fathers,

The news of your planning to mark the celebration of the seventh centenary of the Third Order of St. Francis by holding, next October, a national convention of its members in the United States, is a source of abounding joy and of thrilling hope for the pastors of souls in our country. For as we long and labor to enthuse with the ideals of the Gospel and to sway with the spirit of our Lord the great masses of our twentieth century people, can we not look upon the movement which you have initiated as proficiently instrumental in bringing about in a large degree the realization of our aims and fond desires? Happy am I, with the few, very few members of the Third Order in Alaska, to hail with cordial sympathy the heaven-inspired step you are taking, to encourage it with my blessing, to second it with my prayers, to



further it with my coöperation within the range of my circumstances.

The object of your convention is to unite and organize the forces of the Third Order for the swelling of its ranks, for the strengthening of its life, for the working out of its mission to the individual and to society, with wider influence and deeper efficiency. The Lord will be in the midst of you, according to His unfailing promise; the holy Spirit will come down upon you assembled in prayer and consultation as on the apostles when they were gathered together, awaiting to be endued with power from on high. Then the Third Order will come out of its new Pentecost, equipped for its labors, each member aglow with fiery zeal, and in very deed a "light burning within and shining without."

What can it not accomplish for the renewal of our modern world which, after all, is not much different from the world to which Christ addressed St. Francis. I seem to hear wafted over the armies of the Third Order the echo of that divine Voice bidding the poor little man of Assisi: "Go and repair my church." For it was not so much the material church of San Damiano that was meant, which the saint restored with his own hands, as the church of living souls which through his spiritual children he helped restore to its strength and beauty.

The Third Order! How grand its mission and its power! Precisely because so open and accessible are the ways of its task and the tenor of its life. They lie in the very heart of common every day life, among the multitudinous vocations and stations of lay folks, in the highways and by-ways of the world; not in the privileged recesses of a religious abode, but in the homes, in the shops, in the business offices, in the streets and market places. Fill all these with men and women imbued with the spirit of Francis, not raising a material barrier between themselves and the earth, but viewing the earth and all it holds out as transformed by the light from the Crucified; not renouncing all enjoyment, but sanctifying it; not putting aside the obligations of domestic life or the burdens of social service, but consecrating them with prayer and the exercise of Christian virtue; shunning needless comforts and luxurious habits of goods and dress and the pleasures savoring of sin; devoutly discharging the ordinary duties of religion; serving, as knights of the Savior, the cause of justice and charity; seeking peace and contentedness in restraining immoderate desires; and finding in love the inspiration of their life, its fruitfulness, its sweetness.

Such is the program the seraph of Assisi was dreaming of when he uttered his prophetic cry: "The Lord will make us a great people even unto the ends of the earth." His prophecy received fulfilment even during his lifetime, in regard to his first two orders, but especially in his Third Order, by means of which the whole world could become Franciscans.

He began with two companions. Before he died he could collect five thousand of his Minorites to keep Whitsunday with him. The Third Order actually counts upwards of seven thousand in Chi-

cago and its vicinity. Why should not that number grow to seven hundred thousand and to millions in the United States, even in the lifetime of its actual members? Membership is within the reach of all: those who cannot join its established fraternities are permitted to be received as single Tertiaries; observance of the rule is easy for men and women of good will.

The holy Spirit is willing, no doubt, to brood over the medley mass of human beings covering the land, to breathe into their clay a Tertiary Franciscan soul. Let the First National Convention of the Third Order in the United States do its part; let all the sons and daughters of St. Francis fulfil the program which will have been worked out for them; and then the sanguine hopes of Pope Benedict XV for the "re-establishing of the Christian spirit," and through it the welfare of mankind will be fulfilled in America. The ambition of Leo XIII, "to bring a salutary remedy to very many of the evils which afflict society; to make the rule of holy charity and of all the virtues flourish upon the earth," will be attained. Through the admission of the poor and rich, of high and low into the family of St. Francis, the social classes will be brought together in the bond of benevolent understanding and of mutual love; and there will be ushered into our modern world, as a blessed practical working scheme of life, the era of world-wide fraternity, which is the unrealisable Utopia of the socialist reformers.

Yours very sincerely in Christ,

JOSEPH R. CRIMONT, S. J.,  
*Bishop of Alaska.*

BISHOP'S HOUSE.  
Davenport, Iowa.

Dear Reverend Father:

The national convention of Tertiaries in commemoration of the seventh centenary of the founding of your order should mark the beginning of an era of great Catholic activity and of much spiritual good.

Social and economic conditions today are about the same as in the days of St. Francis. Diplomats, statesmen and politicians are seeking a betterment of these conditions in a multitude of laws, forgetting or ignoring that all true reform must begin with the individual, must come from the heart, and must be based upon justice and charity. They frame their legislative programs without God, seeking but the good will and approval of the crafty minority or noisy majority. True and lasting reform only can come from a return of men and women to God and to God's laws. As a means of effecting this, the Third Order of St. Francis seems to me most opportune.

Our holy father recommends as an antidote to the evils of our times the spirit of St. Francis as exemplified in the Third Order. No other saint has attracted the attention and the study of non-Catholics as the great seraphic saint. The Poor Man of Assisi has given to them much inspiration for their social work. To us he certainly can give much more. His virtues of detachment

from things of earth, his love of poverty, his kindliness, his austerity, his chastity, his love of God and of his fellowmen, reflected in our daily lives, will make us better Catholics and better citizens.

It is my earnest prayer that, through the intercession of St. Francis the Holy Ghost will guide the convention in its deliberations and bless its efforts with much fruit, so that many Catholics in our diocese and in our beloved country will soon be enrolled in the ranks of the Third Order—an order so highly approved of at all times and so richly blessed by the Holy See. I hope to be present at the convention.

Faithfully in Christ,

JAMES DAVIS,  
*Bishop of Davenport.*

BISHOP'S RESIDENCE.

Wheeling, W. Va.

Reverend Dear Father:

I beg to acknowledge receipt of your cordial invitation to be present at the First National Convention of the Franciscan Tertiaries to be held at Chicago, on the 2nd, 3rd and 4th of the coming month of October. I deeply regret that, owing to many and pressing engagements I shall be deprived of the honor and pleasure of being present on the auspicious occasion.

The seventh centenary of the foundation of the illustrious seraphic order comes at a most opportune time, when faith and morals so much need revivifying and strengthening. It will be the means, under divine Providence, of vividly bringing before the minds, not only of the faithful, but also of the world in general, an enervated and sin-laden world, to follow in the footsteps of the "Poor Man of Assisi," and thus return to Christ.

I desire to add my humble mead of praise and commendation of the Third Order of St. Francis, to the many tributes of admiration and affection bestowed upon it by the vicars of Christ, from the time of its institution down, through the seven centuries, to the present day.

Trusting that the convention may produce much good for the honor and glory of God and the progress of the Third Order of St. Francis, I beg to remain,

Yours in Christ,

PATRICK J. DONOHUE,  
*Bishop of Wheeling.*

BISHOP'S RESIDENCE.

San Antonio, Texas.

Reverend and Dear Fathers,

As bishop of a city and diocese which glories in St. Anthony, the illustrious son of St. Francis of Assisi, as its patron saint, I cannot but view with delight the increase of the devotion to the seraphic patriarch and hail with joy efforts to spread among the faithful the wonderful Third Order of St. Francis.

Our age is rejecting Christ the Savior and is worshipping false gods which can bring it neither peace nor happiness. The sad



fact stares us in the face that Paganism, conquered by the apostles and held down so long by the succeeding centuries, is again in the ascendancy; pagan morals and pagan ideas are everywhere supplanting the Christian standards of the past. Evidently we will have to reconquer the world for Christ and the cross. But how?

There is an analogy between the apostasy of our age and the defection of faith, the general immorality of the thirteenth century. If the world of those days was saved, it was through St. Francis of Assisi whom God in his mercy raised up for the regeneration of the Christian world. We all know how this wonderful apostle of Umbria, with his admirable zeal and seraphic spirit triumphed over all obstacles; how he drove out of Europe the leaven of Paganism; brought order out of chaos; restored Christianity to its throne from which to rule again the world and bring peace and happiness to the hearts of men.

Never since the dawn of Christianity had such conquests, such reforms and conversions been witnessed. The success of St. Francis and his humble friars was never forgotten. No wonder that amidst the appalling dangers to faith and morals of our modern times, the sovereign pontiffs should be turning their eyes again to the seraphic patriarch. Similar causes must have similar effects, and may we not expect in our days a revival of faith through the revival of the spirit of St. Francis, the wonders of the thirteenth, renewed in our twentieth century?

And where could we learn the spirit of St. Francis better than in the orders he founded and through which he still is living and laboring in the Church? It was through the Third Order that St. Francis regenerated Europe; it is from the Third Order that we may expect the social reform of our days and the sanctification of millions of souls.

The sainted Pius X assures us that the Third Order has lost nothing of its pristine power and that it is wonderfully adapted to the needs of our modern times. Our Holy Father Benedict XV tells us that the rule of the Third Order is naught else than the Gospel applied to every day life.

The happy results of the past; the example of so many of God's saints; the words of so many illustrious popes ought to convince us of the excellence of the Third Order.

With all my heart do I wish success and Godspeed to the Tertiary convention of 1921. I pray God through the glorious St. Francis to bless your deliberations and efforts.

With best wishes and cordial greetings, I am,  
Yours in Christ,

ARTHUR DROSSAERTS,  
*Bishop of San Antonio.*

BISHOP'S HOUSE.  
Peoria, Ill.

Dear Reverend Father,

All of us, from the pope down to the obscurest peasant, are exhorted to aim at perfection. "Be ye perfect, even as your heavenly Father is perfect." The seraphic St. Francis of Assisi has ren-

dered the road to perfection easy for all classes, secular and clerical, by the establishment of the Third Order.

Permit me to suggest that one of the salient features of your convention should be an educational campaign, instructing clergy and laity in the immense spiritual advantages enjoyed by members of the Third Order without being obliged to endure the inconveniences and hardships of monastic life.

Following the example of the illustrious Leo XIII, we should in these days of reconstruction make the Third Order our social reform, for it is the most efficacious means not only of making the world safe for democracy, but more especially of moulding citizens for heaven.

I shall deem it is a privilege as well as a pleasure to attend the opening services of your National Third Order Convention on October the second. That the good Lord may crown the deliberations of the convention with success is the fervent prayer of,

Yours sincerely in Christ,

EDMUND M. DUNNE,  
*Bishop of Peoria.*

BISHOP'S RESIDENCE.

Erie, Pennsylvania.

My Dear Father,

I take great pleasure in sending you a letter of approbation of the First National Tertiary Convention in the United States and of the Third Order of St. Francis. The fact that this convention marks the seven hundredth anniversary of the founding of this illustrious order of St. Francis, renders a dignity and a merit to it which only age and experience can bestow.

There is, perhaps, no saint, in all the long calendar of Catholic holiness, who so appeals to the democracy of Americans, as the humble St. Francis of Assisi. And, while centuries have passed since his spirit and manner first began to influence his fellow-men, it can be truly said, that his gentle humility towards his fellow-men, and his tender affection towards the things God made, have a more attractive charm today and wield a deeper and wider influence than at any period since his holy career was closed.

During my student days at St. Bonaventure's college, I enjoyed the wonderful privilege of becoming a member of the Third Order of St. Francis, and since those happy days, I have reason to frequently thank God for the kindly influence of the Franciscan spirit on my career; and I make bold to state today, when the bitter racial prejudices and fierce passions of men have torn apart the hearts and minds of the races of men, the one admirable and powerful virtue, which would allow Christian peace and charity to again take possession of the human heart, is the Franciscan virtue of humility. And I make bold to state also, that in our own beloved country, where the family peace is so disrupted by the evils of divorce, and the citizenship so infected by the pride of wealth and luxury, the one saving virtue is Franciscan humility.

I hope to have the pleasure of attending your convention in Chicago in October, and I wish the blessing of God, upon you and



**Right Reverend Alexander J. McGavick, D. D.**  
Bishop of La Crosse, Wis.

Bishop McGavick, who was a member of the Convention Executive Board, was promoted to the See of La Crosse. He took possession, March 8, 1922.



the promoters of this splendid movement. I am sure the convention is most opportune, and I hope its deliberations will be blessed by the Holy Spirit, and redound in inestimable good, both to the Church and to the state.

Very sincerely in Christ,

JOHN M. GANNON,  
*Bishop of Erie.*

**BELMONT ABBEY.**

**Belmont, North Carolina.**

Reverend and Dear Father,

Almighty God providentially provided special help for His children in every age. The history of God's Church forcibly shows His wonderful providence. Seven hundred years ago when St. Francis blessed the world by his example and teachings, the world was greedily striving after every luxury and extravagance. God sent him to direct men's minds most energetically towards the quiet Christian virtues which alone can satisfy the human heart.

In our age the same spirit of restlessness, desire of ease and amusements, grasping after wealth, characterize society. We are therefore, not surprised that the father of Christendom, Benedict XV, should re-echo the oft repeated warning of his predecessors, admonishing the world to re-awaken the spirit of St. Francis most earnestly and bring this holy spirit more and more into the daily lives of Catholics.

This is the great object of the Third Order. May the efforts you are so earnestly making to diffuse this spirit meet with every success! May God bless your work—the blessing will redound to the welfare and happiness of the whole world!

Fraternally yours,

LEO HAID, O. S. B.,  
*Bishop, Abbot Ordinary, Belmont Abbey.*

**BISHOP'S HOUSE.**

**Sioux City, Ia.**

Reverend Dear Father.

Answering your communication of some days ago in reference to the seven hundredth anniversary of the founding of the Third Order of St. Francis, I am very glad to send my blessing to the convention which is to commemorate the event in Chicago.

The Third Order of St. Francis is one that should be encouraged and fostered whenever and wherever possible; it is broad enough to embrace all the laity and is so constituted that it cannot but increase the piety and devotion of those who live up to its rule.

Hoping your convention will do much to spread the spirit of the seraphic saint, I am,

Sincerely in Christ,

EDMOND HEELAN,  
*Bishop of Sioux City.*

## BISHOP'S HOUSE.

Superior, Wis.

Dear Reverend Fathers,

The approaching seventh centenary of the establishment of the Third Order of St. Francis and the coming national Tertiary convention to worthily commemorate this event in our glorious country is, I am sure, a source of great joy to every member of the illustrious Franciscan family in the United States; for the Third Order in America I am convinced it will be an epoch-making event. A national Tertiary convention owing to the new impetus and the increased interest it confers on the Franciscan Third Order must be productive of many graces for the faithful.

The Third Order of St. Francis is not necessary for salvation, but it is certainly true that it helps every loyal member exceedingly to obtain eternal salvation more easily. To every novice of the Third Order on his admission to holy profession the officiating priest says in the name of Holy Church: "I on the part of God, if you observe these things, promise you life everlasting, in the name of the Father and of the Son and of the Holy Ghost. Amen." Oh, what a consolation for every member!

What are the "things" that must be observed to merit this thrice happy assurance of life everlasting? Nothing extraordinary, nothing exceedingly difficult is prescribed by the Tertiary rule. The Third Order is not instituted for those who are giants in spiritual life, it is not for those who do things that are great and wonderful. The little ones in spiritual life and the humble are the favorites of St. Francis, of the Poor Little Man of Assisi. He loves those who, though solicitous about their soul's welfare, are nevertheless willing to admit that of themselves they are quite helpless. In them alone he finds the dispositions indispensable for all who would be his "Knights of the Round Table," and his "Minstrels of the Lord." They alone are fit to be "Heralds of that Great King," who left the glory of heaven to be born in Bethlehem, a helpless child, in poverty and humility.

The things to be observed by Tertiaries are not, therefore, deeds that bring great praise or admiration from men; they are humble things that you must do for the welfare of your immortal soul; little things that for the greater part St. Francis himself most lovingly sought out for you from the Gospel; things that by the grace of Almighty God and the power of the Church bear fruit for you a thousandfold. We need not, therefore, be surprised that the popes of our times do not tire in urging the cardinals, bishops, and priests of the entire world to instruct the faithful regarding Tertiary obligations and to inform them how easily they can observe the rule of the Third Order of St. Francis.

The obligations of the Third Order being so ordinary and so easy to observe, why is it that at the profession of a Tertiary novice the priest in the name of the Church speaks the solemn words: "I on the part of God, if you observe these things, promise you life everlasting?"

The first answer to this question is found in this that when making holy profession the member of the Third Order promises to faithfully observe the Tertiary rule until death. Nothing great, nothing heroic is promised; only "little things," ordinary Christian duties and practices, but we have the word of our divine Savior himself, that they who are faithful in little things shall not only be saved, but shall even receive a reward exceedingly great. If you observe the Tertiary rule faithfully, God will say to you as He said to the servant in the Gospel: "Well done, thou good and faithful servant, because thou hast been faithful in little things, I will place thee over many; enter into the joy of thy Lord."

Moreover, by the wish of St. Francis and the will of the Church, every Tertiary through his profession is received into the Franciscan family as a spiritual child for life and even for after death. The Tertiary, faithful to his little obligations as a member of the Franciscan family, shares fully in the tremendous advantages and almost incredible spiritual help that accrues from the Franciscan orders to every son and daughter of St. Francis. Thus, the Tertiary of good will is morally certain of eternal salvation on account of his own exertions and the help he receives from others. The observance of the Tertiary rule is a pass to heaven.

Who, therefore, can fail to see the innumerable blessings that flow from the Third Order? May God bless and prosper the work you are undertaking, so that it may lead to a grand crusade for the glory of God and the welfare of immortal souls. May national organization, united efforts, and renewed love and zeal for the Franciscan Third Order result from your national Tertiary convention. I am with you heart and soul in your disinterested movement conceived in obedience and respect to the wishes of the Holy See, and I willingly assure you of my prayers and send you my cordial blessing.

Most sincerely yours in Christ,

JOSEPH M. KOUDELKA,  
*Bishop of Superior.*

BISHOP'S RESIDENCE.

Kansas City, Missouri.

Dear Reverend Fathers,

Your plan of having a National Convention of the Franciscan Tertiaries of the United States, will undoubtedly have universal support and encouragement. It is surely a very appropriate way to commemorate the seventh century of the foundation of the Third Order of St. Francis. I heartily endorse your undertaking and assure you of my interest and good wishes.

For seven hundred years the Third Order has received the constant support of the supreme pontiffs, as the rulers of our Church have never failed to recognize in this order a very powerful means of coping with the evils of the times. Hence the words of praise and endorsement of the Third Order by our American





**Right Reverend Thomas Lillis, D. D.**  
Bishop of Kansas City, Mo.

hierarchy express the sentiments of the entire Church throughout the last seven centuries.

If any words of mine can help in recommending the Third Order and in furthering the success of your convention, I refer to the beautiful encyclicals and apostolic letters of the Popes Leo XIII, Pius X, and Benedict XV, as the most eloquent testimonials of praise and commendation of this order.

It is, then, with great pleasure that I recommend the Third Order of St. Francis, and I pray that God will bless this convention with the greatest success.

Sincerely yours in Christ,

THOMAS F. LILLIS,  
*Bishop of Kansas City, Mo.*

BISHOP'S HOUSE.

Harrisburg, Pa.

Reverend and Dear Fathers,

The needs of the modern world in its religious, moral, political and industrial life are many and pressing. The agency to supply these needs has been named by two sovereign pontiffs.

Pope Pius X declared that the Third Order of St. Francis is wonderfully adapted to modern needs. Pope Benedict XV assures us that the rule of the Third Order is naught else than the Gospel applied to every day life.

Where can be had endorsements stronger than these to promote the worthy celebration of the seventh centenary of the great organization which the most lovable of God's saints founded?

Sincerely yours in Christ,

PHILIP R. McDEVITT,  
*Bishop of Harrisburg.*

HOLY ANGELS RECTORY.

Chicago, Ill.

Dear Reverend Fathers,

The movement to have a national convention of the Third Order of St. Francis will evidently meet with unanimous support and encouragement. It will not fail to awaken a wider interest in the order, and will do much to diffuse the beautiful spirit of St. Francis abroad in the world.

The charity which shone so conspicuously in that glorious saint, the world today sorely needs and what better means could be adopted to spread such charity, than a general convention of all those who have become his children and disciples in a special way through the instrumentality of the Third Order?

I am certain that such a national convention will do good in many ways. It will not only encourage charity, but will stimulate faith and piety, and give a special impetus to all religious works. I am,

Faithfully yours in Christ,

ALEXANDER J. MCGAVICK,  
*Bishop of Marcopolis,*





Right Reverend Theophile Meerschaert, D. D.  
Bishop of Oklahoma City, Okla.



## DIOCESAN CHANCERY.

Oklahoma City.

Dear Reverend Fathers,

It is a privilege to be able to join in the great chorus of acclaim  
ed by our Holy Father, Benedict XV, and swelled by His Ex-  
cellency, the Apostolic Delegate, and so many illustrious members  
of the hierarchy.

A renewed impetus will be powerfully given to society by the  
First National Tertiary Convention. I have no doubt that this  
great meeting will be followed by a reawakening of true Catholic  
activity throughout the length and breadth of our land.

May our Catholic people be ever more and more attracted by  
the wonderful spiritual advantages of the Third Order, and may  
the meek and gentle St. Francis enter and soften the hard hearts  
of millions until they are wholly swayed and motivated by the  
spirit of our Divine Savior.

With my heartiest good wishes and blessing,

Sincerely yours in Christ,

THEOPHILE MEERSCHAERT,  
*Bishop of Oklahoma.*

## BISHOP'S HOUSE.

Little Rock, Ark.

Reverend Father,

I beg to acknowledge the receipt of your letter of September  
1st relative to the celebration of the seven hundredth anniversary  
of the founding of the Third Order of St. Francis. I am heartily  
in sympathy with the movement to celebrate this great event.

The seraph of Assisi has always been a favorite saint of mine,  
and his matter of fact trust in God will ever be an inspiration to  
souls whatever be the age or the character of the times. His  
catholic charity, which reached out and embraced all the creatures  
of God, was, in his day and is in our time and will be in the  
future, a rebuke to the selfishness and cruelty which holds sway  
on this earth of ours.

He has given the world also a very striking lesson of the power  
of humility, a power unknown to men and known only to God.  
There is no saint in the calendar of the Church who is better known  
and more popular in the literature of our day and time.

He is the treasure of your order, but in a larger and truer sense  
he is the precious treasure of the whole Catholic Church. I  
shall do all I can to encourage the Third Order by the hope that  
the deep humility of St. Francis of Assisi, who strove so hard to be  
forgotten by the world and to be remembered only by God who  
was his all, may become the precious possession of as many as  
possible of our Catholic people.

I should be glad to accept your invitation to be present in  
October at the celebration, but just before that time I have to take



**Right Reverend Peter J. Muldoon, D. D.**  
Bishop of Rockford, Ill.

a very long trip to Washington and it would be altogether too much to undertake another journey so soon.

Wishing you every success for the celebration,  
Yours sincerely in Christ,

JOHN B. MORRIS,  
*Bishop of Little Rock.*

BISHOP'S HOUSE.

Rockford, Illinois.

Reverend and Dear Fathers,

May the Lord bless your undertaking and may the conferences at the convention make lovable St. Francis better known and give new fervor to his children!

Truly in this day do we need the spirit of St. Francis in all walks of life. St. Francis loved in a special way Jesus Christ and Him crucified. Our watchword must be: "Back to Jesus Christ."

Wishing the convention true success and promising to join in Francis, are so widely known that special approval seems unthe prayers towards this end I am,

Very truly,

PETER J. MULDOON,  
*Bishop of Rockford.*

BISHOP'S HOUSE.

Richmond, Va.

Reverend Dear Father,

Your favor of the 1st inst., is just to hand and I hear with great pleasure that the seventh centenary of St. Francis is to be celebrated by the Tertiaries with a general convention in Chicago next October.

I feel very strongly that a widespread diffusion of the spirit of St. Francis would bring a blessing to our country and would do more than anything else to relieve the social strain and to establish more normal conditions between labor and capital.

Most heartily I invoke a blessing on the convention and wish full success to its deliberations. With best regards and wishes, I remain,

Very sincerely yours in Christ,

DENNIS J. O'CONNELL,  
*Bishop of Richmond.*

BISHOP'S HOUSE.

South Orange, N. J.

Dear Father,

The wonderful spiritual achievements of the Third Order of St. Francis, are so widely known that special approval seems unnecessary, even superfluous. The genial writer, who called his biography of the Poor man of Assisi "Everybody's St. Francis" expressed in a phrase the universal appeal which Umbria's greatest saint makes on the affections of Catholics everywhere.

It was a stroke of genius for the great saint to discover a method by which men and women might live amid the cares and allurements of the world and not lose touch with the "things un-





**Right Reverend Joseph Koudelka, D. D.**

Former Bishop of Superior, Wis.

Died June 24, 1921. Received into the Third Order, July 5, 1898, at Cleveland, Ohio. Bishop Koudelka's letter to Convention Headquarters was probably the last official letter written by him. His letter speaks for itself. R. I. P.

seen." He brought monasticism down from the mountains and out of the deserts, and conveyed its spirit to the hearts of dwellers in crowded cities.

My earnest prayer is for the success of the Third Order of St. Francis, and for the other orders which bear the Franciscan name. May He who holds in His hands the hearts as well as the destinies of mankind, guide the deliberations of your assembly, so that the spirit of St. Francis may be diffused far and wide among the faithful children of the Church.

JOHN J. O'CONNOR,  
*Bishop of Newark.*

BISHOP'S HOUSE.

Seattle, Wash.

Dear Reverend Father,

I would gladly go to Chicago for the convention were the distance not so great. The Third Order has received the approval and commendation of the highest ecclesiastical authorities, such as Pope Leo XIII, Pius X, and Benedict XV.

The first has said, "My social reform is the Third Order," the second has called it "the Gospel applied to every day life," and our present holy father has declared the Third Order "wonderfully adapted to modern needs." Surely such encomiums ought to convince the world that the Third Order is the panacea for all our present day disorders.

It would, therefore, be most inconsistent in one of my profession and position to refuse it my heartiest commendation and to neglect to pray fervently for the success of the first national convention. It affords me great pleasure, likewise, to recommend the Third Order to all the laymen of the diocese of Seattle. Nothing would give me greater pleasure than to have all of them become members of it.

Yours faithfully in Christ,

EDWARD O'DEA,  
*Bishop of Seattle.*

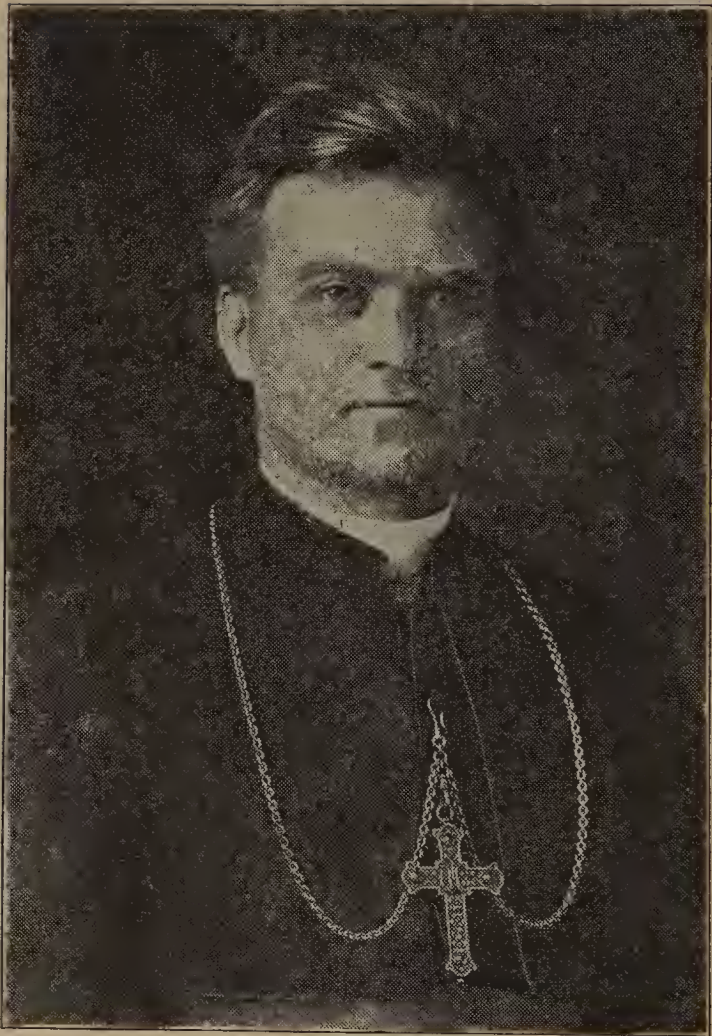
BISHOP'S HOUSE.

Green Bay, Wisconsin.

Dear Reverend Father,

Your determination to convoke and to hold a national convention of Tertiaries in commemoration of the seventh centennial of the founding of your order, appears to me, to be at this particular time, a real inspiration from on high. The sordid tide of self-indulgence and of short-sighted, earthly aims, stirred up by the war, is engulfing society in a flood of sin and crime. The soldier's bayonet and the policeman's club may save us from destruction, but cannot bring us regeneration.

Perhaps, the radiant figure of St. Francis the seraphic, given by God to the world at another time, may today again help to restore to us a taste for higher and better things. Let but humanity be brought to understand, that true happiness is inseparable from the Gospel of Jesus Christ, and we can safely look



**Right Reverend Paul P. Rhode, D. D.**  
Bishop of Green Bay, Wis.



for a return of personal sanctity and social peace. The life of St. Francis—so austere and yet so sweet—contains the lesson that the world, at present, stands in need of.

I pray God to bless the national convention of Tertiaries and I wish them every growth.

Truly yours in Christ,

PAUL P. RHODE,  
*Bishop of Green Bay.*

CATHOLIC UNIVERSITY OF AMERICA.

Washington, D. C.

Dear Reverend Father,

I learn with great pleasure of your intention to convoke this year a national convention of the Third Order of St. Francis, for the purpose of celebrating the seventh centennial of its foundation and of bringing home to our Catholic people its great religious advantages. Since that day when the whole population of a little Umbrian village threw themselves at the feet of St. Francis and begged to be enrolled among his disciples, the Catholic heart has cherished this saintly body of men and women who strive the world over to reproduce the teachings of the Gospel and to conform themselves without reserve to the life and death of Jesus Christ. Scarcely was the Third Order established when it poured a new courage and spirit into the hearts of the poor and lowly over Europe, made them conscious again of their Christian dignity and rights, asserted Christian liberty, and killed the cruel militarism of those days.

It was recognized at once by the papacy for what it is, the consecration to Jesus Christ of one's whole life, personal and social. Countless popes have recommended the Third Order of St. Francis to the Catholic laity, and have enriched its rule and its works with spiritual treasures. It has flourished in the Church for seven centuries, and has opened the gates of paradise to a multitude of saints.

Its rule, simple and human, but saintly and saturated with a pure Christian spirit, has called forth in the individual and the family perfect fruits of piety and charity, has sanctified again and again the social order, has begotten on all sides the love of God and one's neighbor, has kept alive in the world the spirit of poverty and humility, has set up a multitude of Christian works and institutions, has kept multitudes of men and women simple, cheerful, and contented amid wrongs and sufferings that would naturally breed savage hate and fierce revolt.

Truly, the "little Poor Man of Christ" loosened for the Catholic laity of his day the pent-up forces of divine love laid up in Jesus Christ, and made them forever the common property of all who had the good will to follow in His footsteps. For seven centuries this holy current has not ceased to flow through the Church of God, and to enrich it with every virtue, blessing meantime and purifying in many places and times the social order itself, by its message of repentance and reform.



**Right Reverend Thomas J. Shahan, D. D.**  
Rector of the Catholic University, Washington, D. C.

What wonder that Leo XIII could say with the eloquence of truth: "My social reform is the Third Order." On its registers appear popes and cardinals and bishops, emperors and kings, princes and generals, artists and scholars, philosophers and poets, the very flower of human grandeur. Dante and Columbus, Michael Angelo and Petrarch, St. Ignatius and St. Vincent of Paul were Franciscan Tertiaries and its rule and its spirit were disseminated through the New World by every missionary who crossed the ocean to spread the Gospel of Jesus Christ.

Our economic and social order has been largely drained of the vital sap of true religion, hence the terrible crises through which it is passing, and would that we had seen the last of them. The sole certain remedy is a return to the spirit of the Gospel, its teachings and its moral atmosphere. Benedict XV tells us that the rule of the Third Order of St. Francis is naught else than the Gospel applied to everyday life, and Pius X says that it is in these days wonderfully adapted to modern needs. Could we ask more reliable or more expert testimony?

It seems, therefore, an opportune hour for a renewal of the immemorial devotion of the Catholic people to this holy order of life and for its very wide diffusion in all ranks of society. Everywhere the forces of religion are again wonderfully active, healing ordinary evils of sin and the extraordinary evils of war. Let the good St. Francis come again among us preaching to our Catholic laity by his holy rule of life the first principles, the original elements, the irreducible spirit, of the Christian religion, "Jesus Christ and Him crucified."

Let this renewal of our hearts begin with the fathers and mothers in every family, and radiate thence through the parish and the community, until none can escape its contagious warmth and the transforming magic of its appeal. Or rather, there is here neither magic nor mystery, since the Franciscan spirit, born of this holy rule of life, is simply the humble loving adoration of that Divine Love which once hung upon the cross for our sins, washing them in its red tide, and restoring us in this way to the friendship of God and the hope of salvation.

May this approaching convention of the Third Order of St. Francis in the United States meet with the success it deserves, for the greater glory of God and the improvement of our moral, social, and economic conditions, and may the innumerable Franciscan saints of both sexes obtain for it abundant blessings from the Holy Spirit of light and wisdom.

Very sincerely yours in Christ,

THOMAS J. SHAHAN,

*Rector of the Catholic University.*

BISHOP'S HOUSE.

Denver, Colorado.

Dear Father,

*Laudo vos* in that you have undertaken to arrange for the First National Tertiary Convention.



With a Franciscan humility and quiet Franciscan piety the Third Order has done much, very much, for the spread of religion and increase of spirituality among our Catholic men. They are entitled to the edification and the spiritual exaltation that needs must come from such a convention, and the country at large will be benefited by the information which that convention will send abroad.

May God in His power and the saint you honor, by his intercession, make your convention a successful one. That is the wish and prayer of

Yours cordially,

J. HENRY TIHEN,  
*Bishop of Denver.*

BISHOP'S RESIDENCE.

Rice, Minn.

Dear Reverend Fathers,

Your movement to have a National Convention of the Third Order of St. Francis will evidently meet with unanimous support and encouragement. A series of well-planned and well-directed national conventions is the one great need of the Third Order should this wonderful institution of St. Francis spread everywhere, throughout the country. Rome's attitude in regard to conventions of the Third Order of St. Francis is clear. A series of conventions is the best way of ascertaining what has been done, and what remains to be accomplished. It will awaken new interest in the Tertiary rule and will do much to diffuse the spirit of St. Francis which in our age is so dolefully wanted.

The observance of the Tertiary rule gives the layman all the solace and strength of his holy religion in an eminent degree. To Tertiaries who follow the rule of St. Francis we may aptly apply the words of St. Paul: "Whosoever shall follow this rule, peace on them, and mercy."

The rule of the Third Order is the marrow of the Gospel, a key to paradise, a school of perfection, a mirror of the cross, a book of life, a fountain of consolation, a pledge of salvation, a ladder to heaven. One of the greatest favors God can bestow on a layman is to fortify him by the Tertiary rule and the counsels of the Third Order. He who observes the Tertiary rule and strives to acquire the Franciscan spirit is sure of life everlasting.

As a city is in a much better state of defense when it is encompassed by trenches and outer fortifications, so laymen who are fortified with the Tertiary rule and counsels are in a far better condition to resist the attacks of evil. Should the enemy take the outworks of the city, he is still held in check by the inner fortifications. In a spiritual way this is one of the greatest advantages of Tertiaries living in the world: God encompassed them with the inner fortifications of His law and commandments, and added to this defense the outworks of the Tertiary rule and counsels of the Third Order. Thus the attacks of evil frequently prevail no farther than to bring about that Tertiaries fail against their rule.

and the counsels given them, both of which do not of themselves bind under pain of sin.

To show the efficacy of the Tertiary rule and the counsels of the Third Order, we may compare them to the wings of a bird and the wheels of a conveyance. Wings are no burden to birds, on the contrary, they help them to flit from tree to tree and fly with ease; wheels add no embarrassing weight to conveyances, they help that they move on smoothly and easily. So the Tertiary rule and the counsels of the Third Order are wings that help us fly toward heaven, they are wheels that help us proceed with grèater ease on the path of perfection. Mother Church, and St. Francis also, wish that members of the Third Order make use of the Tertiary rule and the counsels "so that they may more easily obtain eternal salvation." As such, these means do not bind under pain of sin, for the sons and daughters of St. Francis are not to proceed in fear of sin and punishment, they are to act freely, urged onward by a seraphic love for Jesus Christ.

I am certain the coming First National Tertiary Convention will do good in many ways. May it intensify the spirit of St. Francis among Tertiaries, and spread his spirit far and wide. May it arouse new life and zeal, and bring about practical organization. Plan the works that must still be undertaken, and then effectively unite to further the great twofold end of the Third Order: self-sanctification and active charity.

You may rest assured I heartily approve of your work, and I will gladly unite my prayers to yours, beseeching the Almighty to guide and bless your laudable efforts.

With all good wishes,

Yours in Christ,  
JAMES TROBEC,  
*Bishop.*

#### DIOCESE OF ALEXANDRIA.

Alexandria, La.

Dear Reverend Fathers,

I learn with very much pleasure and interest that you propose to commemorate the seventh centenary of the foundation of the Third Order of St. Francis by holding a national convention of Franciscan Tertiaries in Chicago next October. Nothing could be more in keeping with the expressed wishes of the holy father or better calculated to make the Third Order known among our Catholic people.

Like so many of his predecessors the holy father has again most earnestly recommended the Third Order as a means for the personal sanctification of its members and as a remedy against the many evils of the present day. There is no doubt that the spirit of the Third Order is the spirit of Christ Himself which alone can offset and overcome the evil spirit of the modern world and save human society from the many dangers that are threatening it.

I most heartily recommend the Third Order itself and the coming convention and I earnestly pray that it may be successful in every respect and productive of most blessed results.

Most sincerely yours in Christ,

CORNELIUS VAN DE VEN,  
*Bishop of Alexandria.*

DIOCESE OF BISMARCK.

Bismarck, N. D.

Dear Reverend Father,

In answer to your letter which informs me that a national convention of the Third Order of St. Francis at Chicago, Ill., is intended for this year, 1921, I wish to say, I expect very much good from such a convention. Although Pope Leo XIII used all his influence to spread the Third Order of St. Francis, and though his successors have also highly recommended it to the faithful, yet it is still not sufficiently known by the Catholic lay people and not appreciated enough by many of the clergy.

In these days when Christian faith has almost disappeared among thousands of non-Catholics, and has been weakened and grown cold among very many Catholics, in these days of unbounded desire for worldly pleasure, of selfishness and greed, of class hatred and social unrest, and all the other consequences of the fact that human society, as such, has turned away from Jesus Christ and His law, it is of the highest importance that a large number of our Catholic people embrace the teaching and practices of the Third Order of St. Francis and thereby imitate in a more perfect way the hidden life of Jesus Christ in the humble house of Nazareth. The life-long training of large numbers of the faithful in the humble, simple, God-fearing, truly supernatural life which the rule of the Third Order of St. Francis demands, is a very effective remedy against the mad race for money and pleasure and other selfish purposes which bring such disorder and sufferings to the human race.

For this reason we much appreciate every work done in the interest of making the Third Order of St. Francis better known and, therefore, hope that the coming congress be a truly national one.

Very sincerely yours in Christ,

VINCENT WEHRLE, O. S. B.,  
*Bishop of Bismarck.*

BISHOP'S RESIDENCE.

Chatham, Canada.

Reverend Fathers,

Your intention of commemorating the seventh centenary of the founding of the Third Order of St. Francis by a national convention is very laudable indeed, worthy of every encouragement; and the event will no doubt be attended with every success. The Third Order is not limited to any particular nation. Your celebration will only be one of many held also in Canada, in other countries of America, and all the world over. In his beautiful and



timely encyclical, our present Pontiff Benedict XV has spoken to the whole Catholic world extolling the good work already achieved by the saintly order and pointing out the redresses it is bound to make in this too wicked world of ours.

The world, indeed, is becoming more and more forgetful of its Creator and Redeemer; it is yielding itself to the rule of Satan—the rule of pride, injustice and corrupt pleasures. It must be redeemed from this grasp of Satan; the proud spirit of man must be curbed, his too weak will must be strengthened, and for this he must be brought back to the true spirit of the Gospel.

“The rule of the Third Order is naught else than the Gospel applied to every day life.” It is no wonder then that Pope Pius X exhorts us all “to make every effort in order to further the advance of an institution so wonderful.” With the special encouragement and blessing of our three last popes, your celebration is bound to do much good for the development of the Third Order and for holy religion.

I am very sorry that it will be impossible for me to attend your convention, but you may rest assured that in this great work you have the assistance of my weak prayers with the wish that God may bless your endeavors.

Very respectfully and devotedly yours in Jesus and Mary,

PATRICK A. CHIASSON,  
*Bishop of Chatham.*

**Trois-Rivieres.**  
**BISHOP'S PALACE.**  
Canada.

Reverend Father,

I feel indeed most honored by the cordial invitation you have extended me of late to be present at the first American convention of the Third Order of St. Francis, in Chicago, next fall. I regret to say it will be impossible for me to attend, but I shall be with you in heart and mind.

From now on, I shall join my humble prayers to yours that Almighty God and the seraphic Saint Francis may bless your apostolic work and favor your Tertiary convention with all desired success. During this, the seventh centenary year of the Third Order we should omit no effort towards promoting it more and more among the faithful of our different fields of action; there is nothing better than this pious confraternity to induce them to lead a true and upright Christian life. I beg to remain,

Your devoted servant in Christ,

FRANCIS X. CLOUTIER,  
*Bishop of Trois Rivières.*

**ST. BARNABAS'S CATHEDRAL.**  
Nottingham, England.

Dear Reverend Father,

In reply to your letter I most willingly send you my blessing and every good wish for the success of the convention.

Yours sincerely,

THOMAS DUNN,  
*Bishop of Nottingham.*

## DIOCESE OF SALFORD.

Manchester, England.

Dear Reverend Father,

By a remarkable—may we say a providential—coincidence your letter, dated May 29, with enclosures reaches me almost immediately after the conclusion of the National Seventh Centenary Convention of the Third Order of St. Francis held at the Franciscan Friary, Gorton, June 4, 5, 6, under my presidency, and with the assistance of the two provincials of the Friars Minor and the Capuchins.

Had your favor reached me a few days earlier, it would have afforded me the greatest pleasure to lay your program before our congress and to invite the members to send a cordial Franciscan greeting to your coming convention in Chicago.

Whilst thanking you sincerely for your invitation to attend the convention on October 2, 3, 4, I must regretfully state that it will be quite out of my power to accept your kind hospitality. But I most earnestly desire to convey to you my joy at hearing of your projected gathering and wish to associate myself humbly with the many expressions of approval and admiration of the Third Order of St. Francis by so many successive Roman Pontiffs.

My own views with regard to the Third Order have been fully expressed in my message of the *Catholic Federationist* of last February, of which I am having a copy sent to you under another cover. At the same time I am forwarding you with this letter a copy of the Program of our recent congress in Gorton and am happy to inform you that the event passed off with the greatest possible success.

It only remains for me to add that I most earnestly and sincerely wish every blessing upon your convention and feel sure that it will do, as you express the desire, "an inestimable amount of spiritual good."

Yours devotedly in Jesus Christ,

LOUIS CHARLES CASARTELLI,  
Bishop of Salford, Tertiary.

## LETTERKENNY.

Ireland.

Dear Father,

In days of native rule the Franciscans were in every part of Ireland... After the destruction of their houses some of the Franciscans remained among the people, one here and one there in our mountains and glens and did a great deal for religion in the days of persecution.

The strong bond of the Third Order made the tie between the expelled friars and our persecuted people all the firmer. Hence with us to this day the tradition of great love for the children of St. Francis lives on, whether they are in the cloister or in the world.

May your centennial celebration be blessed in its sacred purpose of promoting the holy ways of St. Francis and spreading them everywhere.

Your faithful servant,

PATRICK O'DONNELL,  
*Bishop of Raphoe, Ireland.*

OBISPO DE PANAMA.

Panama, Central America.

Dear Father,

With true satisfaction have I read your letter, dated May 29, in which you let me know that a celebration of the seven hundredth anniversary of the founding of the illustrious Third Order is to take place at Chicago on the 2nd, 3rd and 4th of October. You invite me to attend it, and very gladly should I accept your invitation if peculiar circumstances did not hinder me to do so.

Wherever I have seen the Tertiaries established, I have witnessed the practical good flowing from their beneficent institution among the faithful, and their decisive influence in the religious spirit as well as in the Christian life of peoples.

I rejoice therefore at the celebration you have in mind, and hope it will be the source of still more abundant benefits for the children of the Church, especially in these calamitous days through which by God's will the human race is passing.

I heartily bless your sympathetic and magnificent enterprise, and remain,

Yours very sincerely,

WILLIAM ROJAS, C. M.,  
*Bishop of Panama.*

BISHOP'S HOUSE.

Brittish Honduras.

Dear Reverend Father,

It would give me great pleasure to be present at the national convention of the Tertiaries of St. Francis but distance and difficulties of travel render it impossible. You will, however, have my prayers that the convention may be a means of extending the excellent work of the Third Order.

The principles that underlie its work are necessary for the renovation of our poor distressed world. Peace and contentment will enter men's lives when they live the lives outlined by our Divine Exemplar. The Third Order puts this life in a practical form. It brings His humility, honesty and simplicity of life within easy reach of the high and the low, the rich and the poor, the educated and the ignorant. The faithful observance of its rule will accomplish more than can be done by the scientific investigation of the best trained specialists. I wish you success!

I am always interested in the undertakings of the Franciscan fathers. This territory in which I am laboring was originally evangelized by them. The people although for many years deprived of the ministrations of the Church preserved the faith. The devotions which the saintly Franciscan missionaries taught



them still hold their affections. Any work which will endure as this has done could be accomplished only by men working for the glory of God. May God bless all your undertakings and give you an abundant increase in the Third Order of faithful and fervent members! May its influence be felt to the end of the earth! I remain

Yours sincerely in the Sacred Heart of Jesus,  
 FREDERICK C. HOPKINS, S. J.,  
*Vicar Apostolic of B. Honduras.*

Lipa, Batangas,  
 Philippine Islands.

Dear Reverend Fathers,

Catholics at large should rejoice at the grand idea of holding a national Tertiary convention and should give it their unconditional support. I was greatly flattered at the kind invitation to attend the convention, and were it not for other more pressing occupations connected with the administration of my diocese, I would be only too glad to contribute with my presence there the little I can to the splendor of the solemnities.

The standard of human life next to Christ's is, no doubt, that which binds itself to Him through the holy bonds of poverty, chastity and obedience. The manifold rules which regulate the actions of the religious person, the constant practice of all the other virtues that set off both the inward and outward man—all go to make the religious a perfect imitator of our Blessed Savior.

Not all men and women, however, enjoy the happiness of the sublime calling to the religious life. Many have to serve their Master amid the bustle and turmoil of our busy world. An organization that can bring as many as possible of the blessings of the religious life, that brings solid virtue right into the home of the man and woman of the world without severing either his legitimate connection with it or the strong ties of the family, such an organization should by all means in our power be spread broadcast, be encouraged where it is already flourishing, and given every assistance where it has been established.

Such in my opinion is the religious organization of the Franciscan Tertiaries. Wherever it has struck root, the frequency of the sacraments among the faithful has been revived, the customs of the community have been greatly improved, sin and its votaries have been exiled, Christian faith, hope and charity have come to their original splendor.

All hail then to the holy order of Tertiaries! Onward in the fight for Christ's kingdom and for victory! May the convention of the Third Order bring forth the richest and most copious fruits for the greater glory of God and for the welfare of souls in this wicked world of ours.

Accept my best wishes. I assure the convention that it will have my most earnest prayers to God for every success.

Very sincerely in Christ,  
 ALERED VERZOSA,  
*Bishop of Lipa.*

## VICARIATE APOSTOLIC OF HAWAII.

Houolulu, Hawaiian Islands.

Dear Reverend Father,

It is only a few days ago that I received your letter acquainting me with the news of the coming convention of the Tertiaries of St. Francis on the occasion of the seventh centenary of the foundation of the order. I have noticed already for some time how secular papers, even non-Catholics, have spoken of St. Francis of Assisi; they all admire him, the poor man, who sought only to be forgotten. He founded the Third Order for rich and poor, specially for the poor, for he cherished the word of our Savior, "Blessed are the poor."

How is it that the Poor Man of Assisi has come to the notice of so many nowadays? It is naturally, or rather supernaturally, through the grace of God. His teachings were none other than those of Jesus Christ. He applied them to the daily life of every Christian. The Tertiaries are like a ferment that leavens society; they are like the drops of rain, each one insignificant in itself, but when gathered together they form a mighty river, an irresistible torrent.

No wonder that the popes in all the past centuries and in our days, have blessed the Third Order of St. Francis; they know the fecundity that each Tertiary gives to the Church; they know the power of their union.

I could compare the Tertiaries to grains of sand on the shores of the sea; the mighty waves of the ocean come and bow before them, they come and their power is broken by these tiny grains of sand. So also the waves of unbelief and immorality must bow and are broken before and through the simple, humble and pure life of the followers of St. Francis.

Your convention will unite and give renewed strength to the order; union is strength. The members will see what has been accomplished; they will look back and see what has been done by others in past centuries; they will edify one another; they will see what they have done themselves and what they can do to give new impetus to the order.

They will realize that insignificant grains of sand are needed in the building of even the greatest monuments on the earth, in other words, they will see that the members of the Third Order of St. Francis are needed in upholding the Church by their practice of virtue, their good example to the world, their fidelity to their rule. Their love for the Third Order will increase; their love will incite them to gain many more good members; they will let others know what the order is, how easy it is to be a Tertiary, what happiness members derive from it for themselves and what happiness it brings to others.

I will surely pray for the success of the convention, and I am very sorry to say that I do not see any possibility for me to be present.

Yours respectfully in Christ,

LIBERT HUBERT BOEYNAEMS,

*Vicar Apostolic of Hawaii.*

BISHOP'S RESIDENCE.

Santa Fe, Argentina, South America.

Dear Reverend Father,

We have had the honor to receive your very courteous letter telling us how the Catholics of the United States, inspired by the instructions of the encyclical of our Sovereign Pontiff Benedict XV, propose to commemorate the seventh centenary of the founding of the Third Order of the seraphic patriarch St. Francis, and asking our blessing and approval for the convention to be held in the city of Chicago on the occasion.

Applauding the happy undertaking, which we consider very much to the point in fulfilling the high aims proposed in his encyclical by our holy father the pope, we cannot but impart to it our most ample blessing and pronounced approval, joined with the most fervent wishes for a complete success of the congress—which even now reckons as an earnest of most happy results, with the blessing of your Most Reverend Archbishop, of His Excellency, the Apostolic Delegate, and of very worthy archbishops and bishops.

May our Lord, as He has promised, favor with His divine presence the faithful gathered in His Holy Name.

Your Reverence's respectful servant,

JOHN AUGUSTIN.  
*Bishop of Santa Fe.*

Brazil, South America.

BISHOP'S HOUSE.

Santarem.

Dear Reverend Fathers.

I am glad to hear of the Tertiary convention in Chicago. No doubt, great benefits will be the result of this national convention.

I send you my blessings upon this great enterprise and I hope to be present in the first days of October.

The world must return to the simplicity and the fraternal charity that St. Francis recommended to all his spiritual brethren and sons. Even such as are not Catholics recognize that the spirit of St. Francis alone can save mankind.

Your brother in Christ,

AMANDUS BAHLMANN, O. F. M.,  
*Bishop of Santarem.*

Chile, South America.

BISHOP'S HOUSE.

La Serena.

Very Esteemed Father,

It was a great pleasure for me to receive your note of June 15, which informed me of the national convention to be held in Chicago on the 2nd, 3rd and 4th of next October. I understand it is to commemorate the seventh centenary of the founding of the Third Order of the holy patriarch, Francis of Assisi. You



request me to impart my episcopal blessing upon the convention. I most willingly do so.

Not without Its own secret designs has Divine Providence permitted at this time the occurrence of that anniversary, which at the bidding of our Holy Father Benedict XV is to be commemorated throughout the whole world, the whole world being the home and hearth of the children of the patriarch of Assisi. Doubtlessly, God meant to afford an occasion to give a greater impulse to the Third Order, as it is now more necessary to re-establish social peace, than it was at the time of its founding.

It is well known that St. Francis founded his order in an age of social upheavals quite similar to those through which we are passing. For it was the spirit of rebellion of the poor against the rich which gave rise to the heresies of that day, and it is the same spirit which is today keeping the whole world unsettled, with this difference that the error is today not merely religious. it is especially directed against the social order.

Saint Francis fought the errors of his day, teaching practical love of poverty to root out of the heart of the poor the hatred and envy of the rich which it naturally harbors when it is not genuinely Christian. He gave mankind to understand, that not only wealth, but poverty also, is created by God, who, disbursing His gifts to man with unequal hand, wished that there might be rich and poor, and not poor only, as the heretics of that day pretended.—those wreckers of progress and civilization,—and as modern communists really would have it.

The Third Order of St. Francis will be as effective a remedy against this modern error as it was against those of old, being destined to convince the many that happiness does not consist in the goods of this world, but in keeping the heart disengaged of them, and therefore free from hatred or envy towards those who possess them abundantly; while it will teach the latter to detach their heart from these goods inculcating the virtue of charity towards others, the only balm known to be effective against the ills of humanity,—such charity as drew from heaven our Divine Redeemer, a model for poor and rich alike.

These considerations move me, Reverend Father, to implore the most copious blessing of our Lord upon the Catholics assembled at Chicago, in order that the little seed sown with such care at the congress may produce the most abundant and durable fruits.

God keep your Reverence.

CARLOS,  
*Bishop of La Serena.*

Ecuador, South America.  
BISHOP'S RESIDENCE.  
Guayaquil.

Dear Reverend Father,

The human seraph, Francis. that angel of the Apocalypse, herald of the Great King, marked with the sign of the living God;

he who could say literally what St. Paul said only metaphorically: I am crucified with Christ; he in whose praise not only his sons, but all Catholics and even many non-Catholics raise their voices, has stood forth through seven centuries with a beauty that is superhuman! And if it is glorious to celebrate the grand achievements of the political, scientific and literary world, if it is incomparably more praiseworthy to blazon religious glories as far as the glories of religion exceed those of the world. Thus it is that full of enthusiasm, children and admirers within and without the fold the world over are celebrating, by pilgrimages, conventions and assemblies, by reception of the sacraments and solemn acts of worship, the seventh centenary of the founding of the Third Order of St. Francis. A marvelous example of longevity in human affairs.

With inexpressible joy have I welcomed the news of the preparations being made to commemorate the happy event in your celebrated city of Chicago. In your country, the emporium of wealth, industry and commerce, celebrated for its expositions, there is to be a religious "exposition," a convention of the children and admirers of the seraph of Umbria. Full of gratitude I welcomed the invitation which you so gracefully and courteously directed to me, and with keen pleasure would I accept it and attend personally. But since it is impossible for me to do so on account of serious and manifold duties, I wish your grand and honorable convention to accept my good wishes and this letter as a testimonial of my devotion to the holy patriarch, and of my admiration, respect and love for the Third Order. I chose the Spanish tongue for it, as it is the official language of Latin America and it has been spoken and is spoken by the most illustrious Tertiaries past and present in the world.

In 1909 the world celebrated amid universal rejoicing the seventh centenary of the founding of the First Order by means of which Francis propped the Church of God, exerted such a powerful influence upon society and the family, and peopled the world with virtues and heaven with saints. Three years later we observed a similar anniversary of the Second Order, and contemplated that spacious garden more delicious than the earthly Paradise, breathing with delight the aroma of the flowers of the cloister—humility, obedience, sublime contemplation, heroism, evangelic poverty and angelic purity,—flowers which, while perfuming the atmosphere of the earth, are in truth exotic,—their home is heaven.

Today, however, the glory of Francis assumes gigantic dimensions and rises to greater heights, in the commemoration of the seventh century since the creation of the Third Order. Ah, the Poor Man of Assisi, followed by numberless sages who learned from him the science of salvation; the seraphic patriarch, law-giver, like Moses, to the flower and cream of Christendom, acclaimed with transports as the father of many generations, in the files, of which are counted emperors and kings, empresses and queens, pontiffs and cardinals, princes and conquerors, holy

founders of orders and religious congregations,—in a word, all classes and categories, all members of the Third Franciscan army—this is the most radiant glory of our saint! How the thought of my weakness overwhelms me at this moment! Not being able to sing fitly its glories and high achievements, the task being too much even for a brilliant poet like Dante, the distinguished Franciscan Tertiary whose centenary we are likewise celebrating,—I will content myself with presenting briefly and synthetically this momentous work of the most lowly Francis, in order to honor and venerate the father, and to make known and loved the more distinguished brethren, whose illustrious numbers, grateful memories, and heroic virtues I undertake to set forth.

To appreciate at its just value the beneficent influence of Francis in founding the Third Order, we should have to transport ourselves to the Middle Ages and to the scene upon which the action transpired. The moral picture of that critical epoch, as traced by historians, could not be more bleak. Italy, overrun successively by hordes of adventurers, divided into manifold states and factions, was the theatre of continual bloody feuds, and weapons held the place of right and law; and, as is usually the case in such circumstances, with the anomaly in civil life went hand in hand an even more irregular and deplorable religious state of affairs—crass ignorance of Catholic doctrines, total disregard of duty, indifference and forgetfulness regarding the other life, immoderate anxiety and insatiable thirst for earthly pleasures, rancorous feuds and inveterate enmities,—all knowledge of Christian charity gone! That is, summarily, the condition of Italy, as well as of all Europe in the first half of the thirteenth century.

In this state of affairs there was revealed a man of extraordinary character. His body covered with coarse sackcloth, and girded with a rough cord, despising a rich patrimony, renouncing the brilliant future that smiled upon him, turning to Christ as his sole objective and model, he went out into the world. He traversed the eternally famous vales of Umbria and Tuscany, preaching by example and word reformation of morals, peace and charity. His voice and his person were an echo and a true image of the Divine Word which twelve centuries previous revealed itself in Galilee and Judea, and the results were the same. Towns and hamlets turned out their population to see him, crowds sought him, drawn either by curiosity or the spirit of devotion, and wherever he went an immense concourse followed eager to leave all and embrace the religious state. Married men and women, without resolving the conjugal bond that bound them indissolubly, cast themselves at his feet entreating him to gird them with the cord and vest them in penitential sackcloth. It was then that Francis—for he is the extraordinary man of whom we speak—inspired by God conceived the plan of founding the Third Order, that marvelous brotherhood which embraces both sexes, unites all states and stations, which has the world as its



cloister and infuses into its members, while cementing the union of the hearts and souls, the same religious spirit and the same efforts at perfection.

The patriarch of Umbria, to facilitate admission into the order and to increase its numbers, laid down four easy conditions, namely: to restore ill-gotten goods, to be reconciled with one's enemies, to observe the ten commandments and the precepts of the Church, and to observe the rule of twenty simple and practical chapters, the infraction of which did not constitute sin. In it he proscribed and condemned luxury and superfine elegance, forbade attendance at immoral dances and shows, and enjoined abstinence from banquetings at which moderation is violated. He likewise directed the members to allay contentions and to maintain charitable good will toward all. To the poor he preached of the excellence of their state, in that poverty is the queen of the world, the pearl dropped from heaven, sanctified by the Son of God; and he charged the rich to love, respect and venerate the poor as images of Christ and, renouncing egoism, pride and vanity to embrace true charity and fraternity, treating the poor as their brothers. What sublime evangelic and seraphic sociology, which gives the happy solution of all social problems and of the conflict between capital and labor, and teaches man how to live in time and to enjoy eternity!

The first-born of the Third Order were Luchesio, a rich merchant of Florence, and a passionate Guelph, and his wife Buondonna, a respected and exemplary matron. The fervor of the people who came *en masse* to be enrolled in the number of these "new Machabees" and to enlist in "this soldiery of Christ," was indescribable. There never was such a fusion of all classes and castes of people as then. Castles and mansions opened their portals, and feudal lords, coming down from their embattled towers, went to the huts of the poor and the peasants to bestow the loving kiss of Christian peace, to put on the same habit and cord and to observe the same rule. And as the rule was no dead letter among the first Tertiaries, but rather was observed scrupulously even to the smallest details, the Third Order soon reformed the individual and the family, making them Christian in truth, and proved to be a bond of religious union and an irresistible social force against unjust usurpers and despots, such as Frederick II.

How I should like to proceed step by step through the epochs and phases of the brilliant history of the order! But vain endeavor! That task, too, would be vast, where every word is a proper name, and every name is accompanied by a panegyric or a poem. Still how can we afford to pass over in silence certain of the host of historical Tertiaries, bright and spotless figures that they were, sparkling in the Franciscan sky like stars of the first magnitude! The first place, in the order of time and dignity, is held by two kings. One organized and directed a crusade, fought like a hero against the Saracens in the East, and, more saint than warrior, wore under his coat of mail the cord of St. Francis,—St. Louis, king of France. The other is the conquering eagle of

the Spanish reconquest, whose every deed was a glorious exploit, every fight a victory. But far above his gifts as a good monarch and an unvanquished warrior, many as they were, was his sanctity; under his steel armor he wore a hair shirt and the cord of St. Francis girt his body. This was St. Ferdinand, king of Castile and Leon. And how can we omit the name of the illustrious Tertiary patroness, St. Elizabeth of Hungary? Having during the lifetime of her consort, Louis of Thuringia, joined the Third Order, she was not content with that, but sought to give her affiliation to the seraph of Umbria a more solemn character and so made a public profession, like the religious of the cloister, and solemnly made the vows of poverty, obedience, and chasity. She is the first religious of the Third Order of St. Francis who pronounced solemn vows, and the prime exemplar and model of all Tertiaries. Ah Elizabeth! That is the most illustrious and most lovingly remembered name in the great Franciscan family: St. Elizabeth of Portugal, angel of peace; Bl. Isabel, sister of St. Louis the king; Isabel of France; Isabel, sister of Emperor Charles IV; Elizabeth, sister of Casimir III, king of Poland; and finally, the incomparable and the loftiest of all women who wore the royal crown, Isabel, *the Catholic*, queen of Spain! All the crowned heads of Europe, present and past, in the broad course of seven centuries, count among their ancestors some illustrious personage who wore with equal glory the royal or imperial diadem and the Tertiary cord.

Side by side with those celebrated personages who wore crowns of gold march others no less celebrated who wore wreathes of roses and laurel. Dante, the great Italian epic poet, Lope de Vega, and Calderon de la Barca, the distinguished dramatists and founders of the Spanish theatre, Michael Cervantes, Michaelangelo, Rafaello Sanzio, and the celebrated Murillo, all Franciscan Tertiaries, the purest and most prominent glories of letters and of the fine arts. To extol them as they deserve would require the magic brush of the ones and the polish, genius, and classicism of the others, one being the master of geniuses, the other the prince of the Castilian language.

However, much is still wanting to complete the picture. Who is that Rose, still in the bud, and covered with the pearls of the morning dew? A saint from the crib, a wonder-worker at five, a rival of anchorites and penients thereafter. In her April days she adjusted to her slender little body the cord of St. Francis, and began her two-fold political and religious apostolate. Her vibrant and stirring angel voice penetrated all hearts, converted numberless sinners, led back many heretics, restored to the pope the states which the ambitious Frederick had usurped, and the powerful emperor found himself obliged to withdraw, beaten by a child. "Who is she?" you will ask mute with astonishment. Have you not yet divined it? It is St. Rose of Viterbo who died as she completed seventeen years. Her life reads like a dream or

a novel, but it contains realities which exceed by much the flights of fancy and the creations of the novel.

And while we are speaking of this Rose, we must not pass by a group of mystic flowers still more rare. It is made up of the holy spouses Elzear and Delphine, the glory and the marvel of the married state; for they preserved perpetual their virginity. These celebrated Tertiaries are not so much two spouses, as an iris and a lily interlacing their sprouts, uniting their corollas and exhaling a heavenly perfume. Widowhood is also well represented in the Third Order by the Humilianas, the Louises, and the Angelinas, who are likewise representatives of the humanitarian side of the Franciscan family, in as much as forgetful of themselves, real heroines of charity, they consecrated themselves to the help of the needy and the alleviation of every kind of want. What more? Also the single state, not indeed the good and moral which stands commended by its own virtue, but the degraded and fallen, is seen, rehabilitated and attaining the very peak of sanctity in the Franciscan Magdalen, St. Margaret of Cortona.

But let us contemplate another picture quite different from the former ones, which claims our attention as Americans. Three vessels sailed from the Spanish port of Palos, impelled by the morning breeze, the ship Santa Maria and the caravels Pinta and Nina, and trust themselves to the mercy of the waves, plowing the immensity of the seas in search of unknown regions. Have a care, ye waves of the sea, of these ships, for in them are the germs of life and civilization of the New World! Who is the daring navigator who is venturing such an enterprise? See him standing at the prow, surrounded by his men. With his piercing glance he seems to sound the abyss and to penetrate far beyond the horizon; on his brow and in his eyes genius glistens; a great idea and the firm assurance of realizing it reveals itself upon his countenance. He wears beneath his admiral's uniform the habit of a Tertiary which, shortly before embarking, was given him by a Franciscan friar, John Perez. It is the immortal discoverer of the New World, Christopher Columbus. Also here in virgin America the Third Order, like a healthy plant, spread out and ramified in every direction, multiplied marvelously, and thrived abundantly. Without citing Tertiary glories in other American republics in order not to grow tedious and prolix, allow me to indicate two of the value of hundreds in the country of Ecuador: our purest religious gem, called the lily of Quito, Bl. Marianna of Jesus, and our towering political figure, the model president, Garcia Moreno, the centenary of whose birth we are celebrating this very year.

And how many other illustrious names could I cite throughout general history! Among model bishops I behold St. Charles Borromeo, among parish priests Bl. John Baptist Vianney; among doctors, Bl. Raymond Lully; among orators, Balmes, not to mention the living, such as the great Vasques Mella; among lawyers, St. Ives; among founders of religious orders, St. Francis de Sales, St. Francis Paula, St. Ignatius of Loyola, St. Joseph Calasanzio,



and St. Vincent de Paul,—all distinguished Franciscan Tertiaries. But I will not unduly enlarge my work. These names suffice to show how great and exceptional are the glories of the venerable Third Order regarding society.

And as these illustrious personages were not disengaged and aloof from real life, but were in constant touch with their contemporaries, unfolding in the midst of the social and religious atmosphere of their time, ever actuated by the spirit which St. Francis implanted in the Third Order,—I cite for your consideration the good and heroic deeds which they practiced and had others practice, the faults they avoided, the vices they rooted out, and the good and edifying example they gave. Wherever the order was found well organized, there one found Christian life flourishing; the sick and aged taken care of in asylums and hospitals as well as in their own homes; the poor provided for by means of beneficent institutions, pious undertakings, and *monti di pieta*, while the young received a thorough education, especially in religion, in schools and colleges. More—whenever there was the question of useful and beneficent enterprises, the order gave decided and unconditional support. Was it a matter of heightening the solemnity of divine worship, or of reanimating the spirit of faith and religion, or of improving the lot of the poor or the come-down in fortune? Then you will find there a Franciscan Tertiary either initiating the work or effectually seconding it and placing at the service of such worthy projects an army of millions, the Third Order. It has always been found at the head of all that is good, holy and generous, ever animated by a glorious and lofty passion—that of being useful to its neighbor. In view of this fact we may well say with a distinguished Tertiary publicist Mario Ricci, that “from St. Francis on to our days whatever the Church possesses of pious work or religious institutions, all is either Franciscan or is saturated with the Franciscan spirit.”

O seraphic patriarch St. Francis! Of thee, as of Abraham the father of the faithful, we may say in all justice that thou art the father of many peoples. Thy children have multiplied wondrously as the stars of the heavens and as the sands of the seas. Here below they fill all the world and have so marvelously unrolled thy cord that with it they encircle the equator and the tropics about our planet, and beyond, after the beatific vision, they constitute thy most brilliant and immortal crown. They form and complete that most numerous army, that *turba magna*, which is superior to numbers, which no one can count, which is composed of every tribe and tongue and people and nation.

Now, however, in these memorable days,—in which, celebrating thy eternal triumph and singing the immortal hymn,—thou seest thyself surrounded by all thy children, those who are numbered with thee in the church triumphant, and those who are contending here below in the church militant. Turn thy fatherly compassionate eyes on these latter, regard as benignly those who are constituting this assembly, this congress gathered in thy name.

Visit, favor, assist, and above all, bless, loving father, bless those present as well as the absent, that the blessings of so glorious a father may make all thy children eternally happy and blessed.

ANDREW MACHADO, S. J.,  
*Bishop of Guayaquil, Ecuador.*

Paraguay, South America.  
 BISHOP'S HOUSE.  
 Asuncion.

Very Reverend Father,

Great, yes boundless was the pleasure we experienced in reading your letter under date of June 15, in which you inform us of the laudable project of a national convention of Franciscan Tertiaries to be held in the beautiful metropolis of Illinois on the 2nd, 3rd and 4th of October, on the occasion of the seventh centenary of the founding of the Third Order by the seraphic St. Francis, inviting kindly our participation and presence, or at least our blessing and a word of encouragement for you and the assembled Tertiaries.

We are infinitely obliged for your kind invitation, and we feel it very keenly that serious obligations will not permit our presence at the convention, depriving us of the pleasure which we should experience and the honor we should have in the company of so many worthy participants. Be assured, none the less—and tell all the Tertiaries so—that the poor Bishop of Paraguay enthusiastically commends your noble project, that from his heart he blesses it and you, that he will be with you in spirit and will beg God continuously for the complete success of the convention.

And why should he not? A Catholic bishop has the sacred duty to attach himself in all things to the wishes of the bishop of bishops, the vicar of Jesus Christ on earth, the Roman pontiff. And we know very well, that it is the wish of the sovereign pontiff that we bishops do not lose sight of the Third Order of St. Francis, that we protect it as much as we can, that we avail ourselves of it as one of the best and most effective means of preserving religious life among the people and of regenerating society. Our holy Father Benedict XV, has expressed his wish clearly enough in his grand encyclical *Sacra Propediem*. (Jan. 6, 1921.)

Besides, for many years we have had the honor of wearing the glorious livery of a Franciscan Tertiary and of calling him our father who was the prophet of the Great King, the herald of Jesus Christ, St. Francis of Assisi,—and it is the duty of every child to rejoice at the glory of its father and to aid heartily the inspired purposes of its noble brothers.

But, what more than all else binds our will and our affections to the Third Order, is the intimate and profound persuasion which we entertain, of the necessity of diffusing widely the seraphic spirit, which is no other than the spirit of Christ the Savior of man, in order to save the nations from the impending cataclysm. For, the world of today is speeding toward the abyss. Modern society is passing through a stage so critical that even the most eminent sociologists are despairing of its salvation. The cause of

this sad condition is no other than the almost universal apostasy of man, in that he has expelled from society Christ, and His spirit of amiability, meekness, humility, obedience, love of labor, peace, justice, charity and brotherhood, to follow the dictates of Satan, who is the spirit of pride, avarice, luxury, anger, gluttony, envy and sloth. If therefore the world is to be saved, if we desire that peace, justice and happiness reign in society, man must turn to Christ—*Non est in alio aliquo salus*.

Now, what better means can we find to make men turn to Christ than spreading and establishing in society the spirit of Saint Francis through the medium of his Tertiary children? The rule they profess is permeated with Gospel wisdom. It enjoins on them faithful obedience and humble submission, not only to the representatives of Christ on earth, but to all lawful authority, charity and good will toward their fellowmen, modesty of dress, moderation in diversion. The Franciscan Tertiary is to be always the declared enemy of dancing, of dangerous shows, and of licentious banquetings. He is to allay discord where he finds it, to be a pious, just, and faithful observer of the duties of his state of life, and a model to all in doing good. He may not tolerate in his home books and periodicals that could tarnish virtue, and he must keep his dependents from reading them. If the Lord has granted him temporal goods in abundance, he must employ them in deeds of charity; and if he is laden with the burden of indigence, he must alleviate his lot by resignation, seeking in work and charity the remedy of his need. Finally, the Franciscan Tertiary is charged in his rule to keep always in mind the *unum necessarium* to which Christ referred in his admonition to Martha, that is, the eternal salvation of his soul, by directing every act of his life toward that highest of ideals. Thus the rule of the Third Order is the pith of the Gospel, the cream and essence of the teachings of Christ, wisely tempered to every class of people and every state of life; it is, therefore, the most effective means to raise men to Christ and to conjure the ills that afflict society.

Facts demonstrate this clearly. When our holy father Saint Francis instituted the Third Order of Penance, the world fared more or less as at present. Man had alienated himself from God and Christ; charity, humility, resignation, love of work, submission to ecclesiastic and civil laws, obedience to authority,—quite all Christian virtues, had disappeared. Arrogance reigned in the great, pride in the little, despotism in masters, rebellion among vassals, devilish hatred among neighbors and boundless love of pleasure in all hearts. There was reason to fear that at any moment society might be buried in barbarism.

But there came the man of Providence of those days, Francis of Assisi, who, after founding two orders, one of men and one of women, instituted a third for all those Christians who, being unable to embrace the religious life in a convent, had to remain in the midst of the dangers of the world and of society. And, O prodigy of divine grace! Not ten years had elapsed from the founding of the Third Order when all had changed. The spirit of



Christ reigned anew in the hearts of men. There arose as if by magic the beautiful virtues of charity and brotherhood, hatred and feuds were extinguished, fratricidal quarrels ceased, authority came into its dues, society, in a word, had entered fully on the road of justice, order, peace and prosperity. What benefits did Francis confer upon the world, with the founding of the Third Order? What heroic virtues flourished through it in the Church of God? No one who knows even a little Church history can deny that the Third Order Franciscan is a most effectual means to maintain Christian virtue pure and thriving, and to lead society on the right road to genuine happiness.

*We ourselves have made the experience.* In more than a dozen centers of our diocese the Third Order of St. Francis has been canonically established, and with immense satisfaction we have noticed on our pastoral visits that in those centers there is more piety, more religious fervor, more love of God and charity towards others, a more scrupulous and perfect observance of the commandments of God and of the Church than in the other communities of the diocese, as well as more contentment and happiness.

We do not marvel that the popes have interested themselves to such an extent in the Third Order of Saint Francis and have so insistently advised the bishops to found the order in every community of their dioceses. Personally, we are using the occasion of the seventh centenary of the founding of the Third Order to establish it if possible in every community of Paraguay.

For these reasons we cannot but applaud your resolution to celebrate a congress of Tertiaries. It is just that which is needed: a union and federation of Catholic forces and especially of Franciscan forces. Union, according to an eminently philosophic and Christian axiom constitutes strength in every order of life, and the thought is in a manner expressed by the Holy Ghost through the mouth of Ecclesiastes: *Funiculus triplex difficile rumpitur.*

By means of the convention the bonds of charity will be tightened among the brethren, their ideals of charity toward their fellowmen will be more thoroughly unified and strengthened, new generous projects in behalf of Mother Church and society will be conceived and developed, the seraphic spirit will be strengthened in the hearts of the participants, and they will presently go forth as the apostles from the cenacle, issuing on every side torrents of light and of a divine and heavenly life.

All this is needed at the present time. There are those to awaken who are sleeping the lethargic sleep of religious indifference; there are practical Catholics to be formed who will not be ashamed to profess their religion in public, and Franciscan Tertiaries of today must do their utmost in this particular, following the example of their glorious predecessors. They are the people called by Divine Providence to regenerate the modern world and to heal the wounds of modern society. "We have always maintained," said Leo XIII in 1900, "that the institution of the Third Order of the seraphic patriarch is much to the point in healing the manifold evils that afflict modern society." The same opinion

is shared by our Holy Father Benedict XV, who recommends it generally as the surest means to establish universal peace.

We close, Reverend Father, asking you kindly to extend to each and all of the delegates our cordial greeting and that of the Tertiaries of Paraguay, together with our best and sincerest wishes that your convention may cause a vigorous increase of the seraphic spirit to spread rapidly throughout the world, calling forth everywhere light and love and life and regeneration.

We reiterate our unconditional approval of your congress and with sincere good will and brotherly affection we give you and all the participants the blessing you have requested.

Your Reverence's most truly in the Lord,

JUAN SINFORIANO BOGARIN, D. D.,  
*Bishop of the Most Holy Assumption, Paraguay.*

Peru, South America.

BISHOP'S HOUSE.

Arequipa.

Dear Reverend Father,

With immense pleasure I have received the news that in your great city of Chicago the first convention of Franciscan Tertiaries is soon to be held, many illustrious prelates intending to honor it with their presence. Being a son of St. Francis, however unworthy, I contemplate with the liveliest sympathy everything that tends to enlarge and render more fruitful the activity of the Third Order on the great field of the Church.

The Roman Pontiffs Leo XIII and Benedict XV, the former by his encyclicals *Humanum Genus* and *Auspicato* the latter by his encyclical *Sacra Propediem*, have manifested their earnest wish that the influence of the Third Order be extended to the outermost bounds of the Catholic world, and it cannot be doubted that celebrating this convention will help momentarily its spread among the Catholics of your grand republic.

Desiring to coöperate, though it seem only like a grain of sand in the great work, I take the liberty of sending you copies of the pastoral letter which I am about to publish on the importance of the Third Order in inculcating the Franciscan spirit, and with it the genuine spirit of Christianity both upon individuals and society at large,—the only effectual means to secure individual and social peace.

As I am unable to take a personal part in the convention, I offer here my fervent prayer that the fruits of the convention be plenteous unto the glory of God, the splendor of the seraphic family and the salvation of souls, while from my heart I bless the assembled Tertiary brethren.

Your Reverence's respectful servant in Jesus Christ,

MARIANO,  
*Bishop of Arequipa.*

## CONCEPTION ABBEY.

Conception, Mo.

Reverend Dear Father,

Please accept my sincere thanks for your very kind and special invitation to attend the First National Third Order Convention.

It was always a special pleasure for me to take part in celebrations of your venerable order, as in St. Louis, Quincy, Cincinnati, etc. I would consider attending the solemn first convention of the Third Order of the great St. Francis the crown of all former celebrations, but on account of my advanced old age (88 years) and my present feeble condition, I must beg Your Reverence to excuse me.

Be convinced, however, that with all my heart I shall take part in this most remarkable convention at least in spirit and shall thank God for the wonderful things He has done for the Church and the world in these seven centuries through St. Francis and his Third Order, as well as urgently beg Him to bestow His richest blessings on this convention. May the meeting through the intercession of St. Francis open a new era for the Catholics of our dear country, "*in qua omnia restaurentur in Christo.*"

In conclusion be kind enough to extend my best wishes and kindest regards to all delegates of the convention. I beg to remain,

Yours very sincerely in Christ,

FROWIN CONRAD, O. S. B.,

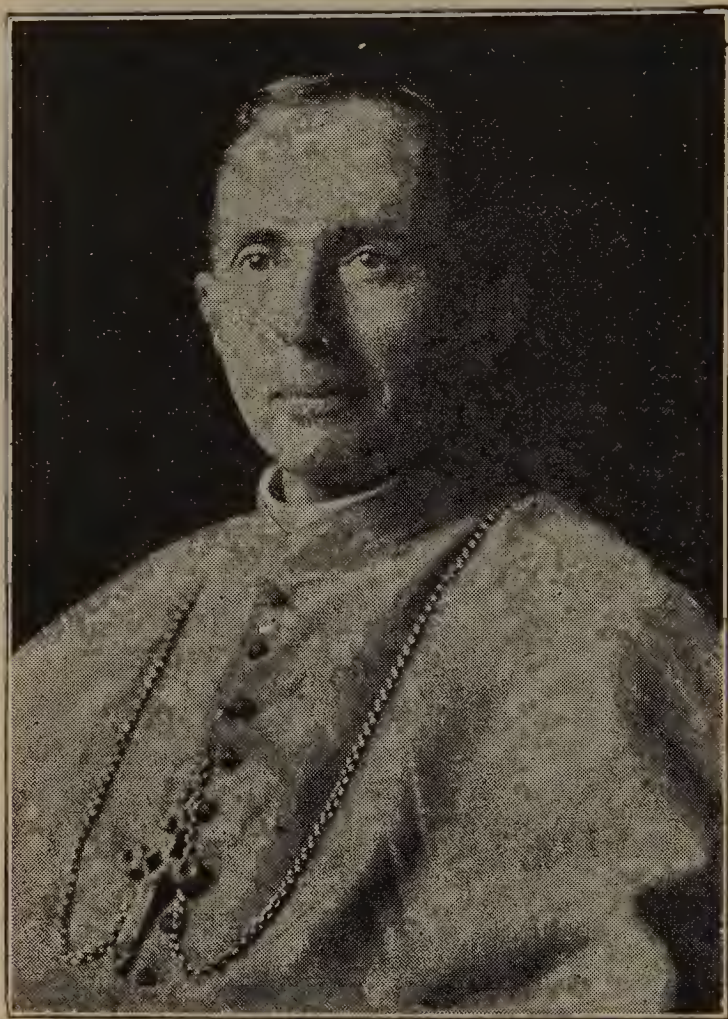
Abbot.







St. John Capistran



**Most Reverend Albert Daeger, O. F. M., D. D.**  
Archbishop of Santa Fe, New Mexico

## **PART III.**

### **CONVENTION PROCEEDINGS.**

#### **OPENING RELIGIOUS CEREMONIES**

at the  
**CATHEDRAL OF THE HOLY NAME**

**First Day of the Convention**

**Sunday Morning, October 2, 1921, at 11 O'clock.**

Under the protection of Almighty God the First National Third Order Convention in the United States of America opened, continued and came to a successful close. Pithy and sparkling orations and speeches were heard, important resolutions were adopted, a national Third Order organization was effected, the seeds of many zealous and laudable undertakings were sown that soon began to grow and bear fruit.

The dawn of the first day of the convention showed a sky covered with leaden clouds. The weather was dreary, but only smiles of joy were to be seen in the tremendous crowd of Tertiaries who had come from every section of this vast country to the seventh centenary celebration and first national convention. Headed by the processional cross and the acolytes, the grand array of Tertiary men and women from every walk of life, of members of the First Order of St. Francis, of other religious and of secular priests, of monsignori, bishops and archbishops, wended its way, in true Franciscan simplicity, to the cathedral amid the joyous pealing of the bells.

When the vast procession had reached the main entrance of the cathedral, the portals were unbolted, they swung open, the organ poured forth its richest strains, and the great procession filed in. The sanctuary and the church were tastefully decorated with flowers, ferns, and palms, with escutcheons of the order, with festoons, draperies, and papal and Tertiary banners. Hundreds and hundreds of tiny electric globes flooded the spacious edifice with light. Every soul was thrilled with joy and involuntarily the thought arose in one's mind, "Truly this is the



house of God and the gate of heaven." The imposing cathedral was taxed to its utmost capacity. Many were glad to find standing room in the organ-loft, while others, Tertiaries from Chicago who had attended an early mass, seeing that there was no room for them at the cathedral returned to their homes.

The St. Anthony choristers, with their hands enfolding their folios, were already marching up the great stone steps of the cathedral when the archbishops, who closed the procession, left the doors of the rectory. As the first of the bishops entered, the choristers burst into the opening chorus, "Ecce Sacerdos Magnus—Hail to the Great Priest," in the magnificent ecclesiastical melody of Professor John Singenberger. The complete musical program of the opening pontifical high mass, was as follows: 1. Ecce Sacerdos—*Singenberger*; 2. Introit, Gradual, Offertory, Communion—*Vatican chant*; 3. Missa, Salve Regina Pacis—*Huber*; 4. Alleluja—*Haller*; 5. Motet: Haec Dies; at the Offertory—*Beltjens*, (a capella); 6. Emitte Spiritum tuum—*Schnetky*, (a capella, seven parts); 7. Jubilee Hymn to St Francis—*McCarthy-Rhode*. On all three days of the Third Order convention the ecclesiastical and secular music of the St. Anthony choristers was elevating and inspiring.

Mr. William F. Markoe of St. Paul, Minn., in an article written for the Franciscan Herald and republished in a number of other magazines and papers had this to say about the St. Anthony choristers:

"It was a difficult, not to say a daring thing, for any choir to come to the home of the far-famed Paulist choristers if in quest of mere worldly honors. But the liturgical choir from St. Louis suffered nothing by comparison. They sang the Proper and Common of all the church services, rendering the Gregorian chants with a lightness, clarity and precision truly remarkable, while in the polyphonic selections their crescendos and diminuendos, sforzandos and morendos, accelerandos and ralentos, fortissimi and pianissimi, the vanishing nuances, splendid attack, the harmony of the inner parts, and the perfect balancing of the chorus, to say nothing of the excellent timbre of the individual voices, were a revelation to all who had never heard true ecclesiastical music before, and one could hear half-suppressed exclamations of, 'Oh, how beautiful!' 'Oh, how heavenly!' One is tempted to ask if the time will ever come when every large city choir will be competent to render liturgical music in so artistic a manner. The selections given at the immense mass-meeting in the Chicago Auditorium proved that Prof. Aloys Rhode's choir was as proficient in secular as in sacred music."

The archbishops, bishops, monsignori, and other members of the regular and secular clergy were seated at either side of the

broad and deep sanctuary. They presented a picturesque scene in their ecclesiastical soutanes, cassocks, and habits of various hues and colors. Archbishop George W. Mundelein and Archbishop Albert T. Daeger were seated in high thrones on either side of the main altar on which lay the vestments for the holy mass. Archbishop Daeger, the celebrant, was ceremoniously clothed in the vestments, and then approached the altar for the holy sacrifice. All parts of the mass sung by the Most Reverend Archbishop, were rendered throughout in a firm, clear and melodious voice, that penetrated to the most remote sections of the cathedral. The vast throng of prelates, priests and Tertiaries knelt and arose and knelt again rapt in fervent prayer and adoration. "Never have I seen a more devout congregation," remarked a critical prelate who viewed the immense gathering. Like the sweetest incense, the sacrifice of the altar and the prayers of the attending faithful went up to heaven and called down God's copious blessings upon the entire convention.

The officers of the holy mass were as follows:

**Assistant Priest:** Very Reverend Fr. Edmund Klein, O. F. M., Cincinnati, Ohio, Minister Provincial of St. John Baptist Province

**Deacon:** Very Reverend Fr. Leo Greulich, O. M. C., Syracuse, N. Y. Minister Provincial of the Immaculate Conception Province.

**Sub-Deacon:** Very Reverend Dr. Benno Aichinger, O. M. Cap., Detroit, Mich., Minister Provincial of St. Joseph's Province.

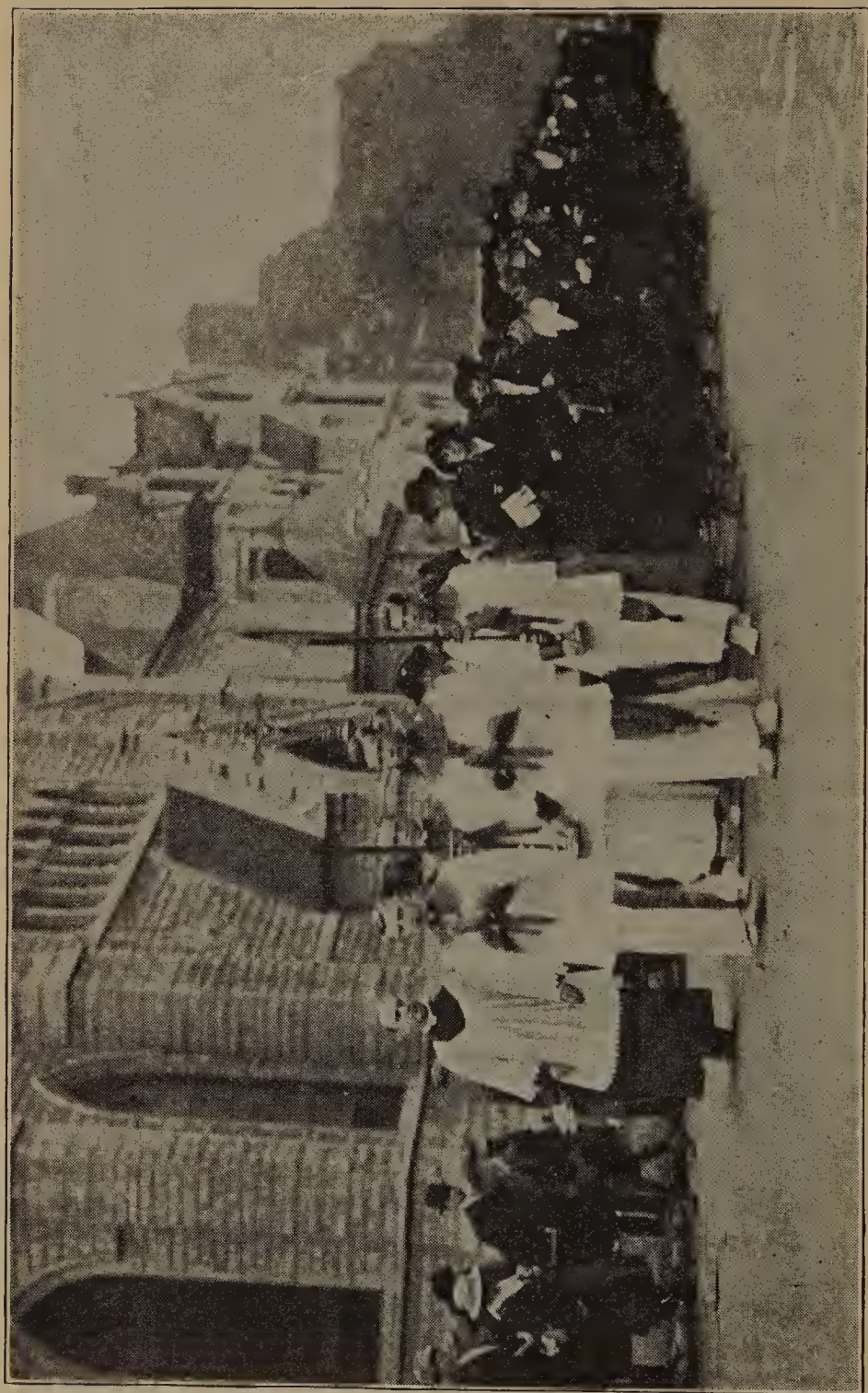
**Deacons of Honor:** Very Reverend Fr. Matthias Faust, O. F. M., New York, N. Y., Minister Provincial of the Holy Name Province, and Very Reverend Wendelin Green, O. M. Cap., Herman, Pa.

**Master of Ceremonies:** Very Reverend Dennis J. Dunne, D. D., assistant chancellor (now chancellor) of the Chicago archdiocese.

**Deacons to the Archbishop of Chicago:** Very Reverend Fr. Martin Strub, O. F. M., St. Louis, Mo., Minister Provincial of the Sacred Heart Province, and Very Reverend Chilian Lutz, O. M. Cap., Cumberland, Md., Prov. Rep. of St. Augustine's Province.

After the solemn singing of the Gospel, Very Reverend Fr. Hugoline Storff, O. F. M., Provincial of the Santa Barbara Province, ascended the pulpit and in an eloquent and heart-stirring sermon addressed the assembly.





*Photograph by Kaufmann & Fabry Co.—Official Photographers of the Convention*

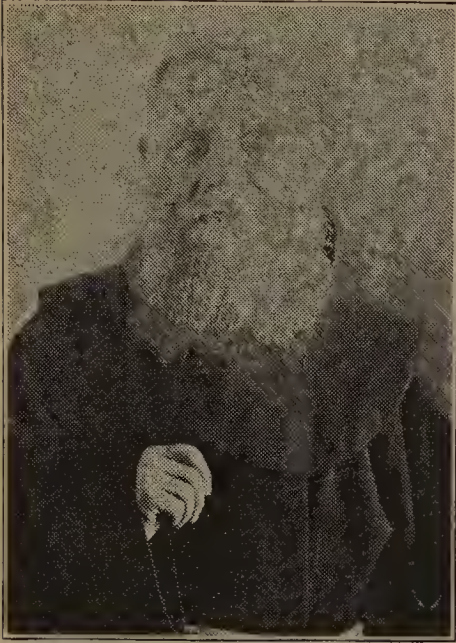
**Thousands of Tertiary Women and Girls walked in the opening Procession**



## OPENING SERMON

VERY REV. FR. HUGOLINE STORFF, O. F. M.

SAN FRANCISCO, CAL.

*"I am the way and the truth and the life." John, 14; 6.*

**Very Rev. Hugoline Storff**  
Provincial, Santa Barbara, Cal.

**M**OST Reverend Archbishops, Right Reverend Bishops, Very Reverend Fathers Provincial, Right Reverend and Reverend Fathers and Dear Tertiaries of Saint Francis: What is dearer and holier to the human heart than the pure love of a good mother for her child? God Himself compares His own divine love for man to that of a mother when He says by the prophet Isaías: "Can a woman forget her infant? And if she should forget, yet will I not forget thee." What, then, must have been the love and happiness of the good mother of St.

Francis, who two years after his death was raised by the Vicar of Christ, Pope Gregory IX, to the highest honor that can be bestowed on mortal man! Nearly seven hundred years have passed since that memorable day when Francis of Assisi was solemnly proclaimed and hailed *Saint Francis*, yet the love and veneration of the people for this poor but holy man is still as great as in his own days. In Saint Francis we see really fulfilled the words of Holy Scripture: "Blessed are the dead who died in the Lord, for their works follow them." Saint Francis died only exteriorly, bodily, his great spirit lives as much as ever. It lives not only in heaven, but also on earth in the thousands of his devoted children in whom his noble life and work reflect and shine forth most splendidly. You, too, my dear Tertiaries, who glory in calling yourselves children of Saint Francis bear evident witness to this fact. You have assembled here today to honor one of the greatest works of our seraphic father by celebrating in a most solemn manner the seventh centenary of the foundation of the Third Order,



*Photograph by Kaufmann & Fabry Co.—Official Photographers of the Convention.*  
**Tertiaries in the full Vigor of Manhood from every part of the Country**

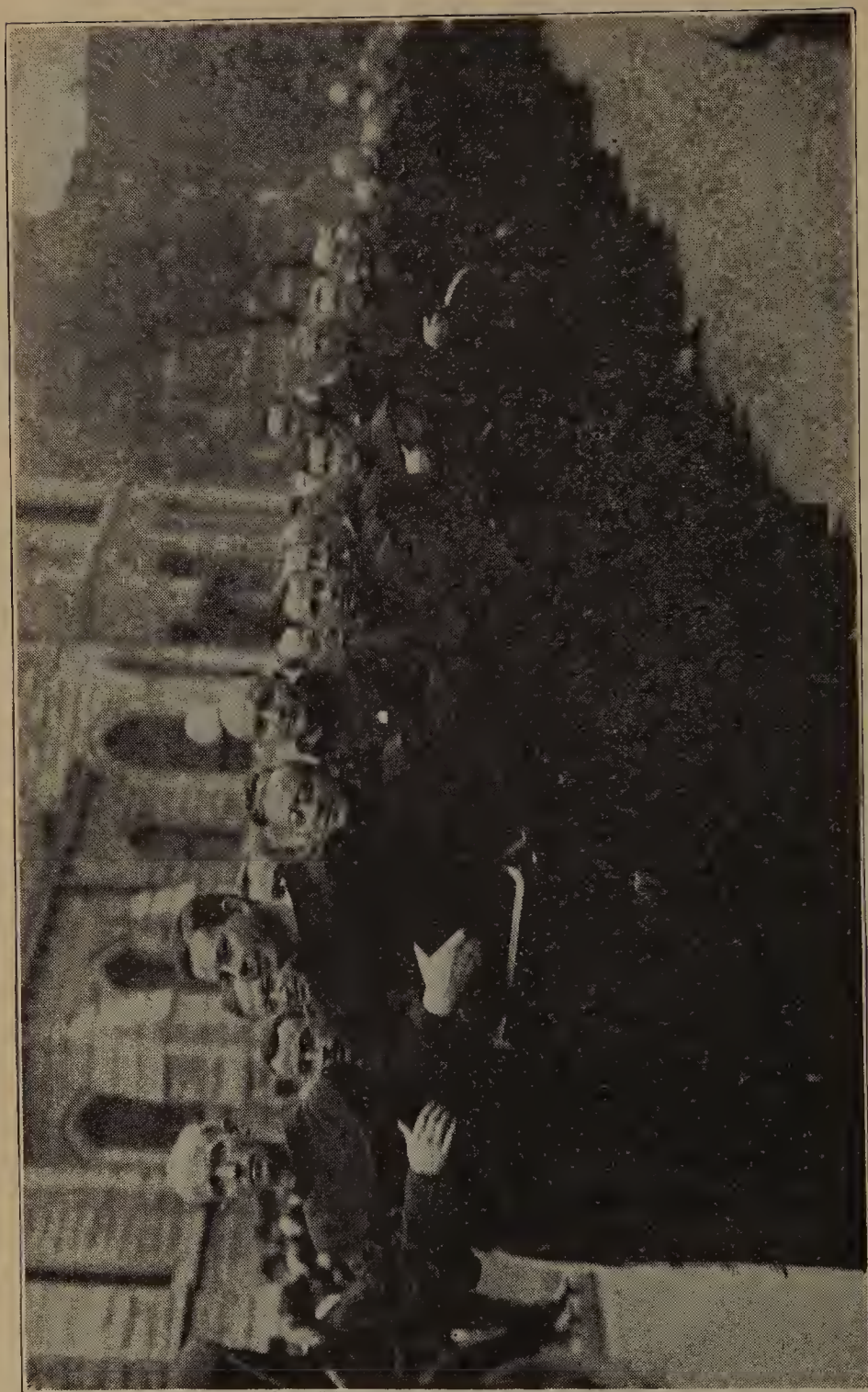


which has produced and is still producing so much real good for the welfare of human society, for the sanctification of its numerous members, and for the eternal salvation of many poor sinners.

By founding his holy orders, Saint Francis, our father, gave us indeed a most noble and prolific mother. One day, when our Lord was preaching to a large crowd of people, some one said to Him: "Behold thy mother and they brethren stand without, seeking thee." But Jesus said: "Who is my mother and who are my brethren?" And stretching forth His hand towards His disciples, He said: "Behold my mother and my brethren, for, whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother." Applying these words of Jesus to Saint Francis, I now also ask: "Who is my mother and who are my brethren?" Tertiaries, behold your and my mother, the great Seraphic Order that has made us all children of our glorious father! Behold, you who follow the rule and do the will of my father who is in heaven, you are my brethren and my sisters in the love of our common holy father! You, his faithful children, have gathered in this metropolis to show your sincere love, gratitude, and respect for this our great father on the occasion of this momentous celebration. What shall I, his unworthy son, say now for the solemn opening of this grand festivity? The best that can be said in praise of our holy father and of his great work is this, that he is the true and living image of our Lord Jesus Christ. Let me trace before your minds this living image of Christ in the work of our holy father.

I apply to him the words by which Jesus Christ characterized His own great mission when He said: "I am the way, and the truth, and the life." You may ask: "How is Saint Francis, like Christ, the way?" God has placed man on earth, not to remain here forever, for, as St. Paul says: "We have not here a lasting city, but we seek one that is to come." Our real home is above the stars in the most beautiful palace that God has made for Himself and His faithful servants. We are, therefore, all travellers, our whole life is but a pilgrimage which will end in death. However, this terminus will not lead all to the same eternity, which is either heaven with infinite happiness or hell with inexpressible misery. Of what importance is it then for all to travel on the right road that will surely lead us to our real happy home. Behold now, Jesus and His best follower say to us: "I am the way. Come and follow Me." Jesus tells us how He is the way when He says: "I came from the Father and I





*Photograph by Kaufmann & Fabry Co.—Official Photographers of the Convention*  
**Seventy Friars Minor (Leonine) were at the Convention**

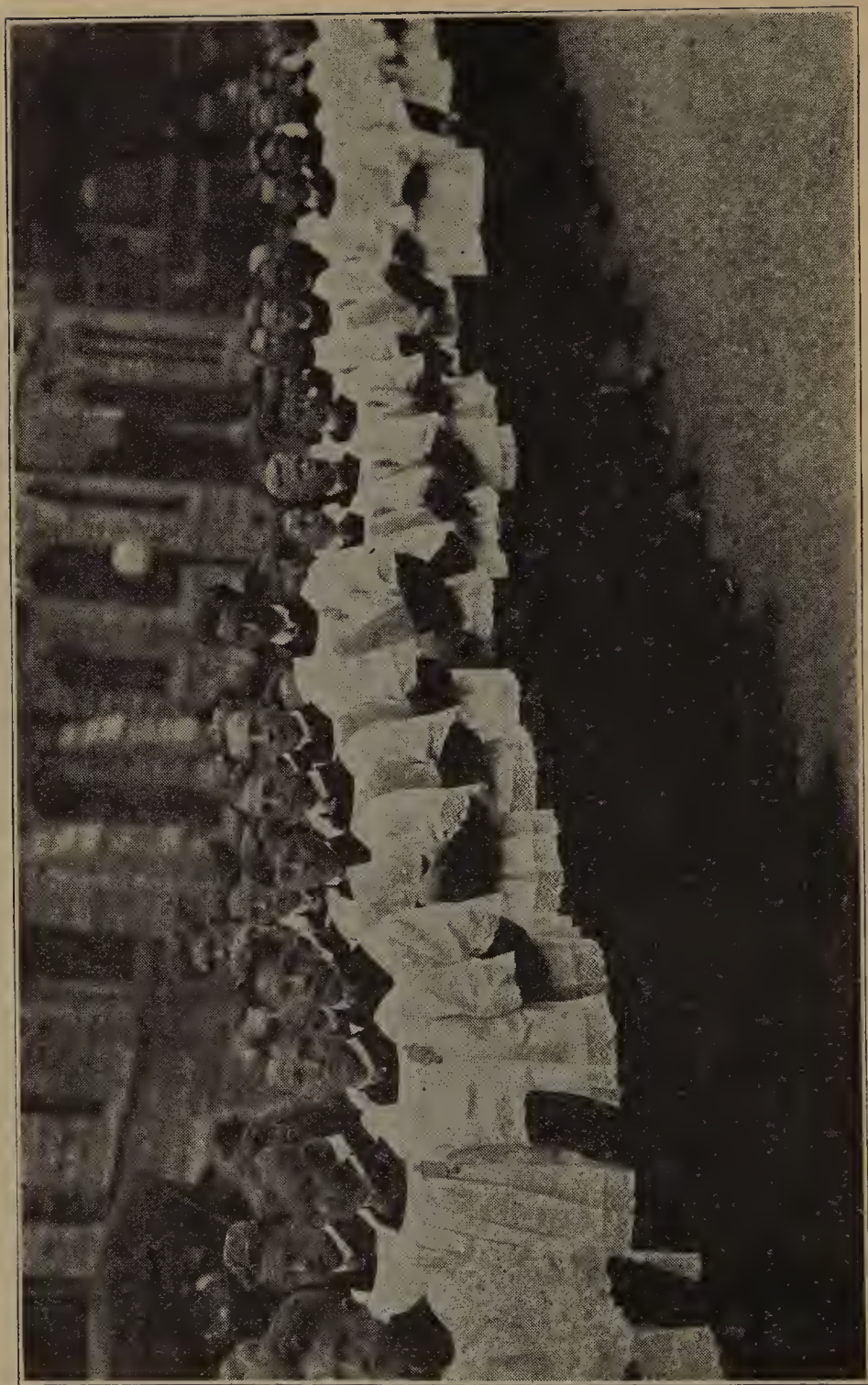




*Photograph by Kaufmann & Fabry Co.—Official Photographers of the Convention.*

**Friars Minor Capuchin and Conventual were also there**



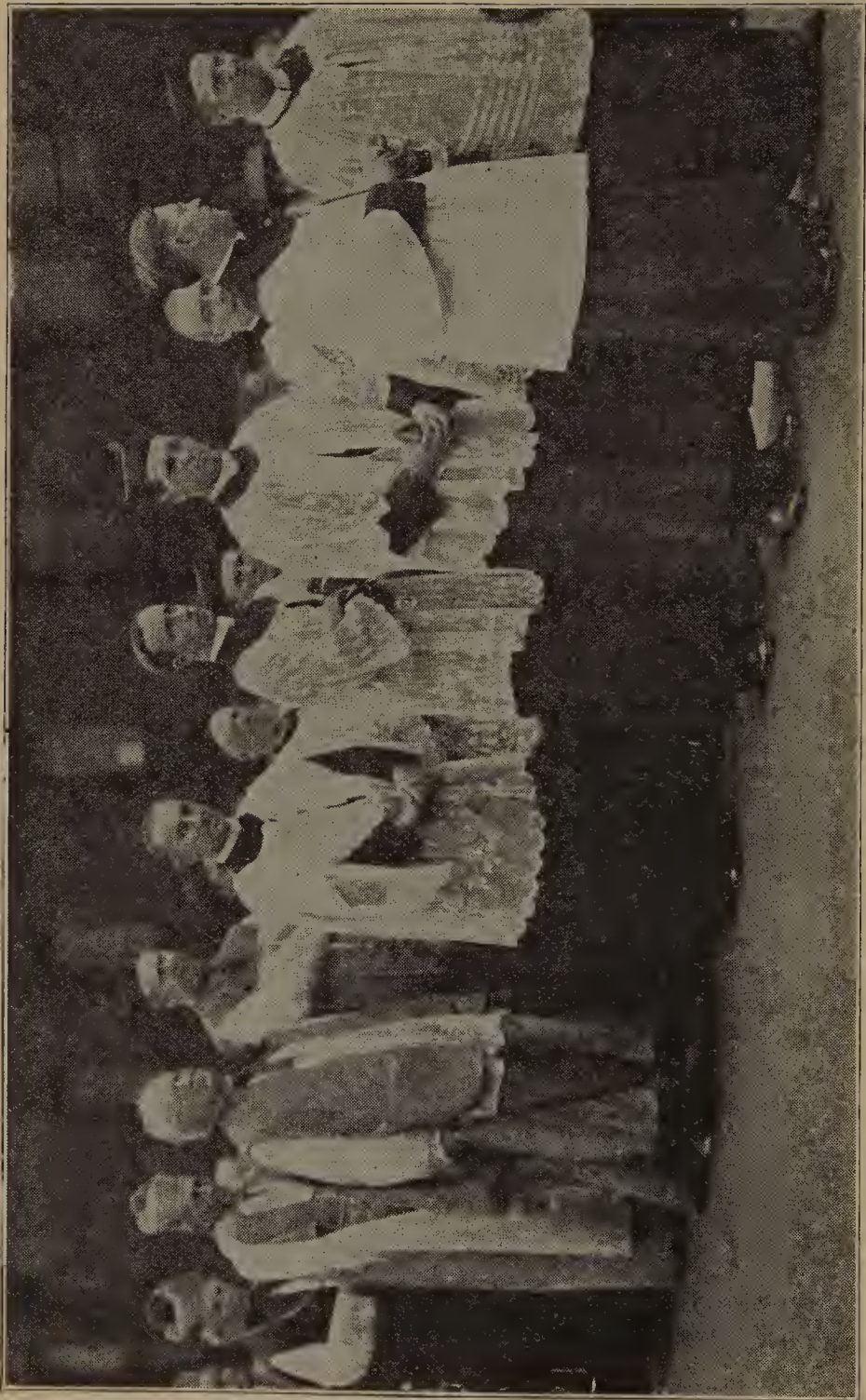


*Photograph by Kaufmann & Fabry Co.—Official Photographers of the Convention*  
**Choristers and Acolytes in the Procession**



go to the Father. No man cometh to the Father but by Me." The great purpose of His life was to show us by word and deed the true way to God. We, too, like Christ, came from God and the purpose of our life is also to go to God by walking on that road which Christ showed us. Yet, when looking back on our past life, we, perhaps, were, as St. Peter says, "like sheep going astray," having erred from the right path. Then the grace of God showed us the holy example of Saint Francis who wonderfully attracted our soul. In the words of Christ, he, like a good father, said to us: "Come and follow me. You call yourself a Christian, but your life belies your name. This is not the way Jesus took and walked. Retrace your steps, you made a wrong start; come with me and I will show you where the way of Christ starts."

Behold Saint Francis leading us to the crib, to the sweet and holy Infant Jesus. The crib and the Infant Jesus that he loved so much, showed him the real way to Christ. It is the way of voluntary poverty, which means interior detachment from all earthly possessions and contempt of the world as far as it is corrupted by sin and in direct opposition to Christ, but, above all, it is the way of self-abasement and true humility. When in a state of ecstasy Saint Francis pressed the Infant Jesus to his heart, he chose that road of life which characterizes him as the poor and humble Saint Francis. The lessons of the crib and of the Babe of Bethlehem became for him and his true children the only correct starting-point which put them on the right way and made them the best followers of Christ, the way. In the poor stable of Bethlehem and the humble cottage of Nazareth Saint Francis also saw and well learned to know the holy earthly trinity, Jesus, Mary, Joseph, that gave him the best models for his *scraphic trinity*, his three holy orders. Jesus, with his divine mission as the Savior, was the best model for his first order, to redeem the world and to convert and save poor sinners. Mary, the virgin, with her spirit of purity, prayer, and loving devotion, was his best model for St. Clare and her noble band of self-sacrificing virgins who form the Second Order. St. Joseph, with his chaste love and faithful work for Jesus and Mary, was for him the best model for the Thrid Order, the pious working people living in the world. Oh, what an example is St. Joseph, whose jubilee we also celebrate this year, for our Tertiaries; try to imitate his life of holy simplicity, of hard and sanctified labor, his ready obedience to all law-



*Photograph by Kaufmann & Fabry Co.—Official Photographers of the Convention.*  
**Prelates and the other Members of the Clergy**



ful authority, his perfect resignation to the divine will, his great justice and eminent virtue in all conditions of life. Thus by his beautiful devotion to the Infant Jesus which Saint Francis spread among the people, he showed his children the best way to Jesus Christ and became their safest leader.

But Saint Francis is not only like Christ the way, but also the truth. On the way we need light, showing us the right direction to our real end, else we may soon lose our way and go astray. For this reason Christ became for us the truth, or, as He says Himself, the light. "I am the light of the world, he who follows Me, shall not walk in darkness." What was for Saint Francis the guiding truth and the shining light? The lessons of Calvary and the light that shone into his soul from the cross. When Saint Francis began to follow Christ, the crucified Savior said to him from the cross: "Francis, go and repair My house which is falling to ruin." From that time on, Francis clung to the cross. This was the light that was constantly shining before his mind. The truth of the cross, which meant for Francis the spirit of penance and sacrifice, gave his whole life the best direction on the way leading him directly to the closest imitation of the crucified Savior suffering and dying for the poor sinners. No other saint became so similar to Christ crucified as Saint Francis. Behold Saint Francis on Mount Alverna! It is the best proof that Christ, the crucified, was his truth and his light. Christ Himself wished to testify this to the whole world by impressing upon the body of our holy father His holy five wounds, thereby making him His best living image. How much did Saint Francis try to impress this great truth upon the Third Order, calling it the *Order of Penance*!

This is the truth Francis teaches us: "Unless you do penance, you will all perish. If any one wishes to be my disciple, let him deny himself, take up his cross daily and follow me." The world is again involved in darkness and in the worst chaos, because it has discarded self-denial and self-restraint, it has rejected the cross, and even hates the thought of penance. It wants comfort and ease, pleasure and amusement, independence and licentiousness, indulgence and gratification of all the passions. On Calvary the cross was involved in darkness for three hours. Now hell is trying to cast its own infernal darkness about the cross of Christ, so that the people will not see the cross, but forget it and even hate it. But hell will not succeed with the Tertiaries and the true children of Saint Francis; for he is not





*Photograph by Kaufmann & Fabry Co.—Official Photographers of the Convention*  
**The Ministers of the opening Pontifical High Mass**





*Photograph by Kaufmann & Fabry Co.—Official Photographers of the Convention*  
**Archbishop Mundelein and his Attendants**

only their leader but also the great standard-bearer of the crucified Savior, holding the cross in his hands and carrying the five wounds of Christ crucified in his own body. "Follow me," he says, "on the way of the cross. If you would like to be a child of the world and follow the world, you would become blind and follow a blind leader, and both of you would fall into the pit. But, if you are my child and follow me, you will follow Christ, the way, the truth, and the light." Saint Francis can truly say with St. Paul: "Be ye followers of me, as I also am of Christ."

To reach the happy end, we must keep on walking on the right way and in the right direction. The way, however, is rough, and thorny, and always leading upwards. For this reason we need continually great vital power and strength; therefore Christ said not only 'I am the way and the truth,' but also 'I am the life,' giving all necessary strength and activity to go on and persevere till the end. Saint Francis became for his children this life of Christ. See him at the foot of the altar in the chapel of the Portiuncula! What was his life? The church with the altar, the sacrifice of holy mass with holy Communion, Christ in the Eucharist. The Church was falling, because it was neglected, and the Church was neglected, because the altar had no attraction, and the altar did not attract, because there was no love for Christ in the consecrated Host, and the love for the Eucharist was lacking, because the Christians sought no union with Jesus in the Blessed Sacrament. But for Saint Francis the church, the tabernacle, the consecrated Host, the Eucharistic Christ, holy Communion, was his life, and this life he tried to impart to his faithful children. Calvary represents to Francis the immolated and dead Christ, but the consecrated Host on the altar showed him the living, the loving, and the acting Christ, the one who must be united with His children, the one who must live, move, and act in His followers, the one who will be the secret power of their activities, victories, and triumphs.

What Francis did to make Jesus in the Blessed Sacrament, especially by recommending holy Communion, the life of his children is not yet sufficiently known. St. Clare, the first and greatest spiritual daughter of Saint Francis, who had so well imbibed his spirit and life, and who holds the Blessed Sacrament in her hands, tells the Tertiary ladies how Saint Francis guided and taught her where to obtain the necessary strength to overcome temptations and serve God with peace and joy. St. Paschal, who was not a priest, but a simple Franciscan lay-



brother, who of all the lovers of the Blessed Sacrament was chosen the heavenly patron of Eucharistic societies, shows our Tertiary laymen how a true son of Saint Francis will love, visit, adore and receive the Blessed Sacrament. As to Saint Francis himself, any one who reads his writings, will soon learn what was dearest to his loving heart and what he tried most to impress on the priests, the people, and, especially, on his beloved children; it was ardent love for the Blessed Sacrament and the altar, great respect for the priest and the church. Why did Saint Francis respect the priest so much and prefer him even to an angel? Because, as he says in his last will, "I see in this world nothing corporally of the most high Son of God but His holy body and His most precious blood, which they alone consecrate and administer to others. And I will honor and worship these most holy mysteries above all things and place them in precious tabernacles." Why did he honor and respect the churches so highly? Because, as he says in his testament, "The Lord gave me such faith in His churches that I would thus with simplicity adore and say: 'We adore Thee, most holy Lord, Jesus Christ, here and in all the churches of the whole world because through Thy holy cross Thou hast redeemed the world'." How urgently did he ask the Christians to receive Christ in holy Communion always with a pure and well-prepared heart! Let us not forget that at the foot of the altar in the little chapel of the Portiuncula our holy father received from the Eucharistic Jesus the greatest favors for himself, for his three orders, and for the salvation of poor sinners. Thus did Saint Francis by his firm faith in the real presence and by his ardent love for and his intimate union with the Eucharistic Jesus show to all his children that Jesus in the Blessed Sacrament was his real life and the secret of his wonderful spiritual power and success, and that the same Eucharistic Jesus must also be the mysterious life-power for all his children. Do you wish to know to what degree you are a real Tertiary? Ask yourself, how much do you love the Blessed Sacrament and how much do you try to keep united with the Eucharistic Jesus? Is His visit the one that you like most, is His divine service in holy mass the one you love best, so that you try to attend holy mass daily, is His union in holy Communion the one you desire most ardently as your daily food that will keep your soul strong and preserve it to life everlasting?



Tertiary Banner of St. Peter's Church, Chicago  
English Speaking Fraternity of the Third Order



Tertiary Banner of St. Augustin's Church, Chicago  
German Speaking Fraternity of the Third Order

May this, then, be the fruit of this convention, to animate us thoroughly with the true spirit of Saint Francis, that it may penetrate our whole soul and by its sweet attractive power gain for him many other true Catholic hearts! Let me close with this fervent petition arising from the hearts of all his devoted children: "Come, Oh holy father, from thy lofty court of heaven, and bless this grand convention of thy children, honor it with thy gracious presence, kindly direct its noble work, and fill it with thy great spirit, that it may produce the most beautiful results for the greater honor of God, the joy of the Catholic Church, the glory of the Seraphic Order, and the best welfare of all its members! Amen.

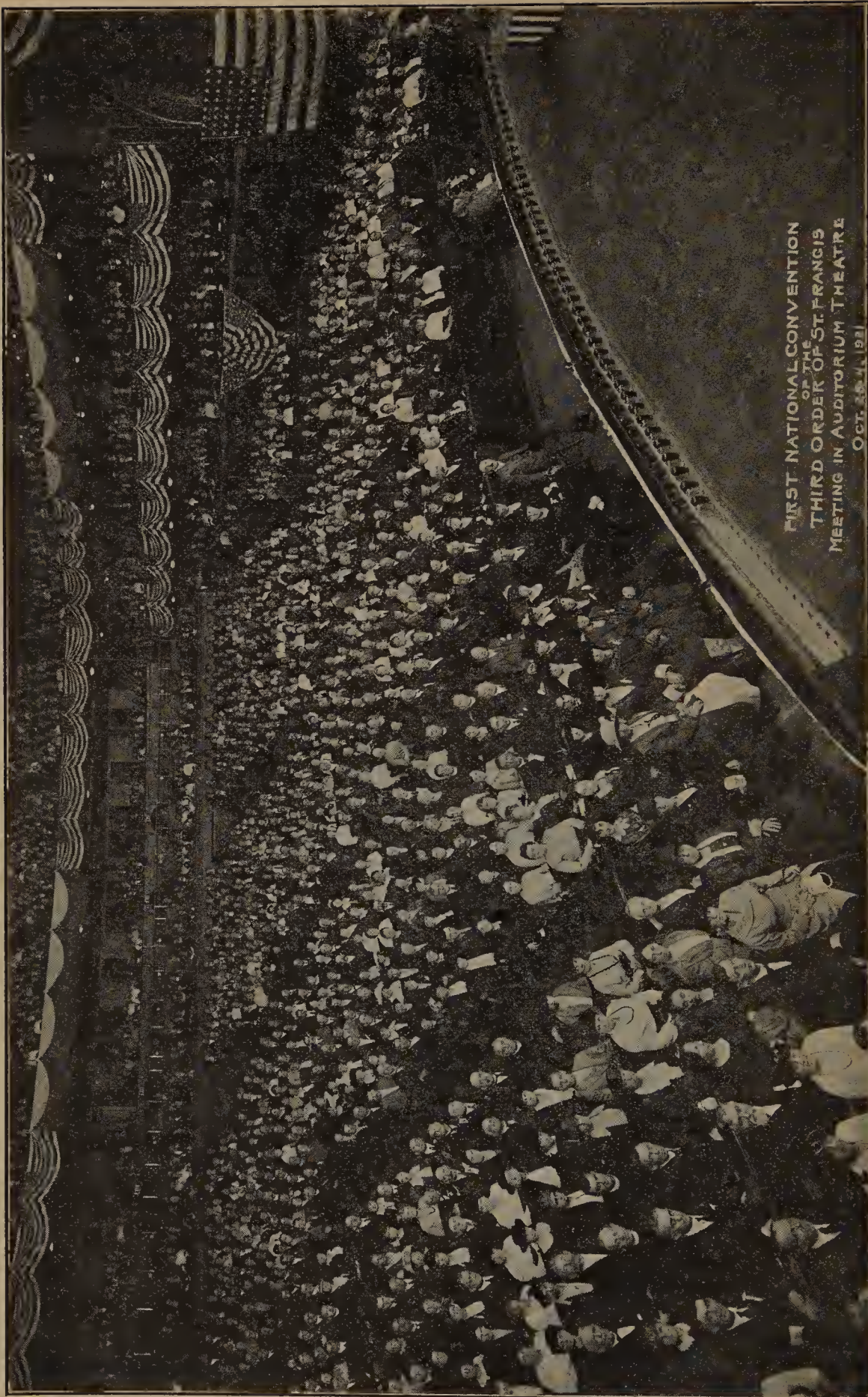
The solemn pontifical mass over at 1:30 o'clock. Then followed luncheon. An hour later streams of prelates, priests, and people flowed into Chicago's gigantic Auditorium for the grand mass-meeting that was to begin at 3:00 o'clock sharp.





FIRST NATIONAL CONVENTION  
OF THE  
THIRD ORDER OF ST. FRANCIS  
MEETING IN AUDITORIUM THEATRE

OCT. 28-31, 1921



## **GRAND MASS MEETING**

**Auditorium, Sunday Afternoon, 3 O'clock  
October 2, 1921**

The Auditorium is a monster theatre situated on Chicago's famous Michigan avenue. It presents a splendid view of Lake Michigan, and is known for the many political and civil monster-meetings that have been held within its richly painted and gilded walls. One crowd after the other, consisting of hundreds of enthusiastic Tertiaries, swept through the huge portals of the building, merely, as it at first seemed, to disappear in the great hall of the edifice. The main floor was reserved for delegates; the Tertiaries from Chicago were directed to the four great balconies of the theatre. At six minutes of three o'clock the doors were closed. Many Tertiaries of the city had to return to their homes, being unable to procure seats. In the front of the great stage there was a row of arm-chairs for the prelates; to the rear, in the middle, tiers of platforms for the St. Anthony choristers, and on either side reserved places for priests and prominent laymen. On the stage also every seat was taken. The meeting was called to order at 3 o'clock.



## PROGRAM OF THE MEETING

Honorary Chairman: Most Reverend Albert T. Daeger, O. F. M.,  
D. D., Archbishop of Santa Fe, New Mexico.

Chairman: Honorable Anthony Matre, K. S. G., Chicago, Illinois.

1. Song: "Tui sunt coeli" (Filke). St. Anthony Choristers  
Hymn to St. Francis. (Composed for the Convention).  
(Words by Rev. Fr. Flavian Larbes, O. F. M.  
Music by Rev. Fr. Cajetan Elshof, O. F. M.)
2. Opening Address . . . . .  
Honorable Anthony Matre, K. S. G., Chairman, Chicago.
3. Address of Welcome . . . . .  
Most Reverend George William Mundelein, D. D., Archbishop  
of Chicago.
4. Remarks of the Honorary Chairman . . . . .  
Most Reverend Albert T. Daeger, O. F. M., D. D., Archbishop  
of Santa Fe.
5. Song: "The Rosary" (Nevin) . . . St. Anthony Choristers
6. Reading of Cablegrams.
7. Song: "Oremus Pro Papa Nostro" (Rhode) . . . . .  
. . . . . St. Anthony Choristers
8. Address: "The Seven Tertiary Centenary" . . . . .  
Most Reverend Edward J. Hanna, D. D., Archbishop of San  
Francisco, Cal.
9. Song: "Land of Beauty" (Buchanan) . . St. Anthony Choristers  
"Tota Pulchra (Ferrata) . . . St. Anthony Choristers
10. Address: "United Tertiary Effort" . . . . .  
Honorable Burke Cochran, K. S. G., U. S. Congressman of  
New York.
11. Song: "My Own United States" (Stranger) . . . . .  
. . . . . St. Anthony Choristers
12. Song: "Praise Ye the Lord" (Molitor) . . . . .  
. . . . . St. Anthony Choristers



## OPENING ADDRESS OF THE CHAIRMAN

HONORABLE ANTHONY MATRE, K. S. G.

Hon. Anthony Matre, K. S. G., for many years a Tertiary of St. Francis, having opened the meeting, spoke as follows:

**M**OST Reverend Archbishops, Right Reverend Bishops, Right Reverend, Very Reverend and Reverend Fathers and Friends of the Third Order of St. Francis: We are gathered here this afternoon, my friends, to sing the praises and rehearse the splendid achievements of the great Franciscan Order.

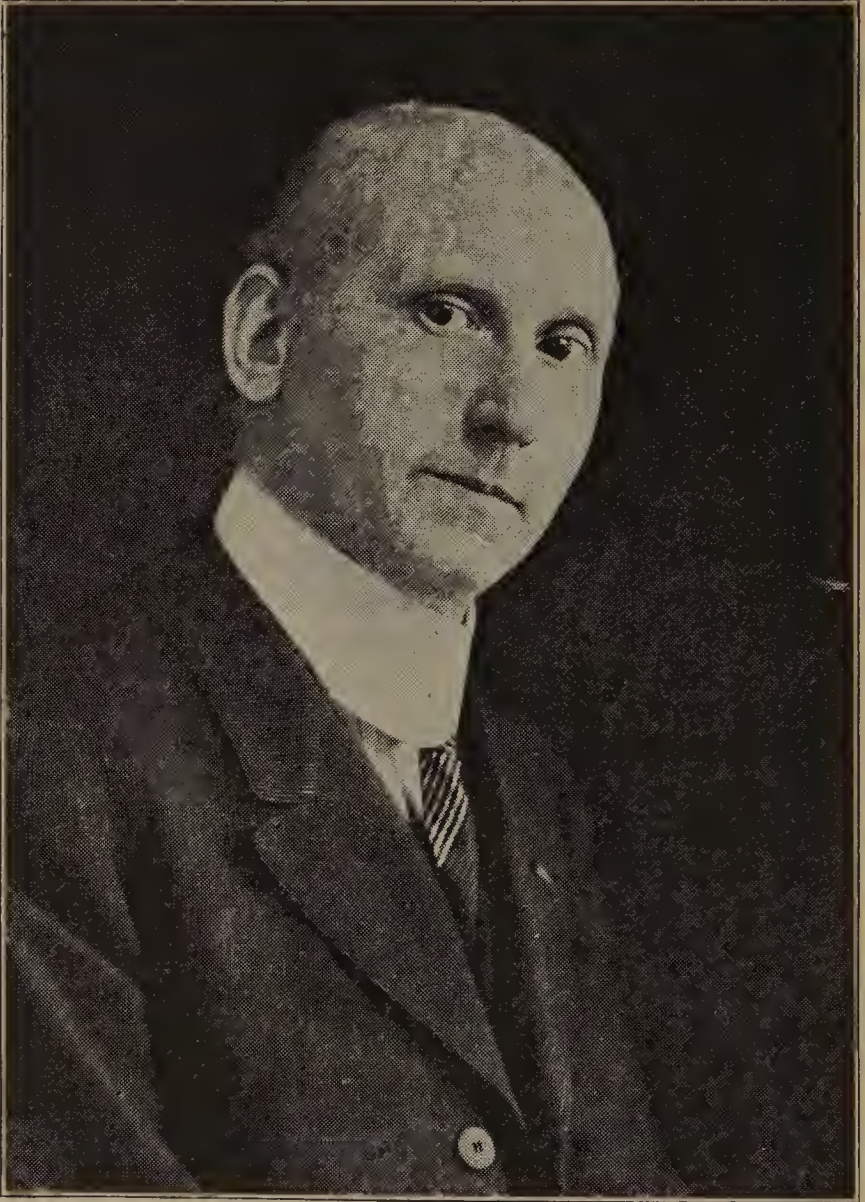
In the golden age of long ago, there lived in sunny Italy a wealthy young man. Handsome, gay, gallant and courteous, he became the favorite of the young people of his city. At the age of twenty-one he entered upon a military career. He hoped that some day his name would go down in history as one of the greatest knights of his age.

One night, before his departure for his military camp, he had a strange dream. He saw a vast hall hung with shields and armor and upon each was marked a cross. He heard a voice saying: "These are for you and your soldiers." The next day he left for Apulia, exclaiming exultantly: "I know now I shall be a great knight, a great prince."

But his military ambition came to an abrupt close, for a severe illness overcame him. During his illness his thoughts were fixed on eternity. His dream of dazzling knighthood and royal splendor gave way to other dreams and he resolved to become a soldier of Christ, and today we find his name written in the Lives of the Saints under the title of St. Francis of Assisi, in whose honor and for whose glorification we are gathered here this afternoon. (*Applause.*)

Francis of Assisi was the man of the hour. In him Jesus of Nazareth lived again for the instruction and edification of the whole world. He arose like a "flame of fire" and fought against the evils of the day and showed a deluded world by word and example the glory of a truly Christian life, for piety and Christian charity had grown cold in those days, and injustice and luxury and vices of every description prevailed over the greater part of the world.

Francis of Assisi, he the son of wealth, garbed himself in the poorest dress and preached the excellence of holy poverty and the



Sir Anthony Matre, K. S. G.

love of God along the country roads and in the great cities, to the rich and to the poor, to the princes and peasants, to the saint and to the sinner. In a short time his gentleness and strength wrought a miraculous change. His influence for good spread over the whole of Europe until, by the grace of God, he became the instrument of his age and reformed the world and reconstructed it according to Christian principles. (*Applause.*)

After completing his wonderful mission and founding his three great orders, he breathed his last October 4th, 1226, just as the golden rays of the setting sun were disappearing behind the hills of Assisi, praying: "Lead out of prison my soul, O Lord."

One day, whilst Francis of Assisi was absorbed in prayer, he had a vision in which God unfolded before his eyes the wonderful growth and influence his orders would enjoy. In this vision he saw a great multitude of men coming from France, from Spain, from Germany, from England, from Ireland, "coming to him in great crowds," speaking other tongues, asking to put on the habit of his order and live under the rule of holy obedience.

The vision of Francis came true. (*Applause.*) This new Abraham begot, through the Gospel, the largest family of Christ's followers and of missionaries that the Catholic Church has ever produced. (*Applause.*) The history of the Church from the thirteenth to the sixteenth centuries was largely the history of the rise and growth of Franciscanism. (*Applause.*)

Today, after seven centuries, we find no symptoms of decay in the great Franciscan family (*Applause.*) Twenty-eight thousand five hundred members of the First Order are storming the strongholds of Satan from one end of the world to the other. Eleven thousand eight hundred members of the Second Order, the Poor Clares, stand before us as beautiful lilies in the sanctuary of God, leading lives of austerity, seclusion and silence—praying night and day that God may open his floodgates of grace to mankind. (*Applause.*)

Three million, five hundred thousand members of the Third Order scattered in all parts of the world are following in the footsteps of the Little Poor Man of Assisi, contributing their share in spreading Christ's kingdom upon earth. (*Prolonged applause.*)

To this Third Order belongs the credit of being the training school of great saints and of champions of our Holy Church. (*Applause.*) Among its roster we find such illustrious men and



women as King Louis of France and Queen Elizabeth of Hungary, patrons of the Third Order; St. Charles Borromeo, Cardinal-Archbishop of Milan; St. Francis Xavier, apostle of the Indies; St. Ignatius of Loyola, founder of the Society of Jesus; St. Aloysius of Gonzaga, patron saint of youth; St. Joan of Arc, the Maid of Orleans; St. Vincent de Paul, the great charity worker of the world; Dante, the great poet, the sixth centenary of whose death we also commemorate this year; Galileo, the famous astronomer; Leonardo da Vinci, painter of the Last Supper; Raphael, the greatest of painters; Michael Angelo, the great architect of St. Peter's; Palestrina, Franz Liszt and Gounod, the great musical composers; Cardinal Newman and Cardinal Manning; Christopher Columbus, discoverer of America; Thomas a Kempis, author of the "Imitation of Christ." (*Applause.*)

The Third Order gave strength to a Thomas More, who defied a Henry VIII of England. It inspired a Frederick Ozanam to found the St. Vincent de Paul Society. (*Applause.*) It gave courage to a Ludwig Windhorst, the great German statesman, who forced the persecutor, Bismarck, to defeat.

All of the recent popes were members of the Third Order. (*Prolonged applause.*) Leo XIII imbibed a love for this order at his mother's knees. She was a devout Tertiary and seldom failed to take her little son, later the great Leo, to the monthly conferences. As a priest, as a bishop, as a cardinal and as a pope, he encouraged all to join the Third Order. "The Third Order of St. Francis," said Leo XIII, "possesses the power to remedy the evils from which human society in our days is suffering. My plan of social reform is the Third Order of St. Francis." (*Applause.*)

Pius X, of blessed memory, was another devout member of the Third Order. "We deem it necessary, like our predecessor," says Pope Pius X, "to recommend the Third Order of St. Francis and desire that all members should help in the restoration of all things back to Christ." (*Applause.*)

Thirty-five years ago a humble priest, one autumn evening, wended his way to the church of *Ara Coeli* in Rome. He met there the director of the Third Order of St. Francis. He asked to be received into the Third Order. His wish was gratified. Silently he came and silently he departed. From that day on his piety increased. His labors for God's Church were intensified. He was made a bishop. Later he became a cardinal and at the

death of the pope, Pius X, he was elected to the papacy and is now our gloriously reigning pontiff, the Tertiary Pope, Benedict XV. (*Prolonged applause.*) In his recent encyclical, he commends the Third Order as the remedy for the ills of modern society and calls upon all pastors of souls to establish and revive fraternities of the Third Order throughout the world. (*Thundering applause.*) May God speed the work and may Francis of Assisi bless and direct it!

My dear friends: It now becomes my pleasant duty to present to you the distinguished speakers of this afternoon, who will sing the praises of St. Francis of Assisi. The first speaker to welcome you needs no introduction. He is the great churchman of the Middle West, singled out by our Holy Father, Pope Benedict XV, to preside over one of the greatest dioceses of the world. Ever since his advent in Chicago, he has been, like Francis of Assisi, a "Flame of Fire" in the service of God's Church and well deserves the title of "Ignis Ardens" among the prelates of America. (*Applause.*)

The Archbishop of Chicago is a fearless champion of ecclesiastical law and order. He is the soul and inspiration of the Associated Catholic Charities of our city. He is the Big Brother of the Holy Name Society, which, since his advent in Chicago, has grown from a membership of seven thousand to a membership of eighty-five thousand, of which number fifty thousand are found monthly at the holy table. (*Applause.*) The Big Brothers of Chicago are Christ-like guides, taking care of delinquent boys, and are bringing back to the Father's house the prodigal, bringing back to the Good Shepherd His lost sheep. But the diamond shining brightest in the crown of our archbishop's five and one-half years of labor in Chicago is "Christian Education." (*Applause.*)

We are living in an age when godless education is sweeping over the land. Christ has already been banished from our secular schools and colleges, and atheistic teachers are filling the chairs of many of the secular universities of this country. It is to check this onrush toward paganism that the archbishop of Chicago expects to build up here in the Middle West a great educational system in which Christian principles will be taught, Christ will be its foundation stone. I now take great pleasure in presenting to you our own great archbishop, His Grace, George W. Mundelein, D. D., Archbishop of Chicago. (*Prolonged applause.*)



**Most Rev. George Wm. Mundelein, D. D.**  
Patron and Protector of the Convention



## ADDRESS OF WELCOME

MOST REV. GEORGE WM. MUNDELEIN, D. D.  
ARCHBISHOP OF CHICAGO.

**M**Y Dear Friends: My part of the program this afternoon must be necessarily brief and hurried. Twenty-five miles away from here the people are even now gathering. All of them are poor, but they have erected a little school of their own and they would be sorely disappointed if their archbishop was not there to dedicate it to the service of Christ and Christian education. Necessarily then I must hurry away from you. And yet, knowing this, I did not feel that I could delegate any one to bring to you a word of welcome, you members of the Third Order of St. Francis, on this opening day of your convention here. (*Applause.*) I felt it was a duty that was incumbent upon myself to bring that word of welcome to you personally. (*Applause.*) And in doing this, believe me, I am actuated by a purely selfish motive, because I know that it is you who are bringing a gift to me and not I conferring any honor on you. (*Laughter and applause.*)

Recently I heard an old Franciscan friar make the remark that in his many years' experience he had always found that the Third Order bore a special blessing to the secular priests that became members. (*Applause.*). He counted up a number of his own acquaintances and of others who in his lifetime were made prelates of Mother Church. (*Laughter and applause.*) "Because of their entrance into the Third Order," he said, "Almighty God blessed them especially by making them bishops, and some of them even cardinals." While you readily understand I am not looking for any such favor either for my clergy or myself, nevertheless, I feel that his words have a tremendous amount of truth. I feel that perhaps the coming here of this First National Convention of the Third Order of St. Francis, may bring the special blessing of Almighty God upon this great city, at a time in the history of mankind when the tide of self-ambition, seemingly, has risen to its highest point.

Your coming here to this city, that is, perhaps, the industrial capital of the world; here where so much evil is in the homes and in the streets and where at the same time so much good flutters and flames and is burned in generous deeds; here in this city

where we have a vast army of priests leading an army of one million people, coming at this time, you men,—particularly you men,—and you women also; coming here, many of you, from great distances, at great inconvenience to yourselves; coming here, leaving behind you home and friends and family; coming to Chicago, not for the purpose of pleasure, not to promote any business enterprises; coming here for a retreat; coming here, glorying in the leadership of an humble Franciscan friar whom you have chosen to be your leader, lighting the pathway of life until the Lord may call you; coming here for this religious purpose, your example is bound to have a tremendous influence on the city itself.

I am not speaking of the graces that you bring by your prayers, by your assistance at the sacrifice of holy mass, by your daily communions, but I am speaking of the influence that your very presence and your coming here will have not only upon our Catholics, but upon the non-Catholics of this city. So by your coming here you really are conferring a favor upon me, and I want you each to feel that in this city of Chicago you are cordially welcome. (*Prolonged applause.*) I trust when you go back home you will always remember Chicago as the place where you received renewed inspiration, new zeal in the service of God, and new blessings for yourselves and for those dear to you at home. (*Applause.*)

Your own example, that you give one another, your own example of humility and your love of the spirit of poverty, is bound to have its effect not only in your own life, not only in your immediate surroundings,—it is bound to have a far reaching effect for God, for your country and for your religion; it is bound to do a great deal in the cause of humanity, to bring graces and blessings to many outside of your own home circle. I trust then that this convention, which began so auspiciously and so gloriously this morning with that wonderful service in the cathedral, will be a great work here in our midst for God and our country and for our religion. (*Cheers and prolonged applause.*)

HON. ANTHONY MATRE, K. S. G. (Chairman)—My dear friends: Before introducing the next speaker I wish to tell you a little story. Forty years ago two young boys met for the first time in one of the little villages of Indiana. The age of one was fifteen, the other eleven. The older of the two taught Christian

doctrine to the youths of the little country parish, and the younger one was the official mass-server. Several times a week the two would journey by horse and buggy to the nearest city, three miles distant, to get the mail for the parish priest. After some time these two boys parted. The older one became an educator and later identified himself with the Catholic societies throughout the United States. His work for the lay apostolate received the recognition of the bishops of this country, and the late Pope Pius X recognized and applauded his services and conferred upon him the Knighthood of St. Gregory the Great.

The younger boy quietly knocked at the door of a Franciscan monastery. He was cordially received. At the age of twenty-four he was ordained priest and his superiors sent him to the missions of New Mexico, where he labored for eighteen years among the Indians and natives. Two years ago his work, too, was recognized by the Holy See and he was singled out to become a bishop of Christ's Church.

Today after a lapse of forty years, these two boyhood friends are meeting again for the first time at the Third Order convention in this Auditorium. The older of the two happens to be myself and the younger my boyhood friend, Most Reverend Albert Daeger, O. F. M., Archbishop of Santa Fe, who will address you now. (*Cheers and prolonged applause.*)

REMARKS OF THE MOST REV. ALBERT T. DAEGER, O. F. M., D. D.,  
ARCHBISHOP OF SANTA FE, NEW MEXICO.

HONORARY CHAIRMAN OF THE MASS-MEETING.

**M**OST Reverend Archbishops, Right Reverend Bishops, Right Reverend, Very Reverend, and Reverend Fathers, dear Tertiaries and Friends of the Third Order of St. Francis: We are profoundly grateful to His Grace, the Most Reverend Archbishop of Chicago, for his cheerful words of welcome. We are very sorry, indeed, that he is obliged to leave this mass-meeting, but we realize it is a sense of duty which calls him away from us. We are thankful to him for his kind words and we assure His Grace that all Tertiaries of the United States share our gratitude to him. (*Applause.*)

We regret sincerely that His Excellency, the Most Reverend John Bonzano, Apostolic Delegate, was prevented by severe sick-



ness from attending this meeting. His absence is keenly felt. The words he had promised to address to you at this meeting would have been a great stimulus to all members of the Third Order of St. Francis. His love for the Third Order of St. Francis knows no bounds, as his beautiful letter sent to convention headquarters, and his many other acts of kindness towards this convention testify. (*Applause.*)

As Honorary Chairman of this convention it becomes my pleasant duty to read to you a cablegram which is to be sent to our holy father acknowledging him as our spiritual father and leader. (*Applause.*) I am sure that this cablegram voices the sentiments of all present and during the days of the convention we will have an opportunity to give personal manifestation of the same. The cablegram reads as follows:

"To His Holiness, Pope Benedict XV, Vatican, Rome. Nine thousand delegates to the First National Convention of the Third Order of St. Francis, representing seventy-five thousand Tertiaries of the United States, extend their deep affection, and unswerving loyalty to your Holiness and beg for the Apostolic Benediction." (*Thundering applause.*)

(SIGNED) *Most Rev. George William Mundelein, D. D., Archbishop of Chicago,*

*Most Rev. Albert T. Daeger, O. F. M., D. D., Archbishop of Santa Fe.*

*Very Rev. Fr. Martin Strub, O. F. M., Minister Provincial of the Sacred Heart Province.*

*Very Rev. Leo Greulich, O. M. C., Minister Provincial of the Province of the Immaculate Conception.*

*Very Rev. Benno Aichinger, O. M. Cap., Minister Provincial of the Province of St. Augustine.*

The cablegram sent to the three Most Reverend Ministers General of the three branches of the First Franciscan Order was as follows:

"The members of the Third Order of St. Francis in the United States, assembled in national convention at Chicago, Ill., send you sincere greetings and the profession of their unswerving loyalty."—These cablegrams bore the same signatures as the one to the holy father.

As there are other distinguished speakers here this afternoon who are about to address you, I will close my remarks with a

prayer that this convention will open a new era for Third Order activities in the United States. (*Applause.*) May the Divine Paraclete be with us all in the convention deliberations and guide our minds so that all conclusions arrived at redound to the honor of our seraphic father, St. Francis and to the greater honor and glory of Almighty God. Since this convention is of paramount importance for the good and welfare of the Third Order of St. Francis in the United States, we are convinced that you all will use these short days for earnest labor. Let there be extraordinary good will and extraordinary co-operation. Thus, much can be accomplished in a short time, that for many years will bring forth fruit a hundredfold. (*Prolonged applause.*)

HON. ANTHONY MATRE, K. S. G. (Chairman)—We are happy to have with us this afternoon the archbishop of San Francisco, the city named in honor of St. Francis of Assisi. (*Applause.*) California owes much to the sons of St. Francis. The Franciscans were instrumental in building up twenty-one missions between San Diego and San Francisco Solano. (*Applause.*) The leader of this gigantic work was the renowned Franciscan, Father Junipero Serra. One hundred and forty-six Friars Minor labored in California from 1769 to 1845. (*Applause.*) In 1840 the Holy See named the Franciscan Father Francisco Garcia Moreno, the first bishop of both Californias. (*Cheers and applause.*)

Today the Franciscan territory of California proper is divided into two sees, the diocese of *Monterey—Los Angeles* and the archdiocese of *San Francisco*. His Lordship, John J. Cantwell, DD., a brilliant student and a most zealous shepherd of souls, is the worthy bishop of Monterey—Los Angeles. He is honoring this meeting with his presence and will address you this evening in the magnificent church of St. Clement. (*Applause.*) The see of San Francisco is presided over by one of the most learned prelates of this country, who also is honoring us with his presence at this convention. (*Applause.*) He is the chairman of the *Catholic Welfare Council of the United States*, representing all the bishops in this country. I now take great pleasure in presenting to you the archbishop of the city of St. Francis of Assisi, His Grace, Most Reverend Edward J. Hanna, Archbishop of San Francisco. (*Prolonged and thundering applause.*)



Most Reverend Edward J. Hanna, D. D.  
Archbishop of San Francisco



## THE SEVENTH TERTIARY CENTENARY

ADDRESS OF THE MOST REV. EDWARD J. HANNA, D. D.,  
ARCHBISHOP OF SAN FRANCISCO, CALIFORNIA.

CALIFORNIA owes exceedingly much to the sons of St. Francis. From the sons of this mighty leader we received in California not only our religion, but also the foundation of that civilization which has grown unto greatness in our present day. (*Applause.*) Strange to say, St. Francis was thought of last when Don Joseph Galvez named for Father Junipero Serra the missions he was to establish in California. The zealous friars wandered over hills and valleys in search of Monterey, and by sheer accident they sighted the great bay that surrounds our city. There they founded the mission of San Francisco. Now wherever men gather, wherever ships sail upon the seven seas, there the city of St. Francis is spoken of as the metropolis of the Pacific Coast, as a mighty city, having one of the gratest harbors of the world. (*Applause.*) The archbishop of San Francisco, an humble follower of St. Francis himself, brings from California to you who have gathered here in this city by the lakes, not only congratulations but brotherly love and blessing upon your work. (*Great applause.*)

As the sun was setting on the fourth of October in the year 1226 Francis of Assisi, in the forty-fifth year of his age and the twentieth of his perfect conversion rendered his soul to God in the little place of Assisi. Seven hundred years, almost, have run on since that memorable time in the annals of the world and today Francis of Assisi is honored and the name is upon every tongue; the world speaks of his deeds of fame and renown; Protestants and Catholics alike join in rendering their tribute of love and reverence and praise to him who became an outcast for Christ. (*Applause.*)

Whenever in the history of the world a great yearning stirs the hearts of the people, this yearning will develop and meet the common need. In the past, at a time when the world needed it, there went forth into the world a desire for brotherhood and democracy and love, and it caught a gentleman of the world who fearlessly told lords that they finally had to make up their minds to give the common man his dignity and his rights. And now the hearts and minds of men, irrespective of race or creed, as we witnessed during these past years, follow the law of history. They find a need of returning to the spirit of St. Francis. (*Great applause.*)

The age which saw the birth of the Franciscan movement had one of the mightiest centuries that the earth has ever known, and the names entered on the big roll of history for that century are the greatest and mightiest that the earth has ever seen. It was an age of faith predominant, an age that gathered thousands and thousands under the banner of the cross. It was an age of mighty art; an age of great force among men of art, such as the world has never seen, who put their faith, their love, their strength into those mighty cathedrals of Germany, of France, of England and of Italy. Those cathedrals have become to the world the acme of the creative art of man. They were consecrated unto the great service of God under the guidance of Francis. And it was the holiness of these men of those ages, yea, and women too, embodying their love and devotion that ennobled the common man and lifted him up to his place of dignity in the world. It was a time, when, touched by God's spirit, touched by that light, that kindly light from above, they turned aside from the world and found their love and the fullness of their desires and of their hearts in humbly toiling in the service of Jesus Christ. It was an age when the world, united by faith, by love, looked up to the great innocent Son of God who then ruled over the minds and hearts of common men in the world as He had never done before nor has done since.

But, possibly, if we would really understand the story of that time, we must examine, as always in this world, the political conditions under which men were living. It was a time when emperor and empire fought with the representatives of Jesus Christ; it was a time when the fudal lord fought with the emperors; it was a time when the serfs coming out of their serfdom into the new light of freedom turned and asked, what are the rights of man. Following the Crusades, the burgher class through Italy and through central Europe had become powerful, as men of business will become powerful when they become rulers. This burgher class, because of their wealth and because of their power, assumed a place they have not held since in the councils of the world.

The emperors had united themselves with the burghers and the barons, and the poor of the earth gathered around them in the great cities and marts of trade. Then there came those things that always come with great masses of men gathered together: poverty, crime and licentiousness and all those evils that destroy, and in this condition of the world the priests and bishops, to

whom was given the message of love from the word of Jesus Christ, hardly knew which way to turn. In reality there were two things needed on earth.

Two men arose unto the needs of the occasion. One man, a man of wisdom, a man who, following Jesus Christ, imbibed the fullness of the knowledge of His law; imbibed also the knowledge of all the things that men of earth knew; a man who knew the problems of the age and who knew how to apply unto those problems that wisdom that ever is in Jesus Christ; that man was Dominic and his followers. (*Applause.*) But the earth needed another man, a man following Christ, yes, a man who understood the fullness of the message that poured from Christ's heart, but a man, who, in the fullness of love, could stoop down to the man of earth and lift even the serf to his place of dignity and give him hope, and that man was Francis. (*Thundering applause.*)

I wonder, as you gather here this afternoon, if you can appreciate for one moment the serfdom of the men of feudal times, if you can appreciate for one moment the lowly condition into which man had fallen in the great centers of population, in the great marts of trade. I wonder if you can conceive for a moment what it meant to these men, to stand forth and be told that they were made in God's image and reflected His glory, His power and His beauty and His intelligence and His magnificence. I wonder if you can conceive what it meant to those men to be told that they were redeemed in the precious blood of Jesus Christ. I wonder if you can conceive what it meant to that generation of serfs to be told that this was their inheritance and that they could and must have hope.

And then came the great movement in education that set men of common life to thinking of matters in the world round about them. And you ask what did Francis do? Did he, like the great reformers of our own times, outline a great program and try by organized force to put that program into effect? Organization he understood, even beyond the wisdom of the children of men, but his organization was a simple program of honesty; his program of honesty was always the program of Jesus Christ. (*Applause.*) Francis went back in memory to the days of the Lord. He saw the old Roman world sheerly going to pieces beneath its own weight and he saw how the message of Christ caught the minds of men and how the cross of Christ touched their hearts and brought in a social regeneration. He remembered that Christ did not lay out a program replete with worldly wisdom, but sought to touch the heart and the soul of the individual and bring



the individual into the light of His Gospel, and with a world of individuals working under that inspiration to bring along the world's regeneration. (*Great applause.*)

Francis, looking out over his own world, gathered a few dozen men around himself, even as Christ did of old on the shores of Galilee. He told them the world's condition; he told them the simple story of Jesus Christ, and he sent them forth to preach and to teach and to bring the individual into the obedience of that Lord, whom he loved. Francis was looking for men, men of vision, men of faith, for men of truth, for men of justice, for men of mercy, for men of high standard, for men who could forget themselves in the service of others; and gathering around himself a galaxy of such men, made unto the image of Jesus Christ, he sent them all forth to redeem the world and bring it back again to Him for whom this world was made. (*Applause.*). But the wisdom of Francis is seen not only in that mighty gathering of men around about him that were worthy of his high commendation, his wisdom is seen particularly in the institution of the Third Order of St. Francis. (*Prolonged applause.*) He said to his followers: "Unite all men in Christ." Francis, eager to gather men into the great family of Jesus Christ, saw in his dreams this wondrous gathering, which we call the Tertiaries. And because he reformed the individual, and because the number of individuals grew and united and were undivided, he brought in a social regeneration such as the world had never seen since the days of Christ. (*Rousing applause.*)

The Tertiary is a man of love; the Tertiary is a man of brotherly feeling towards his fellow man; the Tertiary is a man of toil and labor and sacrifice; the Tertiary is a man who turns aside from idleness and luxury and the things that corrupt the soul and who lives supernaturally beneath God's protection in Jesus Christ. Oh! What an idea to infuse the men, yea and the women too, of this world with heavenly wisdom and then unite them together into a great family in Jesus Christ and make them more holy in their lives, and then reflect that holiness into those with whom they come in contact! Those men were men of love and of peace. Those men had no path of service save for the honor of their country and for the glory of God. And because they were men of peace, and because they refused to follow leaders who thought much of the things of the world that meant nothing to the world, Francis, more than any other man, was God's instrument in breaking up the power of the baron of the middle ages, the power of

the feudal lord, and preparing the way for the glorious democracy that has been our inheritance. (*Cheers and applause.*)

St. Francis in this twentieth century still lives and still triumphs. (*Applause.*) We need the Franciscan spirit, yea, more than the men of the century that saw its birth. For what are our great needs of this world? We need to recognize God's divinity; we need to recognize that Christ must rule until he puts his enemies under his footstool; we need to recognize the mighty dignity of man, God's image, redeemed in Christ's precious blood; we need to recognize that love alone binds mankind into a great family of God, through Jesus Christ; we need to recognize that only in toil and in labor and in sacrifice can the great things of life come unto the children of men, and we need to know, even as Francis learned to know, that not in luxury, not in comfort, not in golden treasure, not in the things that men aim to get in this world, but in righteousness and in sacrifice and in love of God can the world be saved. (*Applause.*)

This is the Tertiary spirit, for the Tertiary, being under God's providential care, recognizes as a follower of Jesus Christ that the Tertiaries are bound in one great family. (*Applause.*) They revere God as their true Father and they know that they may love Him, and from the foundation of the institution of the Third Order He has blessed them through the ages. (*Applause.*) The Tertiaries recognize as no man recognizes, as no man alone can recognize, this great democratic principle, this great union of all men, because they are God's image and because they have been redeemed by the blood of Christ. The Tertiary has always recognized the dignity of lowly labor and that toil and sacrifice are necessary that man may gain the great prize of life; and the Tertiary has always tried in his humble way to turn aside from the things that corrupt men so that his soul may be pure in the sight of God. Oh! If only there now were such a regeneration, if only this spirit would come back to this warworn world! If in our day and generation men would recognize God's grace; if in our day and generation they would recognize Christ's wisdom, without which this world cannot last; if men endowed with the great God's image would only recognize man's dignity and, where they find that dignity, would only reestablish man's place, would there be the things that we see throughout the world today?

I have told you that St. Francis reformed and touched the individual first and through the individual society, but if you look round about you today, what do reformers aim at in their great

program? They simply aim at the substitution by force of one reform for another. Christ went sympathetically throughout the world as he found it and touched the heart of the individual man. Francis took the world as he found it and reformed the individual, reformed the whole body politic. If we in this day, sending forth men to preach the story of Jesus Christ and making men one great family of Jesus Christ and uniting them in one holy mass of men for the uplifting of the human race, united for the glory of God and the honor of His name, can create with this Franciscan spirit a race of men striving after these ideals, then our social problems are well-nigh solved. (*Great applause.*)

I wonder, however, if talking does any good. (*Laughter, and cries of, "It does."*) I wonder if all the Franciscans going forth from this place will emulate more and more the love and the service and the poverty and the greatness of their great leader. I wonder if you who gather here under the Franciscan banner will leave this place, now consecrated in a way never consecrated before, and go forth into the world and try and put into your lives the ideals that Francis brought into this world. Will our men, because they are Franciscans, love truth more than they ever loved it? Will they love justice more than they ever loved it before? Will they seek for peace? Will they perfect themselves, forget themselves in this world of grief and render themselves servants unto those who may need them? Will they be touched with grace and be purer and holier in their lives? Or will this convention simply mean, as conventions often mean, a gathering together, an external and brief function and then a going back to the old ways and the old paths? Then there will be no social regeneration. But if the many members that make up this army of St. Francis were in earnest, if each man in his own place, wherever he touches his fellowman, brought to the problems of the world the same principles laid down by Christ and again brought forth by Francis, surely the world could not be the same.

The humble Francis was human and democratic beyond all men, but, oh, seemingly he sought not the things to which our democracy aspires today. Francis was a social reformer, yes, but his reform touched the soul of the individual; his reform was a religious reform; his reform lifted men unto higher things. I suppose, in our blundering way, we who are of the world concede just a little bit that Francis was not of the world and sought not the things that we seek in the world. We in our blundering way still love him and from a distance we wish to follow in his foot-



steps. Oh! May it be given to us to live under the banner of St. Francis, to live to follow his footsteps! May it be given unto us that we may see the day we will appear before Christ's throne and be united with him! Let us pray that we may unite our souls and our hearts, that we may be filled with grace and strength, that we may follow the light wherever it may lead. And may we, following this light, prove ourselves worthy of the faith that is ours in Jesus Christ; worthy of the Church that has been our mother across the ages; worthy of St. Francis who brought His spirit closer unto the hearts of common man; worthy of our own land which owes so much to the Franciscan spirit, and above all things worthy of St. Francis himself who brought light and strength and power into this world because he loved God, because he loved Christ and because he loved his fellowman. (*Applause.*) If you will only catch the message of St. Francis and only turn it back into your souls and go from this city, now consecrated, as I said, as it was never consecrated before, and bring this light out into the world, this convention gathered by the Franciscan fathers in this glorious city by the lakes will be in the annals of the United States not only an epoch, but it will be more, it will be a regeneration of our people and their return unto peace, sanctity, love and order and all higher things for which we stand. (*Cheers and prolonged applause.*)

HON. ANTHONY MATRE, K. S. G. (Chairman)—We have heard the praises of St. Francis sung from the North, from the Sunny South, from the Golden West, and now we shall hear St. Francis eulogized by America's silver tongued orator and statesman from New York. (*Applause.*) The next speaker is one of the foremost Catholic laymen in this country. As a statesman he served his country long and well in the Congress of the United States. He was the friend and counsellor of several presidents. But even in his political surroundings, he ever remained a zealous Catholic and became a devout member of the Third Order of St. Francis, rejoicing in the fact that he is privileged to wear the humble cord and scapular of St. Francis of Assisi. (*Applause.*) His zealous work for Mother Church was recognized by Pope Pius X, who conferred upon him the Knighthood of St. Gregory the Great. I now take pleasure in introducing to you my Brother Knight, the Honorable Bourke Cochran, United States Congressman of New York, who will address you on the subject, "United Tertiary Effort." (*Prolonged applause.*)



Sir W. Bourke Cochran, K. S. G.

## UNITED TERTIARY EFFORT

ADDRESS OF THE HONORABLE W. BOURKE COCHRAN, K. S. G.  
UNITED STATES CONGRESSMAN OF NEW YORK.

**H**ONORABLE Chairman, Most Reverend Archbishops, Right Reverend Bishops and Prelates, Very Reverend and Reverend Fathers, Fellow Members of the Third Order: It is not often that by the very force and eloquence of a speech one of its propositions is decisively refuted. Yet that is the unusual but most interesting spectacle of which you and I have just been witnesses.

The great archbishop of San Francisco, after having expressed serious doubts as to whether the spoken word in these days is ever productive of much good, proceeded to give a most impressive evidence of the enormous good it has done and can do. (*Applause.*) His address this afternoon is a remarkable contribution not merely to the discussions of this convention, but to the thought and progress of the civilized world. (*Applause.*) He has told us in terms not likely to be forgotten that the capital necessity of these times—the only way by which the world can escape the grave evils that afflict it, and the graver perils that threaten it—is by the return of men and women everywhere to the guidance of Jesus Christ. (*Applause.*) What I shall say this afternoon will be an attempt to make clear how urgent that necessity is for us.

It is a commonplace of modern discussion to say that we are passing through times the most portentous in history. Restoration of prosperity to a world ravaged and impoverished by a war devastating beyond parallel in human experience, is acknowledged by all men to be the pressing problem of civilization. My friends, the problem before us is in my judgment much more difficult and perplexing than how prosperity is to be regained. It is, how calamities now scourging countries which a few years ago were the fairest and the most prosperous of the world, can be prevented from overwhelming all countries including our own.

The most portentous feature of the difficult and unprecedented conditions now confronting the human family, is the total inability of civilized society to cope with them. This civilization of ours, though beset by difficulties that have already arrested its progress and now threaten to overthrow it, is literally bankrupt of resources adequate to the preservation of its existence. If we must trust to purely human agencies for relief, it is impossible to find



any ground on which to base a hope that the existing social order can be maintained.

But while the difficulties that encompass us seem to be innumerable and insurmountable, I do not believe the prospect is hopeless. If I did, I would be here merely to preach a gospel of despair. I believe that, with civilization, as with individuals, difficulties which to the weak are obstacles insurmountable,—arresting progress and therefore, engendering decay,—to the strong are stepping-stones by which higher fields of usefulness are reached, and a larger measure of prosperity attained. This civilization is now at a parting of the ways. Either it must sink through conflict unending and confusion unutterable to ruin irretrievable, or else it will rise through peace and effective industry to prosperity immeasurable. There is but one way by which the world can be turned from the downward path on which it is now tottering to miseries deeper and darker than any which history records, and its footsteps directed along the upward pathway to higher conditions than have ever yet been attained. It is by exercising from the hearts of men the spirit of mutual hate which seems to have taken possession of them during the last generation, and replacing it by that spirit of love—mutual love—love of all men for each other, of which our Divine Lord and Savior was the original source, St. John the first exponent, and St. Francis of Assisi the chief exemplar. (*Prolonged applause.*)

I say this not as a Catholic professing the faith of his Church. It is as a man practically and personally concerned with civil government, a member of the most important legislative body in the world, that I am led—aye driven—to the conclusion that the difficulties with which civilization is now confronted cannot be remedied by legislation or surmounted by any measures embodying purely human wisdom and human resources. And to this conclusion every one, I believe, will be impelled who realizes the true nature of the times through which we are passing.

It has been a feature of every great cataclysm that the importance of its chief events was seldom appreciated during the period of their occurrence. It is the generations who look back at them, not the generations who witnessed them, that are able to measure their effects on conditions of human existence. It was not until three centuries after the Roman Empire had been actually overthrown that the world—even the nations erected on its ruins—realized that it had ceased to exist. During convulsions that have plunged the world in mourning and distress for many generations,

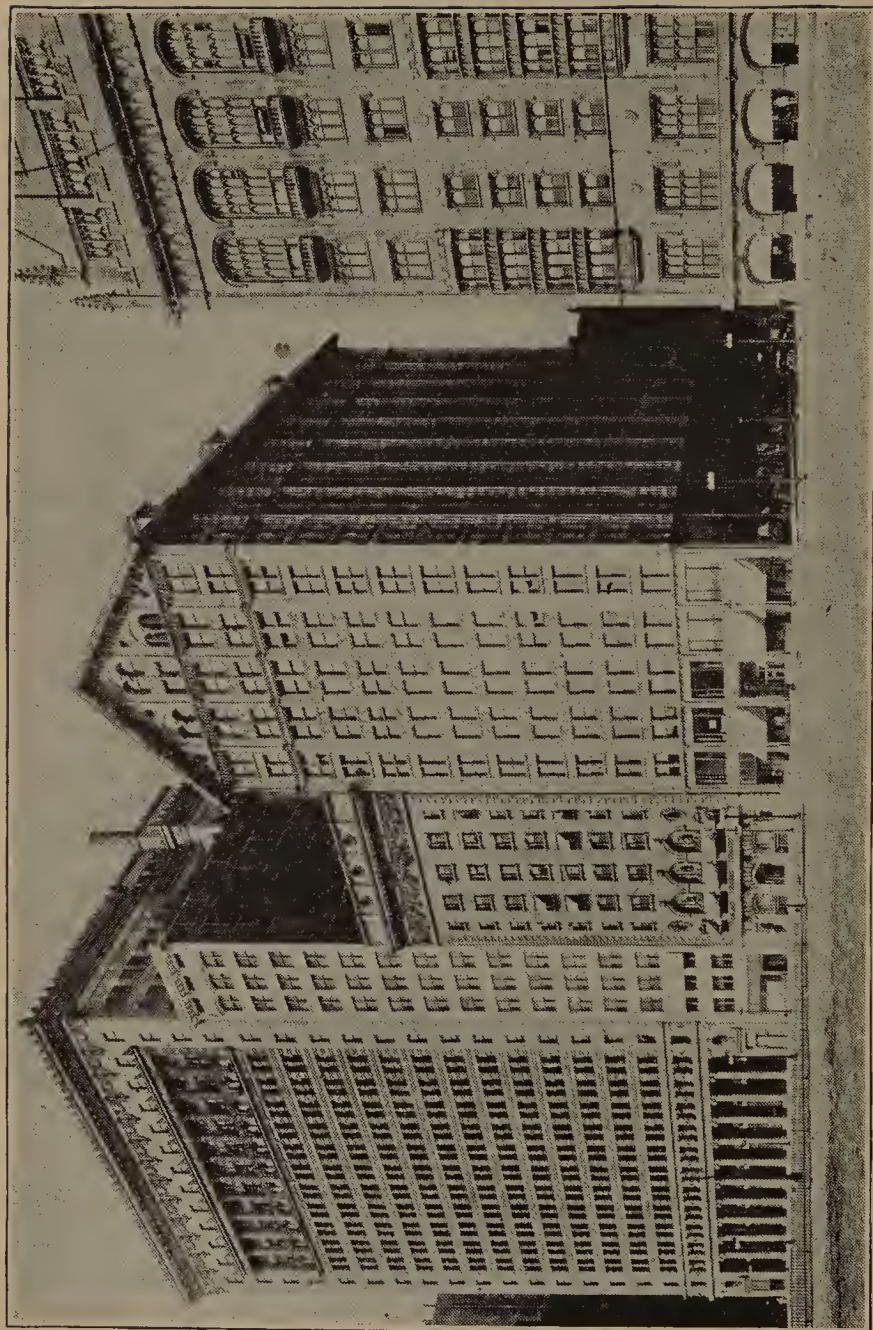
men and women have always been found dancing and making merry with an appetite for pleasure approaching fury, utterly unconscious of the calamities occurring or impending. And now in this country, because our cities were not bombarded, nor our territory polluted by the footsteps of conquering invaders, many of us—perhaps most of us—cherish the delusion that the late war has affected us but little, if at all. And yet very slight reflection will show that our losses have been enormous, and that disasters still more grievous are likely to follow them.

The extent to which we have already suffered will be apparent if we realize how the cost of living has advanced during the last seven years. I receive a salary of \$7500 a year as a member of Congress. That rate of compensation was fixed in the year 1907. The purchasing power of that salary now is about forty per cent of what it was then, or in 1914. That is to say, my salary has been cut down from \$7500 to \$3000 a year. Every other income has suffered in like degree. Persons who formerly lived in comfort, now find it difficult to support life. Many have found the fruits of their economies swept away by contraction in the value of currency.

In the light of these experiences, it will be plain that the ravages of this war were not confined to the countries which were the theatres of actual conflict. They have extended over the whole world. And they were not ended by the armistice. They have grown deeper and more extensive since the treaty of peace. Unless they can be remedied and the causes of them removed, they must inevitably prove to be but the beginning of calamities so appalling and so widespread that the mind cannot bear to contemplate them.

If we recall the conditions of existence prevailing throughout the world before the war began, we can form some idea of the direful consequences that frightful devastation is likely to produce.

The distinguishing economic feature of the century that preceded the opening of the world conflict was an enormous growth of population throughout the world. But this growth was confined almost entirely to cities. Rural populations have remained stationary where they have not declined. When this Republic was established there was on the banks of the Hudson a city of about twenty thousand inhabitants; on the banks of the Schuylkill a city of about thirty thousand inhabitants, and here on the banks of Lake Michigan, where we are now assembled, there was prac-



*Photograph by Kaufmann & Fabry Co.—Official Photographers of the Convention*  
**Chicago's Famous Michigan Avenue**



tically no population at all. Today in the city of New York six millions of human beings live and find subsistence; the city of Philadelphia has grown to some two millions; the city of Chicago shelters three millions. The populations of Paris, of London, of Berlin, of Petrograd, of Vienna, of Madrid, and of practically every large city in the world, all multiplied many times during the same period.

The portentous feature of these huge urban populations is that in no one of them can a single human being be found capable by his own efforts to provide the means of his subsistence. For the food that he eats, the clothes that he wears, the raw materials of his industry, the elements constituting the building in which he dwells or the structure which is the theatre of his toil, he is dependent upon the labor of other men exercised in every part of the world. Whether a pair of human hands are cultivating a north-western wheat field, or far to the south, shearing sheep on Australian wilds, or wielding a pickaxe in the bowels of the earth to bring from it mineral ores essential to the efficiency of human labor; whether under tropical skies dusky hands are gathering from bending boughs the fruits that constitute the luxuries of our breakfast table—these men though unconscious of any other purpose except to gain their own subsistence, are nevertheless producing and furnishing the commodities by which life in great cities is supported, industry facilitated and comfort promoted.

Manifestly, anything that tends to diminish, restrict, or impede that tide of commodities flowing from every part of the globe towards cities which have grown to such enormous proportions, affects seriously the conditions of life among those crowded populations. Conceive then the degree to which the difficulty of supporting life is increased by the occurrences of the last seven years. Before the war, when conditions were most favorable to production,—when capital (the accumulated fruits of past industry and the agency by which present industry is made effective) was most abundant,—nine-tenths of these great populations lived practically from hand to mouth. That is to say, in every city nine out of every ten persons depended for support on the wages received for daily toil.

But now ten millions of human beings have been destroyed in war or through the ravages caused by war; ten millions more have been mutilated, maimed, rendered incapable of effective labor. Three fifths of all the capital in the world has been wasted in con-

flict. In the face of these losses how are these great populations to subsist? Where are they to find means of subsistence?

Manifestly, there is but one way. Every pair of human hands and every dollar of capital remaining in the world must be enlisted immediately in the task of producing commodities sufficient not merely to meet the actual necessities of every day, but also to replace the vast capital destroyed in conflict. Not one ounce of energy, not a single penny of treasure can be diverted to destructive enterprises of war if the world is to be delivered from the consequences of war. Even with the most enthusiastic and unflagging co-operation among the various elements engaged in production, repair of the frightful waste from which the world is now suffering would necessarily be slow and painful. But as a matter of fact, instead of more active and closer co-operation among all the forces of civilization we find men more intent upon preparing for fresh conflicts than in repairing the ravages of the last one. Instead of nations discharging their armies and turning all the resources at their disposal to productive enterprises of peace, we find them increasing the size of their military establishments, drawing every day more and more men from the paths of industry to employ them in military occupation. And though the present exhaustion of the world will probably prevent renewal during this generation of hostilities upon anything like the scale of the late conflict, yet these preparations for war are as wasteful almost as war itself. While they continue, restoration of the world's industry is absolutely impossible.

But it is not alone the nations of the world that are still inflamed by hate, and preparing to fly at each other's throats. The individuals of which every nation is composed are divided into classes deeply distrustful of each other. Instead of co-operation among all the different elements engaged in production becoming more cordial, and therefore more effective, it is becoming less cordial and therefore less effective. Distrust is growing wider and hate sinking deeper between employer and employee. The volume of production, instead of being enlarged by increased energy of all men in labor, is declining every day under a steadily growing aversion to labor, or aversion to each other of the different elements by which labor is made productive.

Everywhere employers and employees, by whose united efforts all wealth must be produced, are quarreling over the division of it in advance of its production, and while they remain idle, disputing over conditions of employment, the means of existence are di-

minishing to a point that brings famine close to many millions, and threatens the very existence of the human family.

For it must be apparent that if these conditions which obstruct and restrict the volume of production be suffered to grow worse, then the means of subsistence will soon pass beyond the power of many persons dwelling in cities to obtain. And what must be the result? The answer can be found in the spectacle of Petrograd, as it is disclosed to us by returning travelers. A city that but a few years ago was the abode of nearly two million human beings is practically abandoned; buildings of stately dimensions lining many miles of streets are closed; the broken windows and decaying structures attesting the permanency and completeness of their abandonment. The few thousands of the population who remain are facing starvation, which, if not relieved, must soon exterminate them. And the evils that have caused the depopulation of that city are spreading over the old world, and, if not checked, they must soon overspread the whole world.

The population of Petrograd, long habituated to tyrannical oppression, seems to have disappeared in silent submission to misery. But the populations of western cities, accustomed to believe that the owner of every pair of hands willing to work is entitled to the subsistence by which his work can be made effective, will not consent to perish peaceably. Unless throughout the world industry is made more productive, the cost of living must continue to rise as commodities grow scarce. Scarcity when it is aggravated soon becomes famine. And pestilence always follows fast on the heels of famine. It is because toilers in every city of the world discern these twin spectres of want and disease approaching inexorably, that unrest is spreading throughout the world to a degree that is undermining the foundations of industry and placing the whole social fabric in imminent peril of total collapse.

And while these perils are thickening around it, government, no matter what its form, is entirely unable to avert them. This will be clear to any one who examines intelligently the conditions confronting civilization. There are but two ways by which men can be made to work. One is by coercion and the other is by persuasion. Coercion is absolutely impracticable. Enforced labor is servitude, and slavery has been abolished, never to be restored—at least in this country. (*Applause.*) Even if it were possible to provide that man could be driven to work by the lash, commodities could not be produced through slave labor—the least pro-





*Photograph by Kaufmann & Fabry Co. Official Photographers of the Convention*  
**Michigan Avenue near the Auditorium**

ductive of all labor—in sufficient volume to support the vast populations now dwelling in the cities of the world.

Coercion being impossible, can persuasion be effective? Obviously not. The philosophy of the nineteenth century—that materialistic, agnostic philosophy which (except for schools maintained by Catholic piety) dominated practically all the educational systems of the world—had for its fundamental principle the assumption that men, however they might differ in color, station or possessions, were always animated by one dominant impulse, and that was an overmastering desire by each to improve his own condition. The savage, pursuing the wild beast to use its flesh for food and its hide for clothing, was obeying (according to these philosophers) exactly the same impulse as the civilized man guiding a plough over a cultivated field, or directing from a counting-house the productive labors of others. The only difference in this respect between the savage and the civilized man was said to be that one sought improvement of his own condition by intelligent, and therefore, effective methods, and the other by unintelligent, and therefore, ineffective means. From this assumption of a universal tendency, the conclusion was deduced that when the rate of wages was high and the profits of capital large, men would never cease to work. Improvement of their respective conditions was obviously to be effected by increasing the volume of commodities produced through their joint efforts, it was held that the closeness and vigor of their co-operation would never be relaxed while the fruits of industry were extensive.

But now actual experience has shown that the desire for profit and for safety of property is wholly inadequate to restrain the passions of man within the limits of his own interest. Peace was never so essential to the prosperity, even the existence, of society as it was seven years ago. And yet in 1914 we beheld the greatest nations of the world—containing the largest cities—springing at each other's throats, devoting to destruction as if it were valueless the property which their foremost citizens had spent the days in acquiring, and the nights in planning to acquire. Even now when increase of commodities constituting the means of subsistence is essential to restoration of industry, and even to survival of the human family, we see all production restricted by quarrels and animosities between the different elements engaged in it. Nor is it the men who receive the lowest wages, but those who receive the highest, that are the quickest to strike. And labor disturbances caused by hostility of employers to labor unions are most frequent not in those enterprises which are languishing under losses,

but in those whose products are the most extensive, and whose profits are the largest. And so we see the fundamental assumption upon which the rather fat-headed, materialistic philosophy of the last century was based exploded, dispelled, reduced to absurdity by the stern lessons of actual experience in devastating war.

Well, if men cannot be persuaded to work through desire for wages or profits, nor coerced to work by fear of the lash, and industry is languishing by reason of disturbances between the different elements whose active co-operation is essential to efficiency in production, is there no remedy? Must the evils now scourging a large part of the world be suffered to continue till they engulf the whole world? By no means. While government and all purely human agencies are powerless to provide a remedy, nevertheless there is a remedy complete and simple—so simple that its very simplicity is the best proof of its supreme efficiency. What man cannot be made to do for the love of profit, history shows he will do gladly and effectively for the love of God. I think it is capable of demonstration that civilization would be delivered from the evils that are undermining it—the world would be turned from the downward path which must end in destruction to the upward path by which prosperity immeasurable and happiness unparalleled will be attained—if all men and women went to Holy Communion every day in the year. (*Prolonged thundering applause.*)

There may be some other way by which social order can attain security, but if there be it is unknown to me. I have never met any one who was able to point it out, and therefore, I gravely doubt its existence. But whether any other path to safety can be found or not, it is absolutely certain that the means I have suggested would lead to deliverance from all the evils now scourging part of the world, and from the graver evils that are menacing the whole of it. (*Applause.*) Here, it is necessary to point out and make perfectly clear, that it is the safety of civilization, not the salvation of souls, which I believe can be reached only by universal daily communion.

Neither Our Divine Lord, nor the Church which He established to interpret His law, has ever declared daily communion necessary to spiritual salvation. But the fact remains that this civilization which we call Christian has so far abandoned and renounced the divine revelation from which it sprang that it has now reached a crisis where extraordinary efforts are necessary to avert the evils that threaten its destruction. And these evils I know can be remedied, and the graver evils they portend averted,



if all men and women approach the communion rail every day.  
(*Applause.*)

The soundness of this conclusion must, I think, be evident to any reasonable mind. In a world where every human being began each day by approaching the communion rail—giving hospitality in his own bosom to the Savior of mankind—making himself the host of his Creator—a living temple of the Living God—could there be any reason for gloomy apprehensions about the future of the race? If every man at the threshold of the daily labors essential to support his life, partook of that Divine Sacrament in the spirit which it imposes, he could not be moved to hate against any human being. Before approaching that sacramental banquet, he must hold every other man on this earth to be his brother,—child of the same omnipotent Father in heaven,—heir to the same glorious heritage beyond the grave, and inevitably he would be more eager to serve his brother than to seek service from him. (*Applause.*) With each man striving to serve all others, there could be neither hate nor distrust amongst men. (*Applause.*) And then there could be neither war between nations, nor industrial disturbances which are the children of hate and distrust. (*Prolonged applause.*)

Without daring to fix limits for the mercy of God, and therefore, without assuming to declare there is no other way by which the world can be delivered from the perils overhanging it, it is practically certain that civilization can be saved from the disasters which renunciation of the Catholic faith has brought upon it, by all the world again becoming Catholic. (*Applause.*)

Is this possible? Is this a dream of extravagant fervor? Or is it the reasonable forecast of an event which is not merely possible but probable,—and I think inevitable—if this civilization is to withstand the forces now assailing it?

The first step towards making the world Catholic, is for Catholics themselves to become Catholic. (*Laughter and applause.*) That suggestion may surprise you. We profess to be Catholics, and our professions are entirely sincere. We think we are loyal children of the Church, but are we really what we profess to be? If we were fervent in the faith, would it be necessary to urge daily communion on any one of us? If we really believed that the Blessed Eucharist is in truth the Lord our God, Creator of the Universe, Fountain of All Good, and Source of all Beneficence, is there any force in the world that could keep us away from the communion rail any morning? Our faith is indeed a feature of our lives, but it is a lesser feature. We think of everything else



*Photograph by Kaufmann & Fabry Co. Official Photographers of the Convention*  
**Another View of Michigan Avenue near the Auditorium**

and do everything else before we think of going to holy mass on a week day, although we may be within a few yards of a church where it is celebrated. And here, I regret to say, I am using the language of confession, rather than of criticism. (*Laughter.*)

Many—too many—of us are apt to hold our faith in much the same regard that we accord certain superstitions forecasting future events, like refusing to sit thirteen at table, or to pass under a stepladder. (*Laughter and applause.*) If continuing on the sidewalk makes it necessary to pass under a stepladder, a good many of us would prefer to walk around it by going out into the street. (*Laughter.*) Something like this is the tribute which we pay to the Blessed Sacrament. In fact, it is more than our usual tribute in many cases. Many of us who would go several feet out of our way to avoid passing under a ladder, would not step a few feet out of our way as we pass a church, to enter the presence of Our Lord in the tabernacle. It is a very easy thing to proclaim ourselves Catholics, but quite difficult to be really Catholics—Catholics in fact, Catholics in thought, Catholics in conduct. (*Applause.*)

I think every one here would be quite willing to fight for the faith—aye to die for it—but how many are there who live for it? We may as well realize now that we can hope to make the world Catholic only by force of example—by leading lives so exemplary that the merit of our faith will be made apparent to all our fellows. (*Approval and prolonged applause.*)

The early Christians in the Catacombs, proscribed, hunted, doomed to infamous deaths by law as enemies of society, yet by their daily lives so glorified the faith they professed, that soon they overthrew the system of tyranny and paganism which had sought to extinguish the light of revelation in the blood of its martyrs.

And so in this age, if the world is to be recovered from scepticism and vice to faith and virtue, it will be not by the eloquence with which Catholic truth is expounded in churches, not by the vehemence with which Catholics profess their faith, but by the fidelity with which they obey its injunctions. Here it is where I believe the Franciscan Tertiaries will find their highest mission—their noblest task. We must by the force of our example try to lead all Catholics to the communion rail every morning. (*Applause.*) To do this we must model our lives upon the example of St. Francis. (*Applause.*) We must not merely profess his faith, admire his virtues, invoke his intercession. We must, so far as we can, imitate the life that he led. (*Applause.*)



We cannot forget that his first pious work was to repair with his own hands the walls of a church which had become insecure. Now, that work was not undertaken by him merely to make masonry solid that had become insecure. It was because he knew that the church enclosed a sanctuary, and that sanctuary an altar, the chief feature of which was a tabernacle wherein dwelt the God of heaven and earth—not an image or an effigy of Him—but God Himself. He was convinced that Christ in the tabernacle should be an object of unlimited reverence to every Catholic heart. And surely we may find in his example of tender, vigilant solicitude for the outer walls of that church that sheltered the Blessed Sacrament, a lesson enjoining on us the measure of devotion we owe to the Blessed Sacrament Itself. Our Eucharistic King has chosen that tabernacle as the place where He awaits continuously the coming of those for whose benefit He has come down from heaven. And how few are they who come to meet Him every day! And how rare the visits of those whom He died to save, for whom He lives on our altars to serve!

Would it not be a substantial, aye, a glorious outcome of this gathering if it resulted in an amendment to our rule imposing upon us an additional act of devotion to the Blessed Eucharist? Already we are bound to approach the communion rail at least once a month. It should be our ultimate object to approach it every day, and by our example encourage others to equal devotion. Now I would not suggest so drastic a change in the rule at once. But I do hope this change will be effected and that every member of the Third Order will be required to visit the Blessed Sacrament every day, if only for a few minutes, provided he find himself within convenient distance of a church, say a quarter of a mile. (*Loud applause.*)

I see that I have struck a responsive chord in all your hearts. It is only fair to explain that in my judgment there is very little actual difference between requiring a daily visit to the Blessed Sacrament and daily communion. If a daily visit be made, daily communion will soon follow. If we pay that measure of homage to the Blessed Sacrament, the Blessed Sacrament will do the rest. (*Applause.*)

Now conceive the inevitable effect of daily communion by all Franciscan Tertiaries! We number, I believe, three millions scattered all over the world. If a few thousands partaking of Holy Communion every day in the Catacombs at Rome, were able to upset and overthrow the most powerful government that ever was established on this earth, will not three millions of Catholics man-

ifesting equal fervor succeed in effecting the conversion of the whole world to Jesus Christ and the Church He founded? The safety of Christian civilization will be assured when the world returns to the faith from which that civilization sprang, not to mere profession of it, but to actual practice of its virtues and obedience to its commandments. (*Applause.*)

Picture to yourselves a world thoroughly Catholic, with Our Lord and Savior Jesus Christ coming down from heaven each day to find a resting place in the bosom of every human being inhabiting this earth. Under such conditions, to what heights of progress and prosperity, spiritual and material, would the human family rise? It is now established beyond all doubt that the worst diseases which scourge humanity have had their origin in vice and disregard of the divine law. With obedience to that law universal, physical health and moral health would alike be perfect, peace between nations would never be disturbed, industrial activity would never be checked by disputes borne of hate and distrust between employer and employee, prosperity in every land would be unending and measureless, the kingdom of God will have come on earth when the justice of God is embodied in the laws of man. (*Applause.*) Then this earth would be in very truth the antechamber of paradise, bathed in the splendor radiating unceasingly from the throne of Omnipotence, which is the fountain of beneficence.

Brothers of the Third Order, I ask your united prayers and your united efforts for this amendment to our rule. After all, it would merely amount to a requirement that the office which is now prescribed shall be said in a church when convenient. If our assemblage should help such an encouragement to Catholic piety, this convention will be a memorable event in the life of the Church, a shining landmark in the progress of the human family upward toward a plane of happiness higher than has ever been attained, greater than we are now able to conceive. (*Thundering prolonged applause and cheers.*)

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The mass-meeting closed at 5:30 P. M., with a hymn "Praise Ye the Lord," by the St. Anthony choristers. During the meeting the splendid singing of the choristers time and again called forth raptures of applause. Evidently the Tertiaries were well pleased. Seven minutes after the meeting had closed the Auditorium was empty. That evening the Tertiaries were to meet again for the religious services and sermons in various churches and to receive Sacramental Benediction before retiring.



**Right Reverend Edward P. Allen, D. D.**  
An eminent Promoter of the National Tertiary Convention  
Bishop of Mobile, Ala.



## EVENING SERVICES AND SERMONS.

The eventful day reached a spectacular climax when in the evening services were begun in six of Chicago's largest churches. It had been a strenuous day for the numerous delegates and Chicago's Tertiaries, but they seemed to be indefatigable. Enthusiasm and a spirit of sacrifice not only furnished them strength, but made the earnest labor of the convention pleasant. The large gorgeously decorated churches were crowded to the utmost; friends of Tertiaries also attended the services. On Monday evening, likewise, sermons and services were held in these churches, and again the churches were crowded. It is estimated that during the days of the convention the message of St. Francis was brought directly through speakers to about 15,000 people. Many thousands more read the lesson of St. Francis with great interest, surprise and wonder in the *de luxe* edition of the New World, the Catholic weekly newspaper of the Chicago archdiocese and of the Middle West.

We herewith give the list of topics and speakers of the evening services, held on the first and second day of the convention. It is difficult to say who were more pleased—the speakers with their large and attentive audiences, or the audiences with the eminent and excellent speakers.

## SUNDAY EVENING

1. St. Augustine's Church, Fifty-first and Laflin Streets—Sermon: "The Mission of the Third Order of St. Francis," by the Right Reverend Vincent Wehrle, D. D., Bismark, N. D.
2. St. Clement's Church, Deming Place—Sermon: "The Third Order and Its Place in Modern Life," by the Right Reverend John J. Cantwell, D. D., Los Angeles.
3. St. Peter's Church, Polk and Clark Streets—Sermon: "The Third Order in the United States," by the Reverend Fr. John B. Roser, O. F. M., St. Bonaventure, N. Y.
4. St. Michael's Church—Sermon: "Why the Third Order?" by the Reverend Fr. Fulgence Meyer, O. F. M., Cincinnati, Ohio.
5. St. Stanislaus B. M., North Long Avenue—Sermon: "What St. Francis Did for God, and What God Did for Him," by the Reverend Stanislaus Swierczek, C. R.
6. St. Stephen's Church, Lincoln Street and W. Twenty-second Place—Sermon: "The Third Order and Our Social Problems," by the Reverend Fr. Casimir Zakrjasek, O. F. M.

## MONDAY EVENING

1. St. Augustine's Church, Fifty-first and Laflin Streets—Sermon: "The Spirit of St. Francis" by the Right Reverend Amandus Bahlmann, D. D., Santarem, Brazil, S. A.
2. St. Clement's Church, Deming Place—Sermon: "Inducement to join the Third Order," by the Right Reverend Edmund M. Dunne, D. D., Peoria, Illinois.
3. St. Peter's Church, Polk and Clark Streets—Sermon: "The Third Order Today," by the Most Reverend Albert T. Daeger, D. D., Archbishop of Santa Fe, New Mexico.
4. St. Stanislaus, B. M., Church, North Long Avenue—Sermon: "The Third Order and the Parish," by the Reverend Stanislaus Swierczek, C. R.
5. St. Stephan's Church, Lincoln Street and W. Twenty-second Place—Sermon: "Franciscan Tertiaries in Relation to their Pastor," by the Reverend Fr. Benvenute Winkler, O. F. M., Miss Apos.

Although crowded for space, we here submit the sermons held by five prelates in these churches in connection with the convention.

## SERMON

### THE THIRD ORDER TODAY

BY

MOST REV. ALBERT T. DAEGER, O. F. M., D. D.

Archbishop of Santa Fe, New Mexico.

Held in St. Peter's Church, Chicago, Ill.

October 3, 1921.

*"So let your light shine before men that they may see your good works and glorify your Father who is in heaven." Mt. 5, 16.*

**V**ERY Reverend Fathers Provincial, Reverend Fathers, and Dear Brothers and Sisters in St. Francis: Seven hundred years ago St. Francis established the Third Order. Deep down in his great heart the seraphic saint had a burning desire for the happiness and improvement of mankind. No one, not even the greatest sinners, were excluded from his all-embracing love. We read in the Life and Legends of St. Francis by Candide Chalippe, page 321, "In the person of St. Francis, Jesus of Nazareth lived again for the instruction and edification of the whole world, as He had never done in any individual since the great apostle of the Gentiles. At the word of St. Francis a revival of primitive Christianity sprang into existence at a time when all civilization seemed unhinged on account of the almost universal decay of morals. He taught men afresh that the commands of Jesus Christ could be literally obeyed and that the sermon on the mount was as applicable to the men of the middle and all succeeding ages, as to the first age of Christian history."

St. Francis was not morose, nor sullen and exclusive. He had a tender love for mankind, showed the keenest interest in its welfare, and could not bear that the shadow of sorrowfulness should rest over the world. This generous love for others culminated in an indescribable passion for the salvation of everyone. When, according to an old and sacred tradition, he announced the grand indulgence of the Portiuncula, he proclaimed his yearning to the people in these simple words: "I wish that you may all go to paradise." An inspired artist represented St. Francis addressing the people, with these words written on a scroll of parchment he holds in his hands. In the first ardor of his conversion he had proposed to himself to practice the precept of charity, to conform himself entirely to Jesus Christ crucified, and to inspire the whole world with God's love.

This first ardor of his soul did not diminish in the course of time, it grew from day to day until it enveloped all his actions and



his entire being. "To Francis love was the truest of all truths," writes Fr. Paschal Robinson, O. F. M., "hence his deep sense of personal responsibility towards his fellows. . . Barefoot, and in absolute poverty, he proclaimed the reign of love." Need we, therefore, be surprised, that when Bl. Luchesius, the first Franciscan Tertiary, ask St. Francis for spiritual advice, the seraphic saint said to him: "I have for some time past seriously thought of instituting a Third Order, you can do no better than to join it." The Portiuncula indulgence is a wonderful and striking proof of St. Francis' love for men, but the culmination of this tender brotherly love is the institution of the Third Order.

All seriously interested in their soul's salvation, were invited by St. Francis to be enrolled in the Third Order, and for seven centuries people of every rank, class and nationality, old and young alike, who moved by the grace of God heeded the petition of the saint of love, have found joy and consolation in belonging to the spiritual army of St. Francis and like him practising true Christian charity. For that is evidently the aim and purpose of the Third Order: to be prudently active in the love of God and of our fellowmen. How the world today needs this balm of love diffused by St. Francis, and handed over to us by the rule and the spirit of the Third Order!

The Third Order of St. Francis by its very nature draws men to the love of Jesus Christ, it teaches solid piety, inculcates respect for order and lawful authority whether ecclesiastical or civil, it places family life on a firm religious basis, and breaks down the barriers of class and race prejudice. Where the Franciscan Third Order is properly fostered a strong bulwark will be raised against the poisonous influences of materialism, greed, unrest, wordliness and laxity of morals, which abound everywhere, and thus many of our present-day social ills will rapidly disappear. Hidden deep in the heart of the Third Order is the principle of all Tertiary action, and this principle is nothing else than the principle of saintly ideals, of ardent desire of self-sanctification and active charity.

He who earnestly strives to sanctify himself, will practice charity towards his neighbor, and will, according to his ability, take part or, if necessary, lead in movements that redound to the glory of Almighty God and to the good of mankind. The two are as inseparably united as body and soul in a living being. Active charity is a constituent of the Franciscan Third Order, it is the natural effect and fruit of self-sanctification. Moreover, the welfare of the Third Order demands it, the Tertiary rule, the unbroke-

ken tradition of the order, and the vicars of Jesus Christ prescribe it. To affirm, however, that the Third Order was established by St. Francis chiefly to practice Christian charity is erroneous. It is a strange, though perhaps pardonable, misreading of history, and betrays ignorance of the Tertiary rule.

At all times have Franciscan Tertiaries been active in helping the sick, the poor, the aged, the blind, in protecting the helpless, instructing the ignorant, in fine, in practicing the corporal and spiritual works of mercy, but nowhere do we find that the active charity, inseparably united to flourishing fraternities, was considered the main, much less the sole purpose of the Third Order. Still, we must not forget that active charity is a factor, and an essential factor of the Third Order; it must be as inseparably united to the Third Order today, as it was six or seven centuries ago. Neglect Third Order activity and the largest Third Order fraternity will soon dwindle away; foster Third Order activity, and a dead Third Order fraternity will soon come to life again. From well directed Third Order activities flow benefits and blessings without number for the individual, for the fraternity, and for society. They bring the blessing of Almighty God.

It is, indeed, something great and wonderful before God and the angels to be a Franciscan Tertiary, to belong to that number of cheerful, zealous and active religious living in the world who are gathered around the standard of the seraphic Saint Francis. Under the great leadership of St. Francis, members of the Third Order are to serve God, nothing daunted by the adverse example of many. With the banners of St. Francis flying these "Soldiers of Christ," "new Machabees," as Pope Gregory IX calls the Tertiaries, are to proceed bravely on their way to heaven, mindful of the ideals which the rule of the Third Order and the example of their leader holds up to them. Tertiaries should often say to themselves: "What does it avail a man if he gains the whole world, but suffers loss as to his soul?"

True love of God and of our fellowmen, obedience and profound respect towards the Holy See, the spirit of poverty and humility, simplicity and joy, must ever be the virtues that mark a true member of the Franciscan Third Order. These virtues were needed especially at the time of St. Francis, and they more than any others are needed today. Without them the world is dreary and sad, with them and through them all is made pleasant and delightful. "Back to the fullness of Jesus Christ," must be the slogan of every Tertiary who follows the banners of the seraphic

saint. Interested Tertiaries can and will return to the fullness of Christ, under the experienced leadership of St. Francis. How direct and clear is the road by which he leads them to Jesus!

The three sanctuaries which St. Francis restored, St. Damian's, St. Peter's, and St. Mary's of the Angels; the triple admonition he received from the crucifix, "Francis, go and repair my Church which is falling into ruins," and in a way the three virgins who met him on the plain and greeted him with the words, "Blessed be the Lady Poverty," may all be considered indicative of the three orders St. Francis gave to the Church.

There can, however, be no doubt that when Francis bade adieu to his friends and resolved to strive after perfection by walking as perfectly as possible in the footsteps of Jesus Christ, Our Savior, he little surmised that God had chosen him to be the patriarch of a great family. Hence, he did not, at first, comprehend the meaning of the words God spoke to him in a dream, when he saw a magnificent palace, filled with warlike arms, all marked with the sign of the cross, and heard the voice of God saying, "All this is destined for thee and for thy soldiers."

St. Francis had but a small number of disciples, when, as Thomas of Celano informs us, God was pleased to raise the veil that hides the future, and to show him the destiny in store for his little spiritual family. "Take courage and rejoice in the Lord," said St. Francis to his few children, "be not alarmed at the smallness of your number, neither at my simplicity, nor your own, for God has revealed to me that He will spread this family of ours over the whole world. I would gladly be silent about that which I have seen, but the love I bear you forces me to speak. I saw a great multitude coming to us. I saw all roads filled with men coming with great speed. The French and Spanish hasten, the English and Germans follow closely. The sound of the footsteps of those who come still resounds in my ears."

According to an ancient and sacred legend, St. Margaret of Cortona saw, when in ecstasy, a magnificent throne in heaven. On this throne, from whence, according to the revelation vouchsafed to her, pride had hurled the prince of the fallen angels, she saw the humble Francis seated. Our Lord afterwards addressed these words to her: "Tell your fathers, the Friars Minor, that the resplendent throne which you have seen in the choir of the seraphim was once Lucifer's; your blessed father Francis is now seated there in radiant glory. Did you observe the wide empty



space around that throne? It is to be filled by the members of his order who shall have followed in his steps."

Now the main thought I would like to impress upon your minds here is this: Every Tertiary of St. Francis is a member of this great spiritual family of the seraphic saint, and, as such, shares in all the spiritual goods of the three orders of St. Francis. Imagine, if you can, that vast multitude of sons and daughters of St. Francis who lived, prayed, and labored in the last seven centuries, in every country of the world, add to these all members of the three Franciscan orders who are living at the present day. The Franciscan Third Order alone has today more than three million members.

All these of the present time, and all of ages past, are the spiritual brothers and sisters of every member of the Franciscan Third Order. Their number is as great as the stars of the sky. Thus every Franciscan Tertiary daily shares in thousands of holy masses and in millions of prayers, not to mention the vast array of penances and of works of charity! The members of the Franciscan family in heaven pray with special interest for their brothers and sisters on earth. That is the gain that comes to every one who resolves to follow the Franciscan rule of the Third Order and who lives as a loyal Tertiary. Besides this, members of the Franciscan Third Order can gain very many indulgences, plenary and partial, and through the instructions given at the regular month's meeting and the good example of others they are led on to solid virtue.

There are here in the United States, probably, hundreds of thousands, nay, millions of fervent Catholics, members of various religious societies for laymen, who would surely join the Third Order, if they would learn to understand and appreciate its sublime purpose and would realize the gain it brings to their souls in life and after death. Think of the vast number of our frequent communicants who are estimated to exceed four millions! Think of the millions who receive the sacraments weekly or bi-weekly! Then there is the far greater number of those who though scarcely able to receive the sacraments once a month are very sincere about their soul's salvation!

About forty popes have highly recommended the Third Order, the last of these is Benedict XV in his encyclical letter of January 6th. Do you think that Catholics, as we just mentioned them, if

properly informed and encouraged would neglect the advice of so many popes, and that they would refuse to regulate and sanctify their lives by the rule of the Franciscan Third Order?

No one of good will, whether rich or poor, learned or illiterate, young or old, will experience serious difficulty in being a loyal member of the Franciscan Third Order. The obligations it imposes on its members are so admirably adapted to the ability of the faithful, and so tempered to the times in which we live, that the gate to this "paradise on earth" is open to all. The modified rule prescribes a practical Christian life of daily labor and love. There are no great number of prayers, no extraordinary penances, no sombre modes of life, to which Franciscan Tertiaries bind themselves. Even the spirit of the rule of the Third Order, is nothing else than the humble, fervent, loving, brotherly, cheerful spirit of St. Francis himself. How erroneous, therefore, are the thoughts of those who would see in the Third Order a black and dismal association with many difficult obligations!

What then, are you to do, if you are not a Franciscan Tertiary? What do the popes of our times, who know the needs of individuals and of the Church in our day better than anyone else can know them, desire you to do? They, one and all, give you the same heavenly advice: "Have yourself enrolled in the Third Order of St. Francis, and strive to be a true Tertiary of the seraphic saint." We have in this country, at present, some seventy-five thousand members of the Franciscan Third Order. No doubt, all are good and devout souls. But how many of them are active and interested in spreading the Franciscan Third Order? There are surely some who set to this work with laudable zeal and fervor. Refusing to be abashed by obstacles, they bravely trample human respect under foot and labor assiduously to meet the wishes of our sovereign pontiffs, and of our hierarchy.

Such members of the Third Order are God's angels doing God's work among men. The good seed they are sowing will bring forth fruit a hundredfold. Like the apostles of old, they are laboring in the vineyard of the Lord, and open to others heavenly treasures of untold value. It is through their persevering efforts that their relatives, friends and acquaintances learn to know and love the Third Order. It is owing to them that others obtain for their soul spiritual advantages that are almost incredible. Through the instrumentality of these workers the streams of God's graces are

directed to many souls, who will drink to their fill the sweet waters of God's mercy and goodness. If God rewards a glass of cold water given for His sake, what reward do you think is in store for Tertiary workers, who spend so much time and energy for the spiritual advancement of souls? Men, above all, are wanted for the Third Order. Women are naturally devout, and are easily gained for this institution and its graces.

But alas, how many Tertiaries are satisfied with mere membership in the Third Order. They indeed perform little acts of charity, but that far greater and nobler act of charity to interest others in the Third Order, to induce them to attend the monthly meetings and then after a time to join the Third Order, they do not perform. They prefer to do a little for the corporal well-being of their neighbor, and have not the courage to help him towards spiritual advancement. Or, if they tried to help their neighbor attain the spiritual benefits of the Third Order, and met with no success immediately, perhaps even with rebuffs, they are discouraged and desist from such work. This accounts for the fact that we have at most seventy-five thousand Tertiaries in this country, although we have many flourishing parishes in charge of fathers of the First Order and many great friends of the fathers among the secular clergy.

In conclusion, I would like very much to impress upon your minds the need of prayer in all work of this kind. We must work and must work strenuously if we desire to meet with success; but all work will be in vain without the support of prayer. Work for the Third Order, for the cause of God and of the Church, inflames the rage of hell, and most assuredly, Satan and his satellites would frustrate every plan, were it not that the power of God holds them back. God has given us a free will, and He permits us to go our way, to be idle if we wish. If we, however, wishing to work for Him raise our hearts and hands in fervent prayer we may be sure God will smile down upon us, He will bless us and our labor. God is always willing to do His share, but we must also do our share. Prayer alone will not bring success; much less will labor alone be able to do so; but, the two combined, like good angels at our side, will lead us on, will sweeten our sojourn here below, will bring us success and will merit for us an exceeding great reward in the world to come, after death has closed our eyes and time for us is no more. Amen.





**Right Reverend John J. Cantwell, D. D.**  
Bishop of Los Angeles, Cal.

## SERMON

THE THIRD ORDER AND ITS PLACE IN MODERN LIFE

by

RIGHT REVEREND JOHN J. CANTWELL, D. D.

Bishop of Los Angeles, California.

Held in St. Clement's Church, Chicago, Ill.

October 2, 1921.

*"This is the will of God your sanctification." I Thess. 4, 3.*

**R**IGHT Reverend Bishops and Monsignors, Very Reverend and Reverend Fathers, and Dearly Beloved: This morning in your cathedral church, under the direction and with the blessing of your distinguished archbishop, you commemorated in a solemn manner the seven hundredth anniversary of the foundation of the Third Order of St. Francis. This afternoon over five thousand men and women gathered in one of your large halls to continue the blessed work that was inaugurated this morning in the house of God. Many of the people of that vast assembly came with considerable difficulty from different parts of the country. They came to render thanks to Almighty God for the extraordinary privileges that had come to human society in the centuries that are past from the living spirit and from the practical example of the life of the great saint of Assisi. We gather in our turn here this evening to ask Almighty God to grant us to see the light as those who have gone before saw it, that we may apply by the example of our own lives to the wounds of modern society, the same effective remedies that St. Francis and his Tertiaries applied to the wounds of the thirteenth century.

Saint Francis of Assisi in the establishment and development of his Tertiaries made application of the spirit of the Gospel to the world's spirit of his own day. He would make religion and faith the inspiration and the directing force of all human endeavor. Religion, in the mind of the saint, has its place in the marts of trade and commerce, in social and political life, and in the economies of labor and capital, as well as in the cloister and sanctuary, and in the minds and hearts of saintly souls. Religion should not, therefore, be restricted to the pulpit or to the church, but should be carried into the highways of the world, aye, into the lanes and the hedgerows that countless souls, wandering without a shepherd, might be compelled to the service of God.

Saint Francis showed by the example of his own life that a man might divest himself of temporal and physical comforts and yet remain the happiest and the most cheerful of mortals. He real-

ized in himself that man was not placed in the world to be made wretched and unhappy. Rather did the unhappiness and restlessness found in the world come from the abuse of those things that were given to man to make him happy, and to enable him even while on earth to catch a glimpse of the unutterable love and beneficent bounty of God.

Civilization in the day of St. Francis seemed near to a complete collapse. He figuratively put his shoulders beneath the tottering world and sustained it. His age was the most frivolous of epochs. Civil war had ranged neighbor against neighbor, and the child against the parent. It was war with a cruelty inconceivable, even to us who remember the travail that the world suffered during our own recent war. There was a riot of luxury and dissipation among the rich. There was a grinding poverty of the weak that we of our day wot not of. The poor were the sworn retainers of some feudal tyrant. They were obliged in exchange for a miserable pittance of food and shelter to go forth to fight and to war in the interest of their liege lords, no matter how unjust or unreasonable the cause.

The son of the rich merchant of Assisi, divested of all the trappings of wealth, showed to the world the image of Christ broken upon the cross. He came unto his own frivolous generation to remind it that it had not on earth a lasting city. He would tell it: "We are not our own, we are bought with a great price." He would thus recall the world to the simplicity and the austerity of the first years of Christianity. He would not indeed have the world return to such conditions as prevailed in the first ages. None knew better than Francis that the world had grown and that conditions of necessity would change, and that new problems would confront each generation. In the teachings of the Gospel and in the tradition of Christianity, Francis saw a remedy and a panacea for a world sick with many ills. Christ and Christ's passion should be restored to a world that had forgotten the sermon on the mount and a love triumphing over death.

I need not tell this congregation the story of how Francis of Assisi took to himself the Gospel of Christ literally, and leaving his possessions at the feet of his bishop, went forth from his father's home and called to the companions of his revels, and to the gay people of his native city in the words of St. Paul: "Be followers of me as I am of Christ." But you will permit me to remind you how Francis made once more the law of Christ the rule of human conduct. The oath which men perverted to unholy



purposes he restored to its proper place in human affairs; thus without force of arms, or the niceties of diplomacy, he delivered the servant from the tyrannical control of his master, and vindicated the equality of man with man.

Gentle in his demeanor, simple in his actions, he was the strong man to break down the cruel power of the medieval barons, and make his age realize the innate dignity of man redeemed in the blood of Christ. He lifted, too, the eyes of the multitude from the passing beauty of the world to the unchanging and unchangeable glory of the everlasting God. More than this, he pointed out to the multitudes that followed him some reflection of the Divine Image, and some slight echoes of the heavenly melodies in the very beauties of nature, in the changeful color of the landscape, and in the music of the bird. When Francis preached, the immodest and obscene songs of his age yielded a place to the sweetest and purest of melodies. The extravagance of dress, and the luxury of fast living was shamed before the example and the austere practices of St. Francis and his followers. Though he, unlike other saints, never closed his eyes to the loveliness of things material around him, neither would he permit himself nor his followers to be enslaved by the grossness of terrestrial things. Thus did he restore the virtues of simplicity, and love, and hope, and obedience to the children of men. He preached to the rich the duty of liberality and kindness; to the poor he preached patience and faith in a Just Judge who rewards each one according to his works.

Do you not see, dearly beloved, that there is a great opportunity in this our land and day, for the perpetuation of the spirit of the great Saint of Assisi and for the zeal and example of his Tertiaries? We live in a land blest beyond compare with material things. Material wealth has so made this world seem a happy dwelling place, that men and women have closed their eyes to the light that comes from above. The modern world with its so-called up-to-dateness, forgetful of God and of His rights, has made wealth, and pleasure, and luxury the end of human endeavor. The scientific literature of our day teaches that we are our own beginning and our own end. It has idealized humanity. It would seek in secular education and experimental knowledge the cure for all social and civil vices. It is an accepted teaching that we can remain a great nation, and become a greater one, by our own intel-

lectual powers and physical strength; the world would fain believe that the individual man is all sufficient to be his own guide in things human and things divine.

The development of our material resources has therefore made us unmindful of Almighty God, and has blinded the eyes of our people to their higher destiny, and has unduly emphasized the value of the things of time. Riches are accumulated because of the ease which they bring into life. Yet Christ has warned that "Hardly shall they that have riches enter into the kingdom of heaven." "Blessed are the poor in spirit, for theirs is the kingdom of heaven." There are, of course, exceptions among the many that possess wealth, but generally speaking in our age riches are not held as a trust to be ministered according to the mind of Almighty God, who is the giver of all good things, but rather to minister to pleasure, and vanity, and luxury. To attain riches men encompass the land and sea.

The evils that one sees among the poor are but a reflection of the greater evils that one beholds among the rich. The vices of those that sit in the seats of the mighty peter down to the very poor. In consequence the poor are so filled with envy and with hate that they hold as of little worth the hope of immortality and the reward that is exceeding great, and would struggle by physical prowess and lawless deeds to attain worldly prosperity.

The love for the brethren, the love that St. Francis preached, if applied to our life would go far to heal the terrible economic evils that press down upon us and threaten the very stability of our nation. If men are satisfied with a loose observance of the commandments, they shall fall far below the level of Christian character, and will have yet a long way before the beatitudes can become a rule of conduct. Is it not selfishness that is largely responsible for the shameless breaking up of our family life, for the unblushing ease with which the bonds of matrimony are cast off? Because there is no room for God or for His commandments in our modern homes the children grow up ignorant of God or of their accountability to Him for the conduct of their daily lives. Fathers and mothers neglecting God, oblivious of their duty to Him, the source of all authority, must not be surprised when their children cease to see in parents the image of God and the divinely appointed directors of youthful lives.

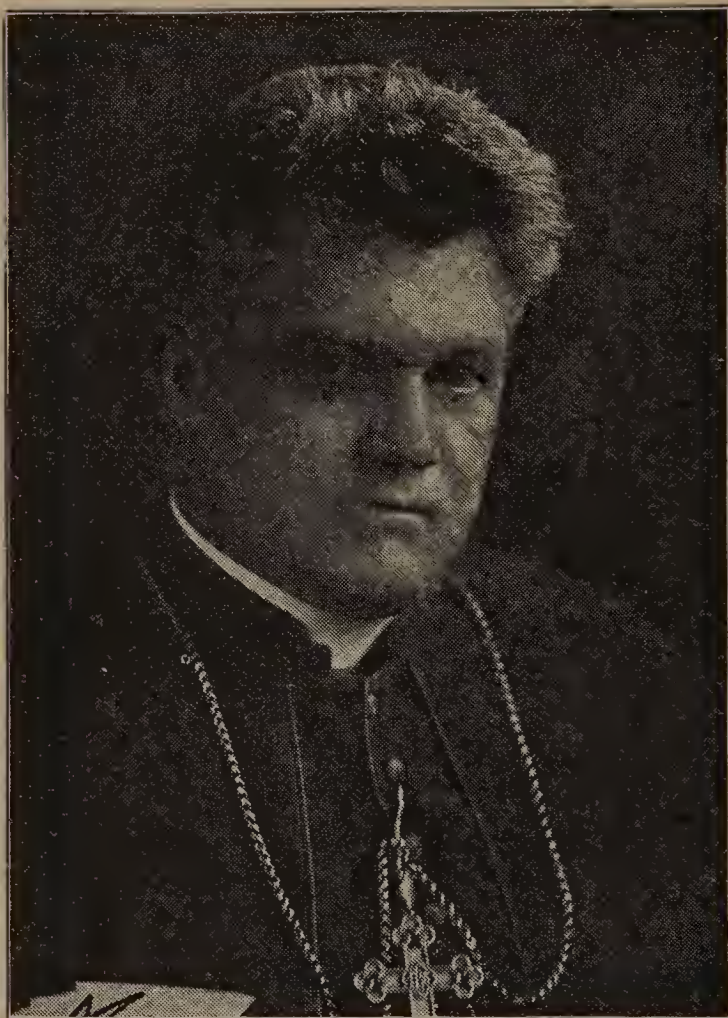
The Tertiary of St. Francis sets against the spirit of the world and its forgetfulness of God, his spirit of self-control, his spirit

of penance, and his submission to a power greater than human. Like St. Francis, the Tertiary does not wish to make this world a gloomy place, but would show that true joy is found only in the liberty of the children of God. The Tertiary is a benefactor to his own day and generation. The world loves plenty, the Tertiary must abstain and must fast; the world loves pleasure to an abnormal degree, the Tertiary must not be a habitue of the theatre and the ballroom; the world loves its own and wishes to exaggerate carnal beauty, the Tertiary of St. Francis must be modest in attire, sweet and gentle in demeanor. Such a mode of conduct, of course, is quite contrary to the spirit of this day, yet the standard that Francis held aloft in the thirteenth century is the standard around which the people must rally in this twentieth century unless our generation is to be swallowed up in a storm and whirlpool of vice and sin, the end of which is eternal banishment from the face of God.

St. Francis has been accepted by the world as an apostle of humanitarianism, but the humanitarianism of Francis and of the children of the world are two different things. Humanitarianism understood by the world is in many ways akin to materialism. It believes in the possible elimination of all human discomfort. Liberty was never gained without a struggle, so will it not be preserved. Liberty and equality come to us through Jesus Christ. By sacrifice they were won; by sacrifice they shall endure. Unless men realize that the kingdom of heaven suffereth violence, and that the violent bear it away, they will never appreciate their duty to Almighty God, nor understand the meaning of the liberty which Christ promised to His children.

May we not hope as a result of the deliberations of this convention, that the spirit of Francis may move over this land, that our people, those who are one with us in belief and our brethren who remain outside, may see in the Poor Man of Assisi not a poet merely, or some unworldly dreamer, but a leader of the hosts of the Lord, a teacher of high thinking and of noble living? May the voice of Francis be heard again summoning our young men and women into his great order, that the largeness of soul and generous characteristics of the American people may expand with love, and with faith, and with hope. May the world of our day learn to see in every human being the image of Jesus Christ, a soul ransomed by His blood, and an heir to everlasting glory. Amen.





Right Reverend Edmund M. Dunne, D. D.  
Bishop of Peoria, Ill.

## SERMON

INDUCEMENT TO JOIN THE THIRD ORDER.

by

RIGHT REVEREND EDMUND M. DUNNE, D. D.

Bishop of Peoria, Ill.

Held in St. Clement's Church, Chicago, Ill.

October 3, 1921.

*"Thou art a holy people to the Lord thy God." Deut. 7, 6.*

**R**IGHT Reverend Bishops and Monsignors, Very Reverend Fathers Provincial, Reverend Fathers, and Dear Tertiaries: Let us suppose that a financial promoter of high moral standing should come to you and say: "Upon a section of my land we have recently discovered a copious flow of oil. The present stream yields about fifty barrels a day, but with adequate machinery the daily output might easily be doubled, trebled, or even quadrupled. You being a friend of mine, I want to let you in on the ground floor of the company I am about to form. So kindly give me all the cash you have on hand or in the bank, as well as all that you may be able to beg or borrow and let me invest it for you in this gilt-edged adventure. You have absolutely nothing to lose. In a short while you will have an embarrassment of riches."

No matter how safe and alluring the proposition might appear, the average man, unless a born gambler or speculator, would hesitate and seek the counsel of some prudent, serious friend, before parting with his hard earned savings, and justly so. There would always be the danger of losing.

Now I have a proposition to make this evening to each and everyone of you. It does not concern a hole in the ground, oil stock, or any other kind of stock. For we bishops and priests are forbidden by Canon Law to engage in commercial pursuits. The clergy are about the last people on earth to consult regarding a business venture, for it is not in their line. My proposition regards a spiritual investment. Upon the authority and assurance of a long list of pontiffs, prelates, and priests, from the twelfth to the twentieth century I can guarantee that you have nothing to lose but everything to gain. My proposition is to take out a life membership in the Secular Third Order of St. Francis, the seven hundredth anniversary of which we began celebrating yesterday morning in the Holy Name cathedral.

When accepting a few weeks ago the invitation to attend this great Franciscan anniversary, I ventured to suggest to the es-

teemed chairman of the executive board that a salient feature of the convention should be an educational campaign instructing us all in the incomparable spiritual advantages derived from membership in the Third Order without being obliged to undergo any of the hardships or austerities of monastic life. The suggestion was evidently well received, for a second invitation speedily came urging me to take that idea as the theme of a twenty or thirty minute sermon this evening. I shall therefore try to sketch briefly the origin and development of the Third Order as an inducement to those who are not yet members to join and share in its spiritual advantages.

St. Francis of Assisi, who was born in 1181 or 82, (his biographers are in doubt as to the exact year), and died Oct. 4, 1226, established three orders—the first for men commonly known as Friars Minor, Lesser Brethren, or Franciscans; the second for women under the guidance of St. Clare, and called the Poor Ladies or Poor Clares, and the Third Order, which is divided into Regular and Secular, the members of the latter branch being called Brethren of Penance or Franciscan Tertiaries.

At the time in which St. Francis lived moral conditions resembled pretty much those prevailing at the present day. Like every other epoch the twelfth century had its quota of good and bad, saints and sinners. It would not be hard to prove that there was much less paganism as to amusement, dress, divorce, and a great many other things, and certainly far less infidelity than there is in the world today. Faith was not on the decline in those days, for a great many joined the Crusades and went off to Palestine to lay down their lives in order to liberate the Holy Land from Mohamedan tyranny. Yet licentiousness, dissipation and debauchery of every kind were rampant in Europe. Robber barons and feudal despots were constantly warring with each other and oppressing the peasantry. The common people did not have much of a chance in those days.

A return to the simple life of the Gospel and to the imitation of our Savior became imperative. He alone is the foundation of every genuine reform. "For there is no other name under heaven given to men whereby they can be saved." When God wishes to punish His wayward children, He may employ wicked men as the instruments of divine chastisement. We see this abundantly exemplified in the history of the chosen people of Israel. But whenever there is question of reforming a race or nation, He invariably selects Christlike characters whose lives are modeled after that of



His only begotten Son, and who present to the world's admiration an assemblage of all Christian virtues—fidelity in their discourse, sincerity in their sentiments, candor in their speech, uprightness in their conduct, modesty without affectation, grandeur without haughtiness, and humility without baseness. He chooses men who will obtain results not so much by their eloquence as by the attractive force of their edifying example. Such a man was St. Francis of Assisi.

If we scan the pages of history, we cannot find a reformer bearing a more striking resemblance to our divine Redeemer than the seraphic St. Francis. Like Jesus of Nazareth, he too was born in a stable and his infant limbs rested upon a wisp of straw. The incident of the stable is treated by some as a legend circulated in the fifteenth century by a few overzealous writers in their anxiety to establish a perfect similarity between the saint and our Savior. But why should we not prefer the opinion of Leo XIII, who quotes the stable incident, not as a myth but as a fact, in his brief on the Third Franciscan Order? Surely that most erudite pontiff was not in the habit of narrating legends in his encyclicals. He must have been most familiar with the biography of St. Francis, for he was born and brought up in Perugia, which is only a short distance from Assisi. According to him, it is even asserted that the resemblance to our Lord's nativity was completed by the presence of angelic choirs and the strains of heavenly music wafted on the breeze at the birth of Francis.

Abjectly poor, shamefully reviled, cast off by his own people; he was persecuted, flogged, and incarcerated by his father, Bernardone, who brought him before the city consuls to make him renounce his inheritance. In this Francis readily acquiesced, for, in the language of Dante, he had espoused *Lady Poverty*. In fact he bore out the image of Christ to the extent of refusing to own a place whereon to lay his head. He could not refrain, however, from remarking to his most niggardly progenitor: "Hitherto I have called thee my father on earth. But henceforth I intend to say only Our Father who art in heaven." Just as our Lord chose twelve Apostles, so Francis gathered a dozen disciples about him, and bade them go forth into the world as messengers of peace and eternal salvation. The final point of resemblance was attained when on the heights of Mount La Verna—his Calvary, so to speak—the sacred stigmata were miraculously stamped on his body, a thing till then unheard of, and he was in a manner crucified.

With the firm conviction that he was divinely called to labor for the salvation of his fellowmen, Francis arose as a flame of fire preaching penance to the people with indefatigable zeal. His glowing words and still more his holy example induced many to abandon their sinful ways and amend their lives. A multitude wanted to follow the saint and share in his austerities. But domestic cares and duties prevented a great number from abandoning the world and embracing monastic life. It was precisely for those unavoidably engaged in worldly pursuits that St. Francis established a rule of conduct by the observance of which the laity may participate in the immense spiritual advantages of religious life without enduring any of the hardships of the cloister. He called this the Third Order, the Order of Penance.

The Church was not slow in recognizing the excellence of the new order. From Gregory IX down to Benedict XV, forty popes have given it their valiant support and encouragement. Not only have they praised and protected this Franciscan fraternity, but have endowed it with numerous indulgences and privileges as an inducement to extend its membership among the faithful. It has ever been a prudent policy of the Church to adapt her discipline to the customs and conditions of the age in such a way as to preserve intact the spirit of her laws. Hence, to make it possible for all Christians to join the Third Order and to accommodate it to present conditions, Leo XIII mitigated its rule, at the same time enriching it with new indulgences and privileges. In his great program of social reconstruction, he regarded it as a specific antidote against the poisonous ailments and distempers of modern society. For this reason he frequently said: "My social reform is the Third Order."

Its beneficent influence upon society as well as upon the individual cannot be too highly estimated. The press has recently given considerable editorial notice to the coming disarmament conference in which the United States, creditor nation of bankrupt Europe, will rightfully have a prominent role. We fervently hope and pray that some practical results may be obtained, not only in the diminution of taxes generally, but more especially in rendering future conflicts, if not impossible, at least extremely difficult. Something might be accomplished, if the delegates will only have the courage to inject a little bit of everyday Christian morality into their deliberations and bear in mind that "Unless the Lord build the house, they labor in vain that build it." These considerations seemed to have been overlooked in the League of Nations.

Seven centuries ago St. Francis did far more to abolish war than a dozen civic conferences on disarmament. He simply forbade the Tertiaries to bear arms. No wonder the feudal barons and war lords of his time sought to strangle the Third Order in its infancy. They saw clearly that if the Christian ideals of Francis were once popularized, they would eventually put an end not only to warfare, but to the feudal system itself, the chronic source of hostilities.

How far the ideals of St. Francis were realized in his Secular Third Order we may easily judge from the fact that it has added no less than a hundred names to the calendar of saints and blessed taken from every walk of life. St. Louis, King of France, and St. Elizabeth, Queen of Hungary, were among the first to join. They were followed in the course of ages by a long list of popes and cardinals, bishops and priests, emperors, kings and princes. All regarded the Franciscan livery as quite compatible with their dignity.

Allow me to repeat and to impress upon your minds what one of our American cardinals wrote in his letter to convention headquarters: "There is no country on the face of the earth more deeply indebted to the Third Order than America, and surely it ought to flourish in our land far more than it has hitherto done. Not only was Christopher Columbus a Franciscan Tertiary, but when rejected by King Ferdinand, Queen Isabelle, who wore the cord of St. Francis, and under the spiritual direction of a Friar Minor, Francis of Calabria, gave the Genoese navigator all the encouragement possible for his perilous expedition, even pledging her jewels to provide him with the ships which in turn were largely manned by members of the Third Order." Scarcely twenty years after the establishment of the fraternity, Emperor Frederick was able to say: "You can hardly find a man or woman who is not a Tertiary." This popularity continues even to the present day. The total membership is now conservatively estimated at more than three million.

The object of the Third Order is the salvation of souls by a faithful observance of the commandments of God and of His Church, and by the conscientious fulfillment of the duties of one's state of life. Nobody under fourteen years of age is admitted to membership. Wives cannot join without their husbands' consent. The candidate must be of good morals, of peaceable disposition, exact in the practice of faith, and of tried obedience to the Church. The rule of this fraternity implies the avoidance of lux-





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ury, vain display, and moderation in all things. It implies simplicity in dress, the renunciation of dangerous dances, immoral plays, and all other amusements furnishing the proximate occasion of sin. It implies fervent prayer, monthly frequentation of the sacraments, the avoidance of unnecessary oaths, quarrels, abusive and uncharitable language. It implies, in a word, the perfect love of God and of our fellowmen.

Let me therefore exhort you to lose no time in joining this great army of Christian soldiers founded by St. Francis of Assisi. Secure literature of the Third Order which will explain to you its character, its easy conditions of membership, its ample spiritual privileges and indulgences. Once you are enrolled, live up to its spirit and induce others to join. It is one of the most effective means of not only making the world safe for Christian civilization, but of enabling you to save your immortal soul. Amen.

## SERMON

THE MISSION OF THE THIRD ORDER OF ST. FRANCIS

by

RIGHT REVEREND VINCENT WEHRLE, O. S. B., D. D.,

Bishop of Bismarck, North Dakota.

Held in St. Augustine's Church, Chicago, Ill.

October 2, 1921.

*"And whosoever shall follow this rule, peace upon them and the mercy of God."* Gal. 6, 16.

**V**ERY Reverend and Reverend Fathers, Dear Tertiaries of St. Francis: We are assembled here today to carry out the wishes of our Holy Father Benedict XV who by an encyclical letter has invited the whole Catholic world to celebrate the seventh centenary of the founding of the Third Order of St. Francis of Assisi, and this for the purpose that we all may better know the Third Order and help to spread it more and more as a remedy against the evils of the present age.

Personally I have one more reason for coming here. I am a son of St. Benedict, who founded his order about seven hundred years before the days of St. Francis. We know from the history of St. Francis that he had a special love and devotion for St. Benedict. Thus he once visited as a pilgrim Subiaco, where St. Benedict as an innocent and saintly young man had for some years lived the life of a hermit, and where, at the time of a terrible temptation caused by the devil, he rolled his innocent body in thorns and nettles and thus by the fire of intense pain extin-

guished the fire of impure temptation. St. Francis stood for a long time before that bush of thorns in meditation on the heroic virtue of St. Benedict; then he blessed it and commanded it to bear roses in honor of the glorious victory of St. Benedict.

St. Francis also made a pilgrimage to Monte Cassino, where St. Benedict founded his order. There they show even now a picture of St. Francis which a monk had drawn shortly after the visit of the saint.

Ever since the days of St. Francis there has been a loving friendship between the Benedictine and the Franciscan Order, and thus, myself a Benedictine, I have come here to be faithful to the traditions of our order and publicly to show my love for St. Francis and his order.

I have been called to preach to you on the mission of the Third Order as a remedy against the evils of the present age.

Leo XIII in the first year of his pontificate speaks thus: "We are deeply convinced that in our present age the Third Order is the most powerful remedy against the evils of the time and the best means to lead the world back to a true and real practice of the Gospel."

Later on he changed the rule of the Third Order so that any Christian who earnestly tries to serve God may easily observe the rule and thus he made it possible for all earnest Christians to join the Third Order. Pius X also praised and recommended the Third Order as a remedy against the evils of the present time.

In his Christmas allocution of 1920, Benedict XV counted up the evils of our age. He said the evils of which the world suffers are naturalism, the rejection of all authority, greed for worldly riches, an unduly desire for worldly pleasures, and hatred of brothers. Two weeks afterwards, Epiphany, 1921, Benedict XV published his encyclical on the founding of the Third Order, in which he ordered the centenary celebration of the founding of the Third Order and pointed out how the Third Order may be the principal remedy against the evils of the present time.

In this sermon I shall try to show you more fully how the Third Order is the remedy against the five evils which Pope Benedict XV has declared to be the great evils of the present time.

The first of these evils is *naturalism*. It is the root of all the other evils. Naturalism is the opposition to the supernatural order. Outside of the Catholic Church this naturalism has different



degrees. When men reject any Christian truth, when they reject the three divine virtues, faith, hope, and charity, when they reject the supernatural means of grace, they are guilty of the sin of naturalism. Even among the children of Holy Church many are affected by naturalism in different degrees. Some do not realize the value of faith, the value of living in the state of sanctifying grace, nor the value of the sacraments. We all are at least sometimes cold and indifferent toward Jesus Christ and the means of salvation and thus we all are sometimes led by naturalism instead of living a truly supernatural life.

Understand it well, Jesus Christ, the incarnate Son of God, is the source and the end of supernatural life. He is the Alpha and the Omega, the beginning and the end, for all rational creatures.

Thus it was even before God made Adam. When He had created the pure spirits He made known to them the future Incarnation of His Son, and introducing Him into the world, He commanded: "Let all the angels of God adore Him." The pure spirits had a nature far more excellent than our human nature; but the Eternal Father willed that they also should be raised to a supernatural order through the Son of God who was to become man. For this reason He made known to them the Incarnation and demanded that all the angels of God adore Him. In their pride Lucifer and his followers rebelled against the mystery of the Incarnation and were cast into hell; but the good angels humbly and gratefully adored the incarnate Son of God made known to them, and they were raised to a supernatural order, to greater knowledge and perfection than they could have obtained by their natural faculties.

The same is true in regard to men. The greatest gift which God's infinite love could bestow on mankind was the Incarnation of the Son of God. Jesus Christ, the God-man, is the true light that enlightens every one who comes into this world. As many as receive Him, He gave them power to be made the sons of God; He is for all men the way and the truth and the life; He is for all men the Lamb of God who takes away the sins of the world. For this reason there is nothing so dangerous for men as not to receive Him, our Teacher, our Savior, our Life, our future Judge and our eternal Reward.

But to accept Jesus Christ truly and fully, requires sacrifices; for He commands us to follow Him on the way of the cross. He

commands: "Learn from me, for I am meek and humble of heart." There are always two armies, the army of Jesus Christ and the army of Lucifer, and the nearer we come to the end of the world, the bolder become Lucifer and his followers. And we individual souls, as long as we are here on earth, can choose between the two. Lucifer invites us, appealing to our corrupted nature and to our passions; Jesus Christ invites us, commanding us to deny ourselves, but promising us life everlasting. Even here on earth true happiness comes only from following courageously Jesus Christ. On the other hand, the more Jesus Christ is rejected by individuals and by human society as such, the more even this world here on earth bears the character of hell.

And now, brethren, how does the Third Order act as a remedy against the greatest of all evils, naturalism?

The members of the Third Order are pledged to certain religious practices,—as certain daily prayers, the daily mass, confession and holy communion at least once a month. All these practices bear a supernatural character. But this is not the principal way of counteracting naturalism. Every child bears some of the features of its father and mother; has something of the character of its parents. There is something similar with the members of a religious order. Members of the Third Order cannot be true children of St. Francis without gradually imbibing his character and spirit. But there are few saints who have entered into the mystery of the Incarnation as St. Francis did. I remind you of his wonderful devotion to the holy child Jesus, of the burning love with which he celebrated Christmas and inspired all to an ardent love for the Christ-child. I remind you also of his wonderful love for the sufferings of Christ, and how God through a seraph imprinted upon his body the five sacred wounds in order that when the world had grown cold, men should again become inflamed with the love of Christ crucified.

Let us, dear brethren, learn from St. Francis to love Jesus Christ and his heavenly gifts, His truth and His grace, and thus resist naturalism with its cold and heartless and deadening tendencies.

The second evil of our days is the *rejection of all authority*. Jesus Christ says: "All power is given to me in heaven and on earth." In these words He points out to us the source of all authority. When men accept Jesus Christ, they know that all obe-

dience rendered to those in authority, is rendered to Jesus Christ. "Servants, be obedient to them that are your lords, in the simplicity of your heart, as to Christ," says St. Paul. In regard to civil powers, the same apostle says: "Let every soul be subject to higher powers; for there is no power but from God: and those that are, are ordained of God." The apostle teaches that the father of a family is Christ's representative. This is even more true of those whom Christ has chosen to the apostolate. To them He says: "As the Father sent me, I send you." Here we have the supernatural dignity of all obedience; for obedience rendered to God Himself and to His Son Jesus Christ, even if rendered by obedience to his representative and for His sake, bears the character of a supernatural virtue and will bring the reward of heaven.

How different when men have lost the understanding for those supernatural truths and have only natural reasons for obeying. What is the principal natural motive for rendering obedience? Might,—the might of the state that can force us to obey the state laws; the might of money power, and other material power in the employer; the might of greater bodily strength of the father in regard to his child. Is it to be wondered that in our age, when so many thousands have thrown away Christian truth, they are rebelling against all authority? Men who have rejected Jesus Christ, who have lost their faith in God, and are by force subject to others, are like chained slaves, anxious to break their bonds. This is the actual condition of the present unchristian world.

There is another fact worthy of our consideration. Man is a creature and therefore dependent. Man is made so that obey he must: if he refuses to obey God and the lawful authorities for God's sake, he will still obey his own passions, fashion, political leaders, secret societies and other so-called leaders, that lead him more and more to ruin of soul and body; and when he refuses the noblest act of obedience,—the obedience of faith to the word of God, he will always readily accept the greatest nonsense under the name of higher knowledge. Moreover, when God commands, he commands in His infinite love for us. He commands always what is for our welfare, and therefore to obey God means to reign, *cui servire regnare est*: while every act in opposition to God's will is in the truest sense an act of slavery. Men become slaves of their passions, of their political leaders, slaves also of fashion, slaves of certain societies.



How necessary that we understand and accept the supernatural dignity of obedience. Let us with St. Francis frequently meditate on the obedience of Jesus Christ, the incarnate Son of God. "Behold I come to do thy will," is the word which Christ spoke when He came into this world. Let us meditate on the obedience of the Christ-child, rendered to Mary and Joseph during His hidden life at Nazareth. Let us deeply impress upon our mind the fact that Christ became obedient unto death, yea, unto the death of the cross.

How well St. Francis took this truth to heart, and how he loved obedience. And how happy and cheerful will men be even in this valley of tears, if they learn again the blessedness of seeing in every authority God's representative, and of rendering obedience for the love of God.

*Greed for worldly riches and desire for worldly pleasures*, the next great evils of our time, are necessary and logical consequences of naturalism. When man has no knowledge and love of eternal goods, he desires riches and worldly pleasures. For, man is made for happiness, and if he does not seek his happiness in God, he will seek it in riches and earthly pleasures.

God has made us so that we need a measure of earthly goods: we need food and clothes and shelter, we need a home. In a like way, man needs pleasure: his mind and his body need recreation in order to gain and preserve his strength for the daily duties of life. The difference between the natural man, who ignores God and His Christ, and the true Christian, who is always guided by faith, is this: The worldly man seeks riches and pleasures for their own sake, he makes them his highest goods, while the servant of God uses them as a means for serving God and working out the salvation and sanctification of his soul and the soul of his fellowmen. The servant of God realizes that he must be continually on his guard, lest he gradually come too much under the worldly influence of seeking riches and pleasures for their own sake. For this reason the true Christian has constantly before his eyes the word of the apostle, "As sorrowful, yet always rejoicing; as needy, yet enriching many; as having nothing, and possessing all things."

The Third Order, founded by a saint who had chosen poverty for his bride, teaches its members to live a plain and simple life, to avoid all sinful worldly pleasures, to avoid vanities and luxur-

ies. The Third Order teaches men to carry out the teaching of Christ that in regard to our worldly goods we are only stewards before God and must give to God a strict account of our stewardship. And all this the Third Order teaches not only by words, but more by example, by the example of its holy founder, who, son of a wealthy merchant, gave up all his earthly possessions and followed Christ in the strictest poverty. How inspiring is the lesson which the First and Second Order of St. Francis continually teach in regard to the proper and meritorious use of wealth and worldly comfort and pleasures. Men and women, often from noble and wealthy families, choosing holy poverty for their life, bearing the sacrifices of a mortified life cheerfully and happily. Yet, where do you find more joyful countenances, more real happiness: in the poor and humble convents of the nuns of St. Clare, or in the palaces of the immensely rich? Among the humble friars, or among the captains of industry who have piled up millions of dollars?

Dear brethren, the history of the Catholic Church has testified for fully nineteen hundred years that riches and worldly pleasures do not make man happy, but that true happiness comes from a determined and courageous imitation of Jesus Christ, who for our sake chose the stable of Bethlehem for His birth-place, lived in Nazareth a life of poverty and privation; who during his public life testified: "The birds have their nests and foxes have their lairs, but the Son of Man has not where to lay his head"; who on the cross, stript even of his garments, died in the greatest poverty and in the most terrible sufferings, and then was laid in a strange grave. Brethren, these facts we must again learn to understand, and draw the practical conclusions. Then the poor will joyfully bear their poverty for the love of Christ, the wealthy will detach their hearts from their riches, and we all shall realize that being Christians, i. e. followers of Jesus Christ, we degrade ourselves when we seek worldly riches and pleasures for their own sake; that we must have courage even to have "our flesh crucified with its evil concupiscences."

Pope Benedict declares *hatred against brothers* the fifth great evil of our time.

St. Francis used to call dumb creatures his brothers and sisters. He called the birds his sisters, he spoke of "brother sun," "brother fire," even of "brother wolf." The reason for this you find again

in the Incarnation of the Son of God. When God created the visible world, it was for the service and in honor of the Divine Word who was to become man. For this reason all true servants of Christ love the visible creation for the sake of Christ, and great saints have by this practice often gained a miraculous power over dumb creatures.

The truest and most perfect brotherhood obtains through the Incarnation among men. The Son of God took unto Himself our human nature, becoming flesh of our flesh and bone of our bone, a true son of Adam as we are sons of Adam. Thereby He revealed God's infinite love toward each human being, coming from heaven upon the sinful earth in order to bring us to heaven, becoming the Son of Man in order to make us children of God. And since He, the first-born among many brothers, loves each human being with infinite love, we also must love all men with a supernatural love for the sake of Christ; we also must seek not only our own salvation, but the salvation of all men in the love of Christ.

How happy would men be if they well understood and practiced these blessed truths. And how unhappy men are because they have rejected Jesus Christ and the bonds of love with which He wishes to unite all men as a family of God. Today we find so much hatred,—hatred of the poor for the rich, and contempt of the rich for the poor; hatred of employees for their employers, and often heartless treatment of employees by their employers; class hatred, national hatred, race hatred,—all this from the fact that men have rejected the principles of Jesus Christ in their economic, social, political and national life. And if there are so many thousands of unhappy marriages, and if divorces multiply, it is again from the fact that men have banished Jesus Christ from their life. The world has gone through the miseries and agonies of a world-war and even now the nations suffer terribly. Men may blame one nation or the other, one ruler of nations or the other; but the fact remains that here again the apostacy of the nations from the laws and the love of Christ in their political and national life and in their international relations is the first and principal cause of all this misery. "*Ipsium oportet regnare,*" Jesus Christ must rule, this is the unchangeable law of God. If men are not willing to be ruled by Jesus Christ in loving obedience and humble gratitude, if they refuse His reign of infinite



love,—“He will rule them with a rod of iron and shall break them to pieces like a potter’s vessel,” by letting them go their own way to ruin.

Here again the members of the Third Order have a glorious example in their holy father St. Francis, and in thousands and hundreds of thousands of his children in the three orders which he has founded. St. Francis measured the value of souls by the light of the Incarnation of the Son of God. Such love for the salvation of souls filled his heart that in the very first days he sent missionaries into the countries of the infidels. He himself went to preach the Gospel to the Saracens, anxious to suffer martyrdom for their salvation. But God had other work in store for him. He returned to Italy, preaching the Gospel everywhere by word and example and converting thousands of the most hardened sinners.

If there has ever been need of preaching the laws of Christ in regard to man’s duty toward his neighbor, it is in our own days. We must learn again, not only to see Jesus Christ our Lord in those who have authority, but we must even more learn to see Jesus Christ in His lowliness and sufferings in every one of our fellowmen who is in need of help. On the great judgment day He will say to those on the left side: “Depart from me into eternal fire, for whatever you have not done to the least of my brethren, you have not done to me,” and to those on the right side: “Whatever you have done to the least of my brethren, you have done to me.” Let all parents see Christ the Babe and Child in their children. Let every employer see in his employees Jesus Christ working with St. Joseph for his daily bread, and he will treat them with love and respect, with kindness and justice.

At the end of our instruction, let me congratulate you, members of the Third Order, for having become children of St. Francis. Rejoice and be thankful to God for having called you to the Third Order. Imitate your holy father St. Francis in your daily life, most of all in your hidden life, the life of your souls. Do your very best to carry out in your life what the apostle says: “I live, but not I, but Christ lives within me.” Then you will perforce accomplish what Pope Leo XIII expects of the Third Order when he says: “According to the will of its holy founder the importance of the Third Order consists in calling the human race to the imitation of Jesus Christ, to the love of his holy Church, and to the faithful fulfillment of all Christian duties.” Amen.



Right Reverend Amandus Bahlmann, O. F. M., D. D.  
Bishop of Santarem, Brazil, S. A.



## SERMON

## THE SPIRIT OF SAINT FRANCIS

BY

RIGHT REV. AMANDUS BAHLMANN, O. F. M., D. D.,

VICAR APOSTOLIC OF SANTAREM, BRAZIL, S. A.

Held in St. Augustine's Church, Chicago, Ill.

October 3, 1921.

*"Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself." Mt. 22, 37-39.*

VERY Reverend and Reverend Fathers, Dear Sons and Daughters of St. Francis: These words of our Blessed Savior were understood by the seraphic St. Francis in a most perfect way. Even today, seven hundred years after the death of our saintly and wonderful imitator of Jesus Christ, St. Francis is looked up to as *the* saint of all saints who walked most perfectly in the footsteps of Our Redeemer. We, his children, members of the great Franciscan family, by far the most widespread, the most numerous and most active Catholic order of the world, surely have reason to be proud of the distinction that God has allotted to St. Francis and through him to us in the Church Militant. If, however, like St. Francis, we desire to occupy the golden throne studded with diamonds in our true home in heaven, let us be mindful of the fact that we must be imitators of Christ and His prototype, St. Francis. At this grand religious gathering of the First National Third Order Convention, we will pause for a time in our discussions and deliberations of Tertiary affairs and turn our eyes to that Seraph of Assisi and learn from him how we are to love Almighty God.

St. Francis was born of a wealthy family and dearly loved pleasure and enjoyment. He never sank into the scum of vice and crime, but he loved to be happy and carefree in the midst of his jovial companions. When the grace of God touched his heart, we find happiness still beaming from his face, but it was rather the happiness of angels than of men. It was an outward sign of that deep interior peace that the world cannot give and cannot take away. He had loved banqueting, music and feasting; he once delighted in songs of love, but now his love is turned to God alone. The love of God was a golden thread that passed through the entire history of his subsequent life.



No deed was impossible to him in the cause of God; no sacrifice was too great, no prayer too long. His love of God showed itself most wonderfully in all his thoughts, words and actions from the moment that, standing before the bishop of Assisi, having returned his garments to his father, he exclaimed: "Now I can truly say, "Our Father who art in heaven." His love of God urged him to rebuild three sanctuaries. His love of God filled his heart with joy when captured in the forest by highway robbers and cast into an abyss filled with snow.

The Royal Prophet David said to the Lord: "How sweet are thy words to my palate, more than honey to my mouth." The very same is true of St. Francis. He was filled with interior joy and sweetness and trembled with delight when he pronounced the Holy Name of Jesus. His seraphic love induced him to revere the Holy Name in a special manner. Hence, in his last will, he recommends his brethren to carefully pick up bits of paper on which the Holy Name was written lest they should be trampled upon. This was not only an indication of his solemn and unshakable faith, it was a manifestation of that nicety of feeling that his exuberant love of God taught him.

It was the love of God which gave St. Francis so much zeal for mental prayer. It was the self-same love that induced him to spend entire nights exclaiming again and again: "My love is not loved." The love of God urged him to seek his Beloved from whom he was only separated by the wall of his flesh. To be present to Him in spirit and to contemplate Him were his greatest consolation. The frequent exercise of prayer and contemplation wrapped him in flames of love. He was so inflamed that St. Bonaventure confesses his utter inability to describe it in words. This divine charity penetrated his whole interior as fire penetrates a burning coal. If he heard the mere term, "*the love of God*," he was moved and inflamed. His love was thrilled as the strings of a musical instrument swept by the hands of an accomplished player.

To incite himself more and more in the love of God, he made use of all creatures as of so many mirrors in which he viewed the Sovereign Beauty, and the Principle of being and of life. They were for him as so many steps by which he raised and united himself to the object of his love, as so many streamlets in which he tasted the infinite beauty of the Source from whence all that is good is derived. All nature was one grand symphony to his ears. Like David in his Psalms, he invited all beings to praise and glorify Him who had given them their being.

For the love of God he had renounced the good things of this world. He had stripped himself of everything. He had embraced the severest poverty and practiced the most austere penitential life. He had devoted himself to the ministry of preaching and to the establishment of his orders and still he wished to do more. Although his life was but a course of labors and fatigue, he reckoned all that as nothing. He wished to do much more, and hence he frequently exhorted his first followers: "My brethren, let us now begin, for as yet we have accomplished nothing." He constantly sought new ways and means to testify his love for God. He inflamed his own heart to such a degree of love that he desired to die of love and to be absorbed in the love of Him whom he loved.

His first companions were surprised to notice how he could bear the severity of winter in his thin and miserable habit. Our saint, however, filled with fervor, gave the reason for this, saying: "If we are inwardly inflamed with a longing for our celestial country and with the love of God, we can easily bear exterior cold." It was his oft expressed wish that his children should love God with an effective, liberal and generous love which should enable them to endure calmly and even joyously, pain and contempt for the sake of their love.

This is what he said one day to Brother Leo, on the subject, in words which were recorded at full length: "If a Friar Minor had a clear and distinct knowledge of the course of the stars, and of all other things in the universe; if he possessed all the sciences, all the languages, and a perfect knowledge of the Holy Scriptures; and if he spoke with the tongues of angels, cast out devils, performed all sorts of miracles, even that of raising one from the dead who had been four days in the tomb; if he had the gift of prophecy, and that of discerning the affections of the heart; if he preached to the infidels with such success as to convert them all, and if he should edify the world by his sanctity, all that would not be to him the subject of perfect and true joy." Afterwards, to show in what this true joy consisted, he made a supposition, similar to one he had made on another subject, and very like to the hypothesis of St. Paul, "Who shall separate us from the love of Jesus Christ? Shall tribulation, or distress, or famine, or nakedness, or persecution, or the sword?" From which we conclude, that all that there is in heaven or on earth could not separate him from his love of God.

Amongst all the gifts of the Holy Ghost, which Jesus Christ has granted and will grant to His servants, the most considerable is, that of conquering one's self and of suffering pain and opprobrium for the love of Him, in order to respond to the love He has for us. St. Francis was far from thinking that we may glory in our sufferings as of a favor which we have not received, since he acknowledges that it is the greatest gift of the Holy Ghost, conformably to what St. Paul said to the Philippians: "To you is given not only to believe in Jesus Christ, but also to suffer for His sake," and to what is written of the apostles: "And they, indeed, went from the presence of the council, rejoicing that they were accounted worthy to suffer reproach for the name of Jesus."

St. Francis was constantly greatly affected by the goodness of our Blessed Savior, who left all the pleasures of heaven to be born in a poor and miserable stable, ignored and forgotten by everyone. The mystery of the Incarnate Word, that great mystery of love made manifest in the flesh, produced in the heart of St. Francis sentiments of such piety and tender devotion that they were observed by all. We have the instance when he celebrated the feast of Christmas at Greccio, constructing the first crib, as we now find it in almost every church and chapel. "Consider," he says in his letters, "that the Most High Father sent from heaven His archangel, St. Gabriel, to announce that His glorious Word shall descend into the womb of the most blessed and sacred Virgin Mary. He chose by preference poverty in this world for Himself and His blessed Mother. He gave Himself to us in conformity to the will of His Father to wipe away our sins on the tree of the cross by the sacrifice of His most blessed blood and to leave an example for us of love and sacrifice."

He frequently contemplated the life of our divine Savior and lingered with love and admiration when he considered His fast of forty days and forty nights. To imitate the love of our Savior he practiced seven fasts of forty days each year. His soul was penetrated with darts of fiery love when he knelt before the mystery of our tabernacles adoring our Eucharistic Lord. The words of our Savior and His tender goodness to all who were sick and blind and helpless filled his soul with an excess of love and admiration. His love flowed over in a pure and sacred and wonderful affection for the Mother of our Savior, the Blessed Virgin Mary. He consecrated himself entirely to the service of Jesus of Nazareth and placed himself and his order under the protection of the Blessed Mother of God.



He fervently embraced the cross of Christ and absorbed the entire passion of our Savior and His every action. He continually meditated how he might conform himself more and more to the love of our Redeemer. In all this we must, however, not forget that the life of St. Francis was not by any means a life of continued consolation and sweetness. His love was tried "as if by fire." Storms of temptation swept through his soul; trials and tribulations arose on all sides around him. Even among his first companions there were some who vehemently opposed his views. Although honored as a saint by many, there were others who heaped ridicule and contempt upon him and thought that thereby they rendered a service to Almighty God. St. Francis calmly bore all these trials since they afforded him a splendid opportunity to convince himself of the strengthening quality of his love. The thought that these trials of life made him similar to Christ, filled his soul with glee. In spirit he knelt at the side of Christ in the Garden of Olives and offered the detraction and sorrows and the ignominy he received to the heavenly Father in atonement for his own sins and the sins of the world.

The love of God alone does not suffice to mould a soul for the seraphic love of heaven. Holy Scripture states expressly: "If any man say he loveth God and hateth his neighbor, such a one is a liar." The love of all mankind was not natural to St. Francis. In the days of his youth he abhorred the sight of misery and he fled from those afflicted with leprosy. By the grace of God he conquered his nature and we find that he constantly endeavored to show his charity to everyone without exception. He saw in every man the same nature, the same grace, the same image of the Creator, the same destiny and the same sacred blood of the Redeemer.

At first he intended to devote his life only to the care of his own immortal soul, but he soon realized that in his case, it would be more pleasing to God that he sacrifice himself for the welfare of others. Had he not devoted himself to the salvation of souls, he would have considered himself an enemy of Almighty God instead of a loving child. "Nothing," he said, "is preferable to the salvation of souls." He gave several reasons for this and principally this one, that the only Son of God contented Himself to be nailed on the cross for the salvation of mankind. It was for souls that St. Francis lived and labored.

The tender love which St. Francis bore for souls rendered him very sensible to their misfortunes. When he heard or knew of

anyone stained by the filth of sin, he lamented over it with sincere and deep grief. He prayed for such almost incessantly. His great charity to sinners inspired him sometimes to proffer them temporal assistance with the intention of inducing them to return to the path of decent living and of virtue. We have a striking instance of this when he told Brother Angelo to feast the three robbers, who constantly harassed the convent and annoyed the brothers, with bread and wine. History tells us how he thus gained over these robbers so completely that they gave up their wicked life and began to render services to the convent. Their conversion was so complete that, according to a sacred legend, all three were invested with the habit of St. Francis and numbered among his most ardent followers.

The affection which our saint showed for the poor from the earliest days of his youth became stronger in the course of his life and was finally manifested on all occasions. St. Bonaventure says that he spared nothing to come to their assistance. Cloaks, tunics, books, the ornaments of the church, even the candlesticks on the altar, all that he had he gave to them. Many times when he could proffer no alms, he would take the burdens from the poor he met on the road and bear them even to a great distance on his own weak shoulders. When he returned from begging, he shared what he had received with any poor person that solicited on alms. As long as anything remained, he never refused a request. We are informed by the Three Companions how he even undid the seams of his own habit when nothing else was at hand and gave a part of his garment to those who were in need.

Even greater and more tender was his compassion for those who suffered from sickness. In them especially he saw the beloved of Jesus Christ, who spent so much time among the sick and who consoled them in their affliction and very frequently drove from them their diseases. St. Francis naturally had a feeling heart, but the infinite goodness and charity of the Sacred Heart of Jesus Christ communicating itself to him rendered him still more charitable and compassionate. When he was unable to alleviate the suffering of those who were pressed down by the cross of infirmity and sickness, he endeavored at least by soothing words to give them consolation and resignation to the holy will of God. It was his delight to visit the sick in the hospitals, and the tender care he bestowed upon the lepers who before his conversion were such a source of horror for him, is well known. Reviewing the entire life of St. Francis from the day of his conversion to the

moment of his death, we see that he practiced the corporal and spiritual works of mercy in a heroic degree.

Now in conclusion, let us compare our lives with the life of St. Francis. We have not received the extraordinary graces that he received and therefore, God, who will be our judge, will not expect of us extraordinary deeds. But where in our life do we find and prove that we are true children of St. Francis? Where is our love of God and of our neighbor, and how does it manifest itself in our daily sojourn here below? Where are the Tertiaries of the present day who scale the heights of heaven by prayer and penance and charity, and bring down upon this world the fiery flames of true seraphic love?

Has everything vanished with the death of St. Francis? Are the lights of divine faith and heroic love extinct upon this earth of ours, which especially at the present time is so cold and so heartless, so lacking of the sense of justice and above all of true charity? Oh no, my dear friends! St. Francis and his spirit are still among us and instructs you through the rule of the Third Order. You have the authority of no one less than the great Pope Leo XIII and Pope Benedict XV that wherever the Third Order is cherished, there faith and joy and charity abound. From the heights of Rome, the call to the Third Order has gone forth again and again within the last twenty years.

Let atheists try to convince themselves that there is no God and no hereafter. Let materialism walk its way to perdition, let heartlessness and an utter failure of a sense of justice surround this world like a thick crust of ice,—all will be well for those who have a good will and who look up to the saint of saints, the saint of seraphic love, and strive in their little sphere of action to imitate his life of true love of God and sterling charity to his neighbor. Like a tiny light in the dense darkness of midnight, their little deeds of love and charity shine out into a wicked world and God alone knows how many souls are led back to the fountain of life by the radiant, though tiny, example of these true Franciscans.

One more word, I wish to thank you very heartily for your kind attention this evening. You have shown a splendid spirit of devotion and sacrifice by coming to the convention Tertiary services this evening in such great innumbers after a strenuous day of discussions and deliberations. May Almighty God reward you and may his blessing descend upon you and remain with you forever. Amen.



## **SECOND DAY OF THE CONVENTION**

**Monday Morning, October 3, 1921**  
**Pontifical High Mass**

Entire floors of the Hotel La Salle were occupied by Tertiary delegates during the days of the Third Order convention. To the great surprise of the hotel management all delegates arose early in the morning to attend holy mass and receive Holy Communion in one of the near-by churches. The delegates and most of the Tertiaries of the city of Chicago received Holy Communion daily during the convention. Many of them have for years never failed to thus begin the day with and for God.

At eight o'clock in the morning the official holy mass of the convention was celebrated in the cathedral. It was a pontifical high mass, offered to heaven with all the liturgical splendor with which Mother Church has in the course of time permitted such a function to be surrounded. Right Reverend Amandus Bahlmann, O. F. M., D. D., Vicar Apostolic of Santarem, Brazil, was the celebrant. This good bishop had traveled thousands of miles to attend the first Third Order convention in the United States. Even on Monday morning the great cathedral of Chicago was crowded.

Evidently the delegates had resolved to attend all functions of the convention as a matter of duty and as a sweet privilege—and many Tertiaries of Chicago had arranged holidays for the convention, also attending convention functions. This alone gives the explanation for the splendid attendance throughout the convention at every religious service, meeting and discussion. The fact that some Tertiaries could not find entrance to churches or halls on account of the vast crowds did not discourage them. They were wise,—and for the next function came as early as possible.

The officers of the pontifical high mass were as follows:

**Assistant Priest:** Very Reverend Fr. Eustace Bartoszewicz, O. M. C., D. D., Detroit, Mich., Minister Provincial of St. Anthony's Province.

**Deacon:** Very Reverend Fr. Henry Kluepfel, O. M. Cap., Cumberland, Md., Minister Provincial of St. Augustine's Province.

**Sub-Deacon:** Very Reverend Fr. Francis Manel, O. F. M., Pulaski, Wis., Superior of the Commissariat of the Assumption of the B. V. M.

**Master of Ceremonies:** Reverend Dennis Dunne, D. D., Chicago, Ill.

*N. B. The above named provincials either administered personally or through their representatives.*

## MUSICAL PROGRAM OF THE HOLY MASS.

Rendered by the St. Anthony's Choristers, under the Direction of  
Professor Aloys Rhode.

Ecce Sacerdos . . . . .	Elgar
Introit—Educ de custodia . . . . .	Vatican Chant
Missa Brevis (a capella) . . . . .	Lotti
Gradual—Quemadmodum desiderat . . . . .	Vatican Chant
Offertory—Fuerunt mihi lacrimae . . . . .	Vatican Chant
Motet, "Panis Angelicus" . . . . .	Franck
Communion—Effudi in me . . . . .	Vatican Chant
More Love to Christ . . . . .	Edohr

## FIRST BUSINESS MEETING

Convention Hall, Hotel LaSalle

Monday Morning, October 3, at 10 O'Clock.

REV. FR. HILARION DUERK, O. F. M., GENERAL CHAIRMAN,  
HONORABLE ANTHONY MATRE, K. S. G., CHAIRMAN.

*INTRODUCTORY REMARK.* Of Chicago's many mammoth hotels, Hotel La Salle is the most beautiful. It is a stately palace, eighteen stories high, famous for its "old school" ideals of cheer and friendliness. The Convention Hall, situated on the eighteenth floor, is the largest and most elegant hall of its kind in the city. It has a meeting capacity of twelve hundred; the "Red Room," near by, has a meeting capacity of six hundred persons. All business meetings were held in "Convention Hall" of Hotel La Salle, likewise the Departmental Meeting of Tertiary Women, and the "Franciscan Family Gathering" which took place Monday evening. The Departmental Meeting of Tertiary Men was held in the "Red Room." At all these meetings, even at the meeting of Tertiary women, many person had to stand, the crowds of Tertiaries overflowed into the broad adjacent corridors. Monday morning a large number of Tertiaries from the city had to return in disappointment to their homes, not even finding a suitable place in the corridors.

## RECORD OF THE FIRST BUSINESS MEETING

REV. FR. HILARION DUERK, O. F. M., Gen. Chairman: Please come to order. We will arise and begin the meeting with prayer by the Very Reverend Father Martin Strub, O. F. M., of the Province of the Sacred Heart of Jesus, who is here present in the name of his province, and as the representative of the Most Reverend Bernardine Klumper, O. F. M., of Rome.

VERY REV. FR. MARTIN STRUB, O. F. M.: Our Father, etc. Hail Mary, etc.

REV. FR. HILARION DUERK, O. F. M.: Right Reverend, Very Reverend and Reverend Fathers, Dear Brothers and Sisters in St. Francis—At this opening business meeting of the First National Third Order Convention in the United States, it is my pleasant duty to thank you one and all for the spirit of whole-hearted co-operation you have shown thus far in national Tertiary work. Your spirit of work and sacrifice made this national Third Order convention, of which you are witnesses, possible.

Four committees will be appointed at the close of this first business meeting. They have only one day at their disposal to work out their reports. Yet, if the proper dispositions are not wanting, the committees and this convention can in this short space of time achieve a great deal. We now need not only good will and co-operation; we must have, as the Most Reverend Albert Daeger, the Archbishop of Santa Fe, pointedly stated at the close of his able but short address yesterday afternoon, we must have *extraordinary* good will and *extraordinary* co-operation. Let everyone here present take this to heart and constantly keep it before his or her mind. (*Applause.*)

My friends, in all labor of this convention and in every undertaking that we shall agree upon, we desire nothing else than the good of souls, the welfare of our Holy Mother Church, the greater honor of our seraphic father St. Francis, and the glory of Almighty God Himself. (*Great applause.*) If we, in this convention, seek ourselves, we will find ourselves—and what will we then find? A handful of dust and ashes. On the other hand, if we seek the honor and glory of Almighty God, if we forget our own dear petty self, and work with one heart, one soul and mind for the glory of God, we may rest assured the Almighty will look favorably down upon us and bless our labors and then, as the great speaker from the Golden West, Archbishop Hanna of San Francisco, so emphatically stated yesterday, this convention will be an epoch making event, not only for the Third Order but for the entire Catholic Church in our glorious republic. (*Prolonged applause.*)

Since this is a convention of the Third Order of St. Francis, it is but proper that we members of the First Order step aside a little, and permit guided members of the Third Order come to the front. We have the great honor and also the great good fortune of having right here in our midst a man who for many years labored with might and main for the cause of Mother Church. Like the Honorable Bourke Cochran, who addressed us yesterday afternoon in an eloquent appeal that still rings in our ears,



he also is a Knight of St. Gregory and an energetic Tertiary of St. Francis. You saw and heard him yesterday as chairman of the grand mass-meeting in the auditorium hall.

Hon. Anthony Matre labored for seventeen years as secretary of the great Catholic Federation of the United States, and through the Catholic Federation, with its affiliation of all Catholic societies of every language in our country, blazed the way for our National Catholic Welfare Council of today. Mr. Matre fully grasps the needs, the extent of authority and the purposes of this Third Order convention—he will, with your indulgence, please preside as chairman of our business meetings. (*Thundering applause.*)

HON. A. MATRE: Right Reverend, Very Reverend and Reverend Fathers and Members of the Third Order—I don't know that I deserve all the eulogies that the good Father Hilarion has heaped upon me. I am just laboring as you are to prepare the way for that great influence of the Third Order of St. Francis in our beloved country, that the sovereign pontiffs would like to see it exercise in every country of the world. (*Applause.*)

Yesterday the Honorable Bourke Cochran delivered an oration and he told us Tertiaries that if we all were daily communicants, we would prepare the way for greater good in our country. We shall heed his words, and, as he said, if we cannot go to Holy Communion daily, let us at least, if we are within fifteen minutes' walk away from a church, pay our respects to the Blessed Sacrament. I am sure his words sank deep down into your hearts. If followed, they will enkindle a sacred fire of love and zeal in your souls and animate you for united action. If we would take nothing else but this one thought home with us, and make it known to our brothers and sisters through St. Francis, the seventy-five thousand members of the Third Order in this country and the three million and more in the world, will soon be ripe for laudable lay activities. (*Prolonged applause.*) These thoughts, I hope, will be fundamental in this first convention of the Third Order of St. Francis. (*Applause.*)

Now, my friends, we are going to conduct this convention with as great dispatch as we possibly can. (*Applause.*) We only have two days for the great work that is before us. This morning we will appoint the various committees and then wait for their reports and consider them at a later meeting. The first committee necessary is a *Credentials Committee* to look over the credentials and report on the number of delegates here present. I want to say that the Credentials Committee has already worked very long, last night and this morning, to get through with its report. The

Committee on Credentials is composed of Mr. James Cullen of Chicago, Mr. Francis Zimmerman of Milwaukee, Mr. Charles F. Willis of Chicago, Dr. Felix Gaudin of New Orleans, and Mr. James Owens of Pasadena, California. (*Applause.*) I would kindly ask these gentlemen to go down to room 1811 and look over the credentials and be ready to report within the next fifteen or twenty minutes.

My friends, while the Credentials Committee is finishing its report, we will read parts of some very beautiful letters from high church dignitaries, messages to our First National Third Order Convention in the United States, from many parts of the world. (*Applause.*) We received greetings and good wishes from practically every member of our American hierarchy, from His Excellency, the Apostolic Delegate at Washington, from cardinals, archbishops, bishops, abbots, well-known monsignors and priests. (*Great applause.*) The Tertiaries of St. Dominic send us hearty greetings, so do the Dominican, Benedictine, Jesuit and Redemptorist fathers. (*Great applause.*) It will be a physical impossibility to read all these greetings and congratulations. A number of letters from the hierarchy convey such splendid sentiments that I know they will stimulate every one of us for future work.

(*The chairman read a number of the letters.*)

REPRESENTATIVE: Hon. Chairman,—I rise to a point of privilege. The privilege is this that we with gratitude and respect dispense with the reading of the rest of the communications from the hierarchy.

HON. A. MATRE (Chairman): I might just in conclusion read the names of those not yet mentioned. (*Reads names.*) This completes the message of greetings received from the hierarchy. What is your pleasure with these messages?—A motion will be in order to receive them and have as many published as is deemed advisable in the proceedings of this convention. The chair will entertain such a motion.

MR. W. G. TEAFFE (Ottawa, Can.): Hon. Chairman,—I have much pleasure in moving that all these communications be received and approved of and that they be given into the hands of the officers so that they may publish as many as they deem advisable. This motion was duly seconded.

HON. A. MATRE (Chairman): It is moved and seconded that the communications be received and preserved for the future. Are you ready for the question?

THE CONVENTION: Question!

HON. A. MATRE (Chairman): All in favor, will say 'aye'; opposed, if any, 'no.'

THE CONVENTION: Aye!

HON. A. MATRE (Chairman): The *ayes* have it and it is so ordered.

HON. A. MATRE (Chairman): Is the Committee on Credentials ready to report?

HON. A. CULLEN (Chairman of the Committee): It is.

HON. A. MATRE (Chairman): My dear friends, Mr. James Cullen, the Chairman of the Credentials Committee, will make a brief report relative to the number of authorized Tertiary delegates attending this convention.

MR. CULLEN: To the First National Tertiary Convention in the United States,—Your Committee on Credentials makes the following report: We have checked and examined the various credentials presented up to this time and find that the number of representatives present from the various states is as follows:

California .....	8
Colorado .....	7
Delaware .....	1
Dist. Columbia .....	2
Illinois .....	239
Indiana .....	32
Iowa .....	10
Kansas .....	4
Louisiana .....	1
Maryland .....	8
Massachusetts .....	8
Michigan .....	17
Minnesota .....	37
Missouri .....	89
Nebraska .....	9
New Jersey .....	10
New York .....	70
Ohio .....	101
Pennsylvania .....	15
Tennessee .....	4
Washington .....	2
Wisconsin .....	71
Canada .....	5
Total .....	<hr/> 777



The committee will have prepared a typewritten list of all delegates present. The list will be posted in this hall. If any delegate's name is omitted and if more delegates should arrive same should be reported to the secretary of the convention.

Respectfully submitted by (*Signed*) James J. Cullen, Dr. F. Gaudin, Francis J. Zimmermann, etc.

HON. A. MATRE (Chairman): You have heard the report of the committee. It would delay us too long to read all the names of the delegates. As you heard the lists are being prepared and will be posted in the convention hall. We want the name of every delegate for the proceedings and if your name is omitted just kindly relay it to one of the secretaries and it will be noted. I will now entertain a motion to accept the report of the Committee on Credentials.

MR. BAUMER (Representative): I take great pleasure in making the motion that the report of the Credentials Committee be accepted. This motion was duly seconded.

HON. A. MATRE (Chairman): It is moved and seconded that the report of the Credentials Committee be accepted. Are you ready for the question?

THE CONVENTION: Question!

HON. A. MATRE (Chairman): All in favor will say "aye"; contrary, if any, "no."

THE CONVENTION: Aye!

HON. A. MATRE (Chairman): The *ayes* have it and it is so ordered.

HON. A. MATRE (Chairman): I am sure you will agree that we got through quickly with the work of the Credentials Committee. Now, we have here quite a number of very distinguished delegates and representatives. I am going to call on some of them just to make a few remarks to this assembly, and then we will appoint the four committees of this convention and adjourn.

I have been looking around for some of our bishops; it seems that they had an inkling of what was coming and therefore did not appear. (*Laughter.*) I am going to present to you one of the bishops who did come in for this business meeting, Bishop Byrne of Galveston, Texas. (*Applause.*) He is a learned, a zealous and an enthusiastic bishop. Years ago we labored together in St. Louis, Missouri, on the Social Service Commission. We met every month. Our good bishop devoted a great deal of his time and energy to this work and I have no doubt that the holy father heard of his great work in St. Louis and then took him from St.

Louis and made him bishop of the diocese of Galveston, Texas. My friends, we have with us today, Bishop Byrne of Galveston, who is going to address you now. (*Prolonged applause.*)

RT. REV. BISHOP BYRNE: Hon. Chairman, Right Reverend, Very Reverend and Reverend Fathers, Ladies and Gentlemen of the Third Order of St. Francis,—I rather suspected Mr. Matre. He is at his old tricks again. (*Laughter.*) I was assigned by Father Hilarion to a meeting of men this afternoon and I came in here this morning just to get a line on the proceedings. (*Applause.*)

I noticed in the report of the Credentials Committee that Texas got no mention. We were told, however, that if a name is omitted to make good the omission. I want to serve notice on the secretary now that Texas is here represented by myself, a member of the Third Order of St. Francis. (*Prolonged applause.*) I am glad that Texas is here at this grand gathering, because it has a right to be here when there is a question of the Third Order of St. Francis and of Franciscan work. (*Applause.*)

It is true that today within the borders of Texas we have far and wide no Franciscan fathers, but we have lingering there the labor of the Franciscans. For two hundred and more years the Third Order of St. Francis had its zealous members in a number of our scattered parishes in Texas. (*Great applause.*) We are proud to have these Tertiaries, who give us a sort of an association with Franciscans, and we have a feeling in our hearts that the Franciscan fathers will come back to us some day. (*Applause.*)

Texas has a line of old Franciscan mission ruins just as remarkable as the one along the Pacific Coast. We have the ruins of many old churches and monasteries, whose corridors and halls resounded years ago with the footsteps of the padres. They are there to remind the world of the great work of the Franciscans in those regions and to recall the memories that hover around those crumbling missions, built in the past age of American church history at vantage points in the vast era of Texas.

The world knows little of these missions, and still they have a Franciscan history quite as remarkable as that of California and the Mexican country south of us. (*Applause.*) In fact, while wonderful names are attached to the history of the Franciscans up along the Pacific Coast, names of great men who emanate the sweet odor of a very holy and devoted life, we in Texas cherish the memory of a similar number of saintly Franciscans, whose



Right Reverend Christopher E. Byrne, D. D.  
Bishop of Galveston, Texas



lives and labors were no less wonderful. (*Applause.*) Although the Franciscan fathers did not begin organized missionary activity in Texas until about the close of the seventeenth century, we find that the sons of the seraphic saint fired with missionary zeal traversed the length and breadth of this largest state in our Union many times before this date.

Guadalupe, now known as Nacagdoches, is, as far I know, the first place where a cross was erected within the confines of the present state of Texas and in that place lingers the memory of a good old Franciscan, Antonio Margil, who, I believe, is a saint. His labors were marvelous, God glorified him by miracles, and in 1836 Pope Gregory XVI declared his virtues to have been heroic. (*Great applause.*) Blessed Antonio is one of the most wonderful men in the history of the Catholic Church in America. (*Applause.*) There are twenty-one old Franciscan Missions within the confines of the state of Texas, and every one of these missions was the home of saintly men who came to us from Spain. (*Applause.*)

You heard in the letter of my neighbor and good friend, Bishop Drossaerts of San Antonio about the old missions in his diocese. You will find there the moss-covered ruins of the Franciscan mission churches of *San Antonio de Valero*, *Purissima Concepcion*, *San Jose de Aguayo*, *San Francisco de la Espada*, and *San Juan Capistrano*. It is of interest that a portion of the walls of the old cathedral of San Antonio are the original walls of a mission erected more than a century ago by the Franciscan fathers when they labored amongst the people of Texas. The sanctuary portion of that cathedral is a part of the monastery church built so many years ago.

In the state of Texas the memory of the Franciscans is peculiarly blessed, and, please God, if the Franciscans would come back to Texas and again take up the work of St. Francis there, we are confident Almighty God would bless their work, the history of the old missions would gain new interest and from the memories that linger there we might be able to bring out enough facts to have the statue of San Antonio of Texas put upon the altars of our American churches.

We still have members of the Third Order in our diocese of Texas and we know that the Third Order and the Franciscan fathers have a claim upon us. On the other hand we feel that we have a claim upon the Franciscans. We cannot get away from the reverence and the beautiful memories and the love that we



**Most Reverend Dominic Reuter, O. M. C.**  
**Ex-Minister General**

owe them for establishing the first Christian cities in our vast southern country. We look up to the Franciscans because many of them sacrificed their life for the welfare of Texas, and we hope they will come back to us for we need them in the beautiful Southland where Catholics are few and where laborers are few and where the harvest is great and white and waiting. (*Prolonged applause.*)

HON. A. MATRE (Chairman): After hearing the eloquent words of His Lordship of Galveston, I am sure that we men are going to fill the hall at our sectional meeting this afternoon, since the learned bishop is going to preside over the meeting of the men and just gave us a sample of his eloquence. (*Laughter and applause.*)

The next one to address us is a most distinguished friend and promoter of the Third Order of St. Francis, the Most Reverend Dominic Reuter, Ex-Minister General of Rome. He is here for our First National Third Order Convention and will please address you now. (*Great applause.*)

*Greetings and Blessings from Assisi.*

RIGHT REVEREND DOMINIC REUTER, O. M. C., Ex-Minister General: Your Lordship, Very Reverend and Reverend Fathers, dear Brothers and Sisters of the Third Order,—I am pleased to assure you that this grand convention of the Third Order of St. Francis is a source of great consolation to me. It bodes well for the future of the Third Order in the United States. (*Applause.*) I will be very brief. I came from the church and monastery of Assisi that harbors the Tomb of St. Francis, our seraphic father, and I bring you greetings from that convent and city and the blessing of St. Francis upon your work. (*Prolonged applause.*) May he bless you all, you who are his children and his clients. May his blessing effect that the Third Order be in our day what it was in the thirteenth century, at the time of St. Francis. Then it will be a mighty factor to intensify Christianity and to bring about the temporal and spiritual welfare of the whole world. (*Repeated raptures of applause.*)

HON. A. MATRE (Chairman): I am sure that the pregnant words of the Most Reverend Ex-Minister General went to the heart of everyone here present; we are happy to have received such a blessing, and such kindly words of greeting and encouragement. We will now hear from the Very Reverend Louis Donahue of Loretto, Pa., who is the only provincial of the Third



Order Regular in the United States, and is greatly interested in the Third Order Secular. (*Applause.*)

*Greeting from the Third Order Regular.*

VERY REV. FR. LOUIS DONAHUE, T. O. R.: Right Reverend Bishop, Right Reverend, Very Reverend and Reverend Fathers, dear Tertiaries of St. Francis,—I assure you—it gives me great pleasure to be here at this meeting of the Third Order. When coming here I did not expect that I would be called upon to address you. Consequently I am not prepared for a long speech. However, as a member of the Third Order of St. Francis, I also wish to serve notice to the secretary of the Credentials Committee that the Third Order Regular is here represented by myself. (*Cheers and applause.*) All the Fathers and Brothers of the Third Order Regular, also all venerable sisters, send you greetings and best wishes for success in your great undertaking. (*Applause.*) They assure you of their prayers and their interest. (*Applause.*) I am glad that I came to this great convention and I congratulate you as members of the Third Order. I wish you every success and I assure you that I will willingly do anything that is in my power to promote the extension of the Third Order in the United States. (*Prolonged applause.*)

HON. A. MATRE (Chairman): I now wish to call the superior of the province of St. John the Baptist, whose headquarters are at Cincinnati, Ohio. The Very Reverend Edmund Klein, O. F. M., Provincial from Cincinnati, will please come to the front and address the assembly.

*Greetings from the Friars Minor (L. U.)*

VERY REV. FR. EDMUND KLEIN, O. F. M.: Your Lordship, Very Reverend and Reverend Fathers, Brothers and Sisters in St. Francis,—To be sure, Mr. Matre is at his old tricks again. I secluded myself in a distant corner, hoping I would not be seen and would not be called upon. (*Laughter.*) But his vigilant eyes spied me nevertheless and without any further ado he called upon me.

I extend to you my most hearty congratulations for this great convention and the greetings of all Friars Minor and of all Tertiaries under their charge. (*Applause.*) We all felt elevated yesterday when we saw the vast procession of Tertiaries that filed into the cathedral for the opening holy mass. I looked out of the window of the cathedral rectory and saw the immense crowd of women. I thought to myself: where are the men? But then when that great crowd of men marched past the rectory, my soul was thrilled with joy. For about seven or eight years I was director of a Third Order fraternity in St. Francis Parish, Cincinnati. (*Applause.*)

Regarding men in relation to the Third Order, I experienced great difficulties. It was hard for me to induce them to join, and, if they did join, it was very difficult to induce them to keep up the practice of attending the regular monthly meeting. Once in a while, I was quite discouraged, but when I saw the men yesterday I received new courage, and I thought: now it will be all right. If the delegates who came from so many different cities see this spectacle, surely, when they are at home again they will speak to the men and tell them what they have seen. (*Applause.*) This will be a great help. They will work for the Third Order and will induce many men to join.

Everyone with a little experience knows that it is much easier to induce ladies to join the Third Order. At Cincinnati we had almost every month a number of new members received from the ladies societies. (*Applause.*) The ladies could well work to have all the good men of a parish join the Third Order. Young ladies could induce their friends, married ladies, their husbands and their sons. Let everyone help a little, let us work together for the greater honor and glory of God. (*Applause.*) Now, in conclusion, I wish you all success. I hope you will work well in these sessions of the First National Third Order Convention. Our prayers shall be directed to God that He may bless these meetings and your undertakings. (*Prolonged applause.*)

HON. A. MATRE (Chairman): We will now hear from Very Reverend Father Benno Aichinger, Minister Provincial of St. Joseph's Province, Detroit.

*Greetings from the Friars Minor Capuchin.*

VERY REV. FR. BENNO AICHINGER, O. M. Cap.: Right Reverend Bishop, Very Reverend and Reverend Fathers and Brothers and Sisters of the Third Order of St. Francis,—For many of you it may be the first time that you see a bearded Franciscan. I wish to extend greetings of all Capuchin fathers and brothers and of all Tertiaries of St. Francis under our charge to all of you. (*Applause.*) The Tertiary conferences under the direction of the Capuchin fathers, I am proud to say, worked well and with great enthusiasm for this convention. (*Prolonged applause.*) I am glad to meet so many Tertiaries here representing the Third Order conferences under Capuchin direction. I am delighted to see such a grand convention as this, and hope that God will bless all the work, all the deliberations in the committees and general sessions. (*Applause.*) You, dear Tertiaries, dear brothers and sisters in St. Francis, will, I am confident, keep the

spirit that you show, the spirit of enthusiasm and of love to each other, then the deliberations will have God's blessing, and this I wish you from all my heart. Thank you. (*Great applause.*)

HON. A. MATRE (Chairman): We will hear a few remarks from Reverend Fr. Aloysius Fish, O. M. C., one of the convention directors.

*Greetings from the Friars Minor Conventual.*

REVEREND FR. ALOYSIUS FISH, O. M. C.: Your Lordship, Very Reverend, and Reverend Fathers, dear Brothers and Sisters in St. Francis,—You heard from our Most Rev. Ex-Minister General the message of paternal blessing and of sincere greetings sent to you from the Tomb of St. Francis and from the city of Assisi. It is my privilege to extend to you the cordial greetings of all fathers and brothers of the Friars Minor Conventual in the United States and of all Tertiaries under their charge. (*Applause.*) The Tomb of St. Francis is dear to every one of us, it harbors the sacred relics of our seraphic father. When Italy was unified, a part of the "Sacred Convent," as the church and monastery are commonly called, where our holy founder reposes, was confiscated by the Italian government.

Pope Leo XIII years ago initiated judicial steps for the freeing of the Sacred Convent and its appurtenances and possessions from the laws of suppression of religious houses as made by the Italian government when Italy was unified. The case did not reach the stage of a judicial decision, but in 1896 an agreement or compromise was reached and effected between two cardinals representing the pope on the one side and the *Council of Ministers* representing the Italian government on the other. Certain bulls of Gregory IX issued when the convent and church were built and of Benedict XIV issued when the church was made a basilica and papal chapel were the deciding factors as to the law and equity in the case. This compromise sets forth the following points:

1st. The Italian government as a matter of "jus" recognizes that ownership of the property in question lies with the Holy See.

2nd. The Italian government insists as a matter of "fact" that a secular college has been established by it in the convent and that it will surrender possession only after another building shall have been erected in Assisi for the college at the expense of the parties interested in obtaining possession of the convent, such building in all respects to be acceptable to the government.

Their eminences after having vindicated the rights of the Holy See as set forth in the first point turned over to the order the ful-



filment of the second point. An authenticated copy of this agreement is on file in the general archives of the Friars Minor Conventual at *Santi Apostoli* in Rome. A special committee of two cardinals continues in existence to handle the matter and bring it to its final conclusion, since the order has no legal existence in Italy. The Minister General in 1914 had in readiness a set of plans for the building at an estimated cost of 500,000 lire. However, on account of Italy's entering the war, nothing further was done. At the present time the Italian government would like to have the matter finally settled, but it insists that there must be built for it a new and modernly equipped college.

I believe some action can and ought to be taken at this convention regarding the Tomb of St. Francis. (*Applause.*)

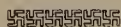
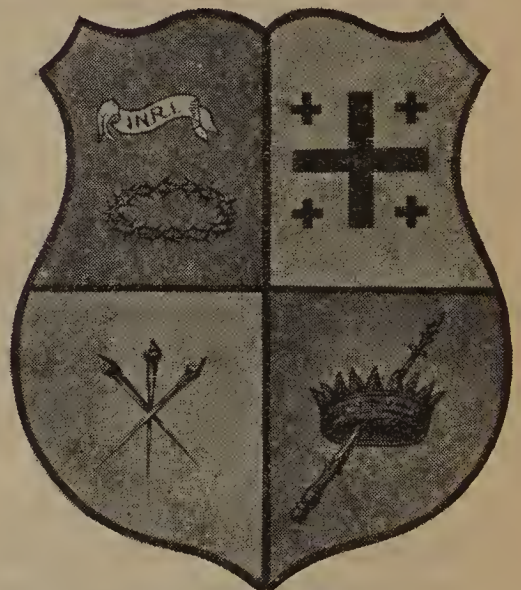
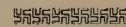
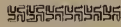
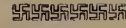
HON. A. MATRE (Chairman): We will now have a few words from Rev. Father Cyril Piontek from Green Bay, Wisc.

*Greetings from the Polish Tertiaries.*

REV. FR. CYRIL PIONTEK, O. F. M.: Right Reverend Bishop, Very Reverend and Reverend Fathers, Ladies and Gentlemen,—I did not come here to speak but rather to listen. I came with the hope of hearing something about the Third Order and its future plans in our country. The great celebration yesterday morning and afternoon was a revelation to me and I expect when I have gone back to Wisconsin, to tell all the people of this splendid demonstration. I am attending the convention in the name of the Very Reverend Francis Manel, O. F. M., of Pulaski, Wisconsin, and as representative of our Polish fraternities of the Third Order. I bring you their cordial greetings. (*Applause.*) I am happy to state that we also worked with heart and soul for the success of the convention. (*Applause.*) The Very Reverend Francis Manel, O. F. M., editor of our Polish Tertiary publication, had a special pamphlet of thirty pages printed and mailed to practically every Polish pastor in the United States. It contained letters of the hierarchy relative to this convention. (*Applause.*) Of course, we are only sowing the seeds now, the harvest will come later. You may be sure that you have the good will and co-operation of all our fathers. I thank you. (*Prolonged applause.*)

HON. A. MATRE (Chairman): We have with us, ladies and gentlemen, a distinguished layman. He is going to address the men this afternoon. He will therefore not have an opportunity of appearing before the women. I am going to ask him to make a few remarks to all of us. I want to introduce to you Mr. David

# FRANCISCAN ESCUTCHEONS



*Photographs by A. Heinemann, Chicago*  
**Escutcheons displayed at the National Third Order Convention**

Goldstein of Boston, Massachusetts. This is the David who is striking so successfully at the Goliath of socialism and atheism. (*Applause.*)

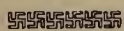
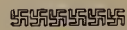
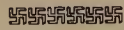
MR. DAVID GOLDSTEIN: Right Reverend Bishop, Right Reverend and Very Reverend Fathers, and Fellow Tertiaries,—It is indeed a great pleasure to be permitted to talk to you in this great assembly. In my travels throughout the country a great many people find it very hard to reconcile my name with the Church. I am in the Church for safety and I often tell my friends that the devil will not look into a Catholic graveyard for a Goldstein. (*Laughter and applause.*)

I see a great field of labor for the Third Order and my ambition, my heart's desire, is to see the Third Order out on the streets and in public places. (*Applause.*) The ambition to bring our religion to the people came to me as soon as I entered the Church. I had spent quite a few years in the socialist movement and I have been greatly impressed with the zeal the socialists are able to instill into their members for a cause that is not worthy of following. After years, with the permission of the archbishop of my diocese, Cardinal O'Connell, my co-worker and I were enabled to take up such work for the Catholic cause. (*Great applause.*) We started with a successful tour of Massachusetts. Later we made a trip to the Golden West, and then back again from San Francisco, the city of St. Francis, to Boston, speaking on the streets and in the parks of our country, receiving courteous hearing everywhere. (*Prolonged applause.*) We went to San Francisco in a Ford and we were so cordially welcomed in San Francisco that we left in a Cadillac Eight. (*Cheers and applause.*) Another thing, a Franciscan father blessed our new car at the entrance to St. Boniface Church in San Francisco. (*Applause.*) This helped and encouraged us wonderfully. Our work received the approbation of about forty of our bishops. (*Great applause.*)

It is my hope and my personal desire, that the Third Order copy after the Salvation Army and get out on the streets. My experience has led me to believe that nine-tenths of the opposition to the Church is due to a misunderstanding of her principles and of her history. Very often you meet with opposition that is prompted by ignorance; that is prompted by misunderstandings of the objects of our Church, and if we could only get the people to know the Church as she is and to know the work of St. Francis and his Third Order, you can rest assured that the people of the



# FRANCISCAN ESCUTCHEONS



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United States will love the Church, as we do, with all our heart. (*Prolonged applause.*)

HON. A. MATRE (Chairman): We would like to hear just a few brief remarks from that great champion of daily Communion who spoke to us on the platform of the Auditorium, the Congressman of the United States, Bourke Cochran. (*Prolonged applause.*)

HON. BOURKE COCHRAN: Right Reverend Bishops, Very Reverend and Reverend Fathers and dear Friends,—This is a convention of surprises. At the invitation of Father Hilarion I started for Chicago expecting an unusual experience and I find I had quite a number. (*Laughter and applause.*) I congratulate you for your splendid showing. I want to make this suggestion—considering the short time that we have here today: I hope that this convention will not forget to urgently recommend daily holy communion or at least a visit to the Blessed Sacrament every day if possible. (*Applause.*)

I have another matter to bring before you. I want to say that I was charged with a special mission by Archbishop Hayes of New York who expresses his regret, his great regret for being unable to attend this national convention. He wants me to publicly express to the Third Order and this assembly that there is no lay-society in the Church, none whatsoever, with which he sympathizes more deeply than he does with the Third Order of St. Francis. (*Cheers and applause.*)

We have just listened to a short address by a man of a race who are not Catholics. It is wonderful and gratifying and in my mind it is prophetic to have such a man upon a Catholic platform. My friends, I never could understand how sensible people could reject the idea of the supernatural when they observe the Jewish race around us. Here is the only race in the world that survives through all the changes of scores of centuries.

The assurance that the Jewish race would survive was given at the time when one family, one couple, was chosen and set aside by Almighty God to be the agency through which the redemption of the human race would be accomplished.

Obedience and sacrifice brought the blessing of God to Abraham and obedience and sacrifice will bring the blessings of heaven upon our national Tertiary efforts. (*Prolonged applause.*)

HON. A. MATRE (Chairman): Before leaving the meeting I am going to call on one more speaker, the distinguished prelate from Philadelphia, the Rector of the Cathedral, Monsignor Gercke.

RT. REV. MSGR. DANIEL GERCKE: Right Reverend Bishop, Very Reverend and Reverend Fathers, and Ladies and Gentlemen,—After a great deal of coaxing on the part of Father Hilarion I consented to come here and read a paper for you at the gathering of priests this afternoon. The coaxing was necessary because of the multiplicity of affairs I have had to attend to during the past month, the consecration of the auxiliary bishop and many other duties. These left me with little time for preparation. And this call upon me this morning is something entirely unexpected.

Now I will tell you of one other occasion when I was taken by surprise. It was about three years ago, when I joined a society called the Friendly Sons of St. Patrick. (*Laughter.*) My mother happens to be Irish, and I was told on that occasion what the United States owes to the Irish. Then I was told that the whole world is indebted to the Irish, and, behold, soon I was a Friendly Son of St. Patrick. (*Laughter and applause.*)

At present I am staying in the Great Northern Hotel and it brings back to me pleasant memories of eighteen years ago when I passed through Chicago for the first time. I then stayed at that hotel, being a very young priest on my way to the Phillipine Islands with Bishop, now Cardinal, Dougherty. On our journey we were met everywhere by “frindly sons” of St. Patrick, and this thought has occurred to me that the genial spirit of the Irish is akin to the genial spirit of the Third Order of St. Francis; it is found everywhere in the world. (*Laughter and applause.*)

Practical ideas and thoughts and suggestions have already been thrown out to us at this great convention, and if we avail ourselves of these and unite in action grand work will be done. (*Applause.*) In the Cathedral parish of Philadelphia we have a Tertiary membership of over three hundred. (*Applause.*) I entered the Third Order since I became rector and I will do what I can for its welfare. (*Prolonged applause.*)

If some organized movement such as Mr. David Goldstein suggested today could be undertaken by competent persons with the proper ecclesiastical approbation great good would come from it. (*Applause.*) I have found from my experience that most men are opposed to the Catholic Church not through any knowledge, but through pure ignorance. Therefore, that should be one of our missions upon earth to keep ourselves well informed regarding the doctrines, the history and the principles of our Holy Mother Church that we may be enabled to enlighten others and



to give to others the reasons for the faith that is in us. (*Applause.*)

One other suggestion; the suggestion of the Honorable Congressman of New York regarding Holy Communion and daily visits to the Blessed Sacrament. Sometimes it seems that the priest in the pulpit is afraid to suggest the thought that is uppermost in his mind and that is nearest to his heart. He is afraid people may regard it impractical and unreasonable in our day. Nobody would think that St. Louis or St. Elizabeth from among the early Tertiaries were unreasonable in their practices of faith. Their devotions were practical then and why should they not be today? (*Applause.*) I believe that if the proper propaganda were undertaken we could have our people visit the churches daily. I often preach to my people about frequent visits to the Blessed Sacrament and I tell them about the same things that the congressman told us yesterday. In reality we may preach and we may tell the Protestants what we believe about the Blessed Sacrament, but I maintain that the faith of any Catholic is not real, living faith if he allows a day to go by without making a visit to the Blessed Sacrament if this is possible.

Daily communions might not always be practicable. And yet, I have been rector nearly three years and there are certain people in my parish that went to holy mass and to the holy table every morning during those three years. The practice of daily communion and of visiting the churches is growing as I can see in the cathedral of Philadelphia. The same, I know, is the case in many other parishes where the Third Order of St. Francis is established and where the people of the parish are urged to join it.

We Tertiaries can best commence our future work and our propaganda by giving an example of what we are. Daily go to holy mass and to Holy Communion if you can, pay your daily visit to the Blessed Sacrament if you live near to a church or chapel. Thus you will get the strength to do your future work as Tertiaries of St. Francis. (*Prolonged applause.*)

HON. A. MATRE (Chairman): We will now read the names of the committees that have been appointed so that they can be organized and can prepare this afternoon and evening such matters that may be brought before them. Please mark the committees and the rooms where they will meet. If you have anything to present to the respective committees you can bring it before them for such consideration as they deem best. The committees appointed are:

COMMITTEE ON NATIONAL CONSTITUTION

Very Reverend Fr. Martin Strub, O. F. M., Provincial,  
Sacred Heart Province, St. Louis, Mo.  
Very Reverend Fr. Edmund Klein, O. F. M., Provincial,  
St. John B. Province, Cincinnati, Ohio.  
Very Reverend Fr. Matthias Faust, O. F. M., Provincial,  
Province of the Holy Name, New York, N. Y.  
Very Reverend Fr. Hugoline Storff, O. F. M., Provincial,  
Santa Barbara Province, San Francisco, Calif.  
Very Reverend Fr. Benno Aichinger, O. M. Cap., Provincial,  
St. Joseph's Province, Detroit, Mich.  
Very Reverend Fr. Chilian Lutz, O. M. Cap., Provincial Rep.,  
St. Augustin's Province, Cumberland, Md.  
Very Reverend Fr. Leo Greulich, O. M. C., Provincial,  
Immaculate Conception Province, Syracuse, N. Y.  
Very Reverend Fr. Venantius Szulc, O. M. C., Provincial Rep.,  
St. Anthony's Province, Detroit, Mich.  
*This committee will meet in room 105.*

COMMITTEE ON RESOLUTIONS

Reverend Fr. Roger Middendorf, O. F. M., Cleveland, Ohio.  
Reverend Fr. Aloysius Fish, O. M. C., Carey, Ohio.  
Reverend Fr. Wendelin Green, O. M. Cap., Herman, Pa.  
Mr. Albert Hobrecht, San Francisco, Calif.  
Mr. Felix Gaudin, New Orleans, La.  
*This committee will meet in room 100.*

COMMITTEE ON THE PROGRAM OF ACTION.

Right Reverend Daniel J. Gercke, Philadelphia, Pa.  
Reverend Fr. Bede Hess, O. M. C., Trenton, N. J.  
Reverend Fr. Seraphin Schlang, O. M. C., Indianapolis, Ind.  
Reverend Fr. Fulgence Meyer, O. F. M., Cincinnati, Ohio.  
Reverend Fr. Venantius Buessing, O. M. Cap., New York, N. Y.  
Reverend Fr. Sebastian Schaff, O. M. Cap., Milwaukee, Wis.  
Reverend Fr. Justinian Kugler, O. F. M., Lindsay, Nebr.  
Reverend Fr. Peter B. Volz, O. F. M., Chicago, Ill.  
Mr. Clemens Roll, Cincinnati, Ohio.  
Mr. August Hellstern, Indianapolis, Ind.  
Hon. Bourke Cochran, Washington, D. C.  
Mr. David Goldstein, Boston, Mass.  
Mr. William F. Markoe, St. Paul, Minn.  
Mrs. Nellie Howe, San Jose, Calif.  
Mrs. James H. Hackett, Milwaukee, Wis.  
Miss M. Genty, Denver, Colo.  
*This committee will meet in the "Red Room."*

## COMMITTEE ON WAYS AND MEANS

Very Reverend Fr. Louis Donahue, T. O. R., Loretto, Pa.

Reverend Fr. Cyril Piontek, O. F. M., Green Bay, Wis.

Reverend Fr. Ludger Werth, O. M. Cap., New York, N. Y.

Reverend Fr. Fridolin Stauble, O. M. C., Indianapolis, Ind.

Mr. Francis Zimmerman, Milwaukee, Wis.

Mr. James Owens, Pasadena, Calif.

Mr. Henry Gmeiner, Cleveland, Ohio.

Mr. Charles Albert, Seattle, Wash.

Mr. Joseph McGarvey, New York, N. Y.

Mr. J. L. D. McCarthy, St. Louis, Mo.

Mrs. Lawrence McNiff, Wilmington, Del.

Mrs. William Gardner, New York, N. Y.

Miss Sarah Lombard, Philadelphia, Pa.

*This committee will meet in room 1811.*

HON. A. MATRE (Chairman): I would like to have Reverend Fr. Hilarion tell you briefly about the duties of these committees.

REV. FR. HILARION DUERK, O. F. M.: Right Reverend Bishop, Very Reverend and Reverend Fathers and dear Tertiaries,—You will find that the four standing committees appointed for this convention cover the entire field of the Third Order. To a great extent the success of the convention depends upon the report of these committees and the action that the convention takes in regard to the report submitted.

The first of these committees is the *Committee on the Constitution*. This committee is composed of all the Very Reverend Fathers Provincial of the Franciscan Order. To frame a constitution, is the most important matter of this convention. Every province from every section of the Franciscan Order throughout the United States is represented in the committee. The Very Reverend Provincials are conferring an extraordinary favor upon this convention by forming the *Committee on the Constitution*. They come down from that lofty position in which obedience has placed them to the level of every Tertiary by their willingness to serve on this fundamental committee. If any person has any suggestions whatsoever regarding a national constitution, I would like to see them hand their suggestion in writing to the *Committee on the Constitution*. A national constitution of the Third Order once adopted will give us a definite line of organization and action. It evidently is of paramount importance and will be far-reaching in its results. It is therefore but just that it be first carefully considered by the Very Reverend Provincials of the three branches of the First Order.



The next committees are the *Committee on Resolutions* and on the *Program of Action*. The *Committee of Resolutions* will compose a general code of principles and ideas of this First National Third Order Convention and bring them forth in clear and vigorous language. It is their work to frame the theoretical proclamation of the convention. The *Committee on the Program of Action*, however, will consider the actual work to be done henceforth till the next national convention of Tertiaries of this country; whatever pertains to the domain of doing is its field. The one committee, therefore, pays attention to the theory, the laying down of principles, the other to practice, stating what the Tertiaries will do. No doubt many of you have matters that you desire to bring up at this convention. Anyone who wishes to make suggestions regarding the principles upon which we stand or who wishes to see some special action fostered by the Third Order will please write a recommendation to this effect; if it pertains to principles, present it to the *Committee on Resolutions* and if it pertains to activities, please hand it to the *Committee on the Program of Action*.

Should the Third Order prosper in this country and effectively carry out a program of action, it must, evidently, have a foundation upon which to build. The *Committee of Ways and Means* will, therefore, take up matters concerning the important item of national finance. Ways and means of raising finances for the national organization shall be the one important item left to the consideration of this committee.

Now one more announcement. The representative of the railroad companies kindly calls your attention to the fact that you should not neglect to have your railroad certificates validated. Your certificate will not procure a return fare of one-half rate for you on the railroad unless your certificate is validated or identified by the railroad representative.

HON. A. MATRE (Chairman): We will close this meeting with prayer by Bishop Byrne.

Right Rev. Christopher E. Byrne, Bishop of Galveston, Texas: Our Father, etc., Hail Mary, etc.

NOTE:—Eminent churchmen who were present, among them Very Rev. Fr. Martin Strub, O. F. M., Very Rev. Fr. Leo Greulich, O. M. C., Very Rev. Fr. Hugoline Storff, O. F. M., Rev. Fr. Chilian Lutz, O. M. Cap., Rev. Fr. Roger Middendorf, O. F. M., smilingly requested to be excused from speaking at this meeting. The representatives from Canada, Mexico, South America, and Austria, Europe, also had requested to be excused from speaking.

**PRIESTS AND DIRECTORS MEETING**

Monday Afternoon, 3 O'clock  
in the  
Quigley Preparatory Seminary.

The Priests and Directors Meeting convened in the beautifully decorated hall of the Quigley Preparatory Seminary, Monday afternoon, October 3, at 3 o'clock. The Very Reverend Hugoline Storff, O. F. M., Provincial of the Santa Barbara Province, California, who for many years was active in the interests of the Third Order, was chairman of the meeting. He welcomed with delight the Right Reverend Henry Althoff, D. D., Bishop of Belleville, the Very Reverend Provincials and Commissaries, the representatives of the hierarchy and all other priests who honored the meeting with their presence. It was estimated that more than two hundred priests were in attendance.

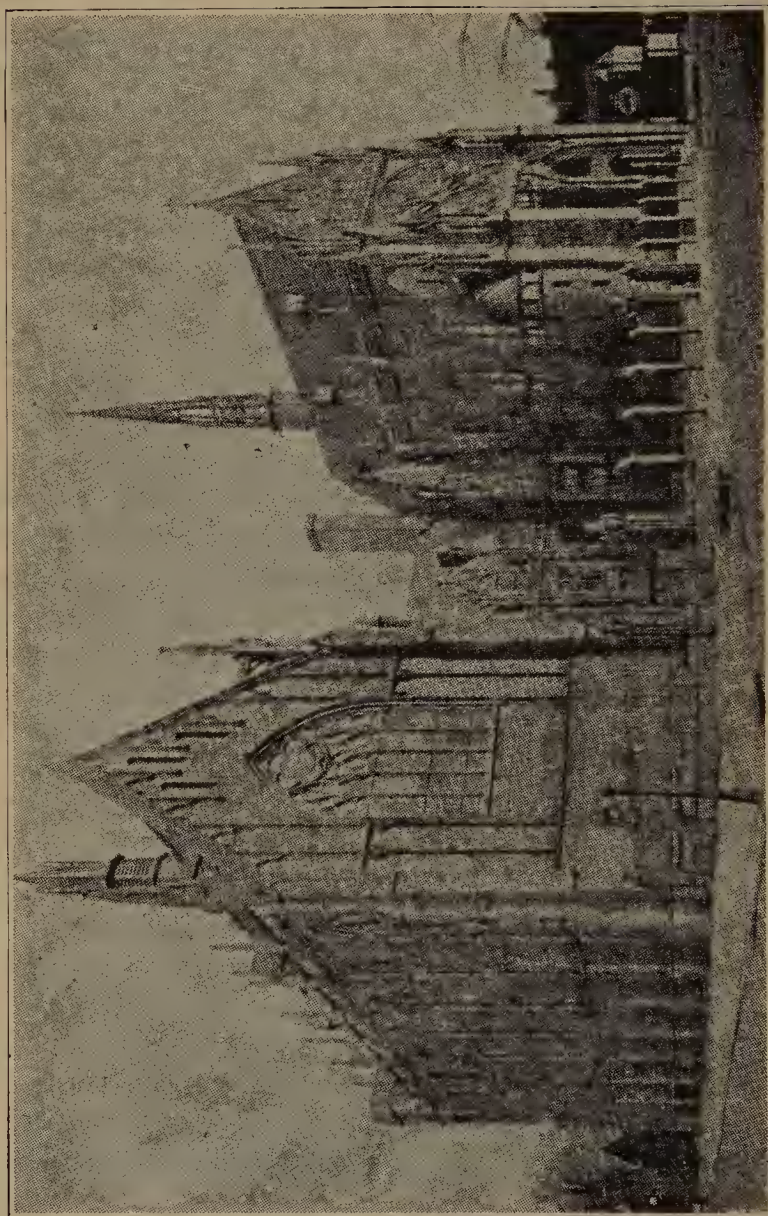
Having expressed the hope that the discussions which were to take place in the meeting would mark the beginning of a systematic spreading of the spirit of St. Francis among the secular clergy, he spoke of the exalted position of the holy priesthood and of the great obligations and responsibilities of God's ministers. He then called upon the Right Reverend Msgr. Daniel J. Gercke, Rector of the Cathedral of Philadelphia, an energetic Tertiary of St. Francis, who addressed the august assembly on the topic: "The Priests Love for Christ in the Blessed Sacrament." He spoke of the boundless love of God, showed how this love is concentrated in the Blessed Sacrament of the Altar, and how the seraphic St. Francis, is a model to the busy priest of our time and country in loving the Blessed Sacrament by adoration and action.

The Reverend Fr. John B. Roser, O. F. M., a veteran Tertiary director from New York, N. Y., opened the discussions with an appeal for more concerted action in propagating the Third Order among the secular clergy and in having fraternities of the Third Order established in parishes conducted by secular priests. The topics considered at the meeting may be brought under the following heads:

1—*Why is the Third Order of St. Francis especially lauded by the sovereign pontiffs and so forcibly recommended to members of the secular clergy?*

2—*Is it permissible and feasible that priests who are members of the Third Order unite into Tertiary Fraternities?*

3—*Can the Third Order of St. Francis hold its own among societies as we find them established in many parishes?*



Quigley Preparatory Seminary, Chicago



4—*Has not the Third Order of St. Francis a rather indefinite aim so that it cannot authoritatively enter upon a specific field of action?*

5—*Why does the Third Order of St. Francis not find a hearing with some priests?*

6—*Why are some pastors opposed to the Third Order?*

These topics were discussed with admirable sincerity, interest and animation. The meeting was a very lively one. Although it had its defects a number of prominent prelates and priests expressed great satisfaction with the gathering and its outcome. The meeting was not barren of results. We enumerate the following that deserve special mention:

1—The formation of Tertiary priests fraternities in various sections of the country.

2—The affiliation of these priests fraternities with the national Third Order organization.

3—The launching of "THE THIRD ORDER FORUM," a publication issued quarterly for directors and priests of the Third Order.

4—The national movement to interest especially prelates and priests in the Third Order of St. Francis.

5—The agreement that wherever feasible the secular clergy be encouraged and urged to erect fraternities of the Third Order in their parishes.

Three papers were submitted for the Priests and Directors Meeting. The Right Reverend John M. Gannon, D. D., Bishop of Erie, Pa., and Tertiary of St. Francis, likewise the Right Reverend Joseph R. Crimont, S. J., D. D., of Alaska, intended to come personally to read their respective papers to the meeting of the clergy.

The Right Reverend John M. Gannon, D. D., was prevented a few days before the convention from leaving his diocese. Urgent diocesan duties arose unexpectedly just at that time. The Right Rev. Joseph R. Crimont, S. J., D. D., reached Seattle, Washington, where he met with an automobile accident, which though not dangerous to his life confined him to the hospital for six weeks. The third paper submitted for the priests and directors meeting was written by the Rt. Reverend Msgr. John P. Chidwick, D. D., President of St. Joseph's Seminary, Dunwoodie, N. Y., and former chaplain of the illfated battleship Maine. These three papers printed here are reproduced from the original manuscript.



Right Reverend John M. Gannon, D. D.  
Bishop of Erie, Pa.

## THE THIRD ORDER OF ST. FRANCIS

RIGHT REVEREND JOHN M. GANNON, D. D., D. C. L.,  
BISHOP OF ERIE, PA.

**I**N addressing the priests of America on the subject, The Third Order, I am animated first, by a strong conviction; and secondly, by a great hope. The *conviction* springs from my belief that the Third Order is a most gentle, but powerful instrument for inflaming the faith among the people. The *hope* is based upon the expectation that pastors will immediately set about, establishing fraternities of the Third Order in their parishes.

The world is filled with sin, black sin of every kind and common to all classes of people. Of this fact, the most casual observer is convinced. The only known road to virtue and grace discovered in twenty centuries of experience, is the hard road of repentance. The Third Order is essentially a movement of penance, and I know of no movement quite so opportune as this great Franciscan work of penance. Coming in the wake of a world war, wherein millions of hands were soiled by the blood of their neighbors; wherein the rights of property were swallowed up in the passions of greed; wherein the benign fruits of Christian religion, namely, peace, justice and charity, were swept aside, while war, oppression and bitter hatreds were allowed to dominate the councils and relations of men; wherein the souls of men, being so shocked and confused by the weakness of human government and the veneer of human civilization, have indifferently broken down into all manner of sensual pleasure and excitement, with a conscience that has cracked and a respect for authority that has weakened,—I know of no time more opportune than the present for the establishment of the Third Order of St. Francis in all our parishes. I think this is especially true for the sincere priest of God who grieves at the havoc that has been wrought to the works of Christian virtue and who wishes before leaving this unhappy world to restore his children to the piety and faith of his fathers.

There is but one way for the sinner to please God, and that is by penance and good works. In the Third Order, a daily program of penance and good works is laid out. It is a simple program and well within the piety of the most ordinary Catholic. It does not require great sacrifice. It does not require great intelligence; it does not monopolize the time and labors of either priests or people. It is distinctly a parochial program; not a class program. It fits every parish without exception. It knows no spir-



itual aristocracy or class distinction. It simply disposes sincere people to receive the grace of God and to live in humble submission to pastoral authority and direction.

A pastor who wishes to stand out in his parish in the right of a renewed spiritual leadership might well study the obligations of the members of the Third Order and question himself if this would not be a great benefit to his parishioners. Here is a summary of the obligations of members of the Third Order. Note how well they fit in with the pious desire of every pastor.

*First, each day:* Assist at holy mass, if possible. Recite devoutly 12 Our Fathers, Hail Marys and Glorys, or the little office of the B. V. M. Before and after meals invoke God piously and gratefully. Examination of conscience in the evening, true sorrow for sins discovered, and a firm resolution to avoid them in the future are also prescribed for each day.

*Second, each month:* Go to confession and communion. Attend the monthly meetings. Contribute to the collection of alms for the object of the order.

*Third, each year:* Fast on the vigils of the Immaculate Conception and of St. Francis, that is, October 3rd and December 7th.

*Fourth, at all times:* Wear the scapular on the shoulders and the cord around the waist; observe, according to the promises made at confession, the commandments of God and the Church. Abstain from luxury and indulgence in dress and living, keeping that just medium between each one's state. Avoid dangerous balls, dangerous theatres and revelry. Be temperate in food and drink. Set a good example to your family and promote good works and pious exercises. Keep from yourself and family dangerous reading. Avoid all vulgar and improper language and jests. Assist at the funerals of members and recite five decades of the beads for their souls' repose.

*Fifth, at a convenient time:* Make your will in due time.

**BENEFITS**—There is no society in the Catholic Church so generously dealt with by the popes as spiritual treasurers of the Church than the Third Order of St. Francis. After all, the real Catholic is a man who has his eye constantly set on spiritual merits and is daily striving to lay up these merits to stand before his soul like so many jewels on the Judgment Day. I presume the splendid spiritual favors so richly conceded members of the Third Order are due to the fact that these favors have accumulated during a space of seven hundred years. They also show the high

spiritual esteem in which the Third Order has been held by the Roman pontiffs, the representatives of Christ on earth, who seem to have vied with one another in granting spiritual favors to those who become Tertiaries and practice the rule of St. Francis. Here is a brief summary of spiritual favors to be gained by Tertiaries.

On about two hundred days in the year they may gain a plenary indulgence. Thirty-two times a year the general absolution is imparted, and twice the papal benediction. As often as they recite six Our Fathers, Hail Marys, and Glory be to the Father, they may gain all the indulgences granted to the faithful that visit the Roman stations, the church of Portiuncula, the holy places in Jerusalem, and the church of St. James the apostle, at Compostella. A plenary indulgence may be gained as often as they recite the Franciscan crown of the seven joys of Mary. Many partial indulgences may be gained by visiting, on certain days, the church where the Third Order has been established. An indulgence of three hundred days is attached to almost every work of piety and charity. What immense spiritual riches and treasures are not within reach of the members of the Third Order and that too under very easy conditions!

DRESS—A pastor can select no better shield to protect his parishioners from the inroads of immodest dress than the Third Order. One of the first conditions of the Tertiary is to observe modesty in dress and deportment. The extremes to which modern fashion has carried our women and the evident danger to morals contained in such practice is well indicated in a statement posted on the doors of the church of the Gesu in Montreal but two weeks ago by Archbishop Bruchesi. The statement reads as follows: "Out of respect to our Savior, present in the Tabernacle, and for the edification of our neighbors, we beg women to appear in church only in dress of irreproachable modesty, collars closed and sleeves sufficiently long. We draw especially to your notice the abuse of dress of transparent material. We earnestly hope that we will not have to resort to drastic measures to enforce this, such as the refusal of the Sacrament." The wisest way for a pastor to meet this extreme condition of society is to institute some counter movement that appeals to conscience and is rewarded by grace, and the Third Order of St. Francis furnishes an effective counter movement to neutralize many of the evils of human society.

In conclusion, allow me to add that it has been my great privilege to have joined the Third Order while a student at college.





**Right Reverend John P. Chidwick, D. D.**  
New York, N. Y.



A pious old Franciscan, at this formative age of a boy, quietly but effectively, taught me the value of humility and the rich graces that would come to a boy who sincerely practiced the rule of the Third Order. After many years of experience under this rule, I wish gratefully to say that I know of no influence that molded my Christian character more securely or prevented the commission of the usual errors of pride, than the gentle but firm influence of the Franciscan spirit.

### THE THIRD ORDER OF ST. FRANCIS AND THE PRIESTHOOD

RIGHT REVEREND MSGR. JOHN P. CHIDWICK, D. D.,  
President of St. Joseph's Seminary, Dunwoodie, N. Y.

THE reverence with which the Catholic world receives every message which comes from the lips of Christ's vicar on earth, cannot but have made most effective the insistence with which the last four glorious pontiffs of our Holy Church have exhorted the faithful—bishops, priests and people—to enroll themselves in the Third Order of St. Francis. It is accordingly with the utmost confidence that the Catholic world looks upon the celebration of the seventh hundredth anniversary of the establishment of this illustrious order to show forth the splendid fruits of the pontiff's appeal, and to behold, as a result of the order's reunion and deliberations, a re-invigoration of its spirit that will make a decided advance in the religious life of our Catholic people and in the conquest of Christ over the kingdom of Satan in the hearts of men.

All recent writers upon the life and times of St. Francis seem to note the *similarity of the times of the saint with our own* in its wanton ungodliness. It was an age of avarice, chicanery, jealousy, war, contempt of the poor and the weak, luxury, love of political liberty and of strange and dangerous teaching. The people were restless, turbulent, fond of gaiety and fashion, ambitious for popularity, position and power. True, the coarseness which left gaping wide the ugly sores of society in St. Francis' day is not characteristic of our times, but the hypocritical refinement with which the brutality and beastiality of our times are cloaked cannot conceal the loathsome marks of the same inhumanity and licentiousness, visible in leprous spots on the body and the face of society today. As the Third Order was the alembic by which the great saint changed the mass of corruption, into which he was born, into the gold of Christian peace, purity, loyalty and charity,

so our pontiffs have prayed that in our day it also might prove to be the means whereby the greater sanctification of the faithful and their saving influence upon the world may be accomplished.

It is true that St. Francis appealed to a world that was Catholic—however devoid of morals the age was, it had the faith—the fire was there however dead the embers seemed to be—while we must preach to an unbelieving world, almost wholly secularized and out of touch with a belief in God and the supernatural. Yet the vicars of Christ have expressed the confidence that *the world today can be convinced of its wickedness and errors* and be won back to Christ by the sincere living of the Gospel precepts by our faithful, which will manifest the power and prove the truth of the life which Christ brought into the world. The image of God is on the soul of every human being and in those of “good will” it will respond to the presence of its Divine Prototype if the visitation be made with a magnificat singing upon the lips and in the heart of God’s messenger, the priest.

Nor are the times wanting in signs of encouragement. *The great movements of our day are toward the ideals preached and realized by St. Francis.* The world dismayed by the losses and horrified by the atrocities of modern warfare and tired of strife between classes, is clamoring for universal peace. Realizing that we all are of the same flesh and blood, whatever are our differences of race or color or nationality, it is endeavoring to have us forget our differences and unite in a universal brotherhood in which peace will be best safe-guarded. And believing that earth has bounty and happiness enough for the enjoyment of all men, it is striving for a better and juster distribution of God’s material gifts that the lives of all might know something of joy before the grave. Peace, brotherhood and happiness of spirit, these were the ideals of Francis. True, he sought them in a different way from that which men are accepting as the means to the end at the present time; and it is for us to show that he sought and obtained them through the only way by which they can be realized. He who is the Prince of Peace alone can give peace. Theory after theory, experiment after experiment is breaking down, upon which the world has erected its schemes and plans for the realization of its hope. Its houses are built on shifting sands. Its staves are only reeds. He who is the Pillar of Truth alone can give it stability, He who is the Eternal Son of God and loves man with an eternal love alone can be the link of brotherhood in which all differences will be forgotten, and all rivalries placed aside. To prove

this by the shining light of a Christian living in the darkness, by the peace and happiness of spirit with which we shall be blessed, is our duty to God and fellowman. The grace of the Third Order enabled the Church to win this victory before. Our pontiffs believe it can achieve the same triumph again.

Nor should the *non-Catholic Franciscan cult* be forgotten. Poets and philosophers, leaders of thought *not of our faith, in many countries*, have in our day been captivated by the winsome personality and high ideals and heroic sacrifices of Francis, and have devoted their pens and voices to laud his virtues and put him forth for imitation. Strange pilgrimages are these, which, composed of men and women of different faith than Francis', now wend their way regularly year after year to Assisi to pay honor to the saint of the Portiuncula. It is true that many of them try to justify and vindicate their Protestantism by misinterpreting facts in Francis' life, but their love of him is unquestionable and let us pray that their dimmed vision may be opened to see more and more of the beauty of Francis' soul, that their love may be led to recognize the same light in lives of his brethren and that they may be brought to see and acknowledge the source of its power in our Church.

#### THE SOURCES OF HOPE.

Pleased with these favorable signs of our times, despite the times' gross materialism and sinfulness, and encouraged and strengthened in its work by the encyclical of the sovereign pontiff, the Third Order enters upon its new century with most hopeful promise and assurance. The sea upon which we shall launch our ship again is very dark and angry, fearful storms and tempests are sweeping over it, but there are tides and currents that promise well and the prayer of the vicar of Him who calmed the Sea of Galilee, is with us. God grant that we shall bring the message of peace, brotherhood and spiritual joy to every shore and every land, and that Christ's greatest reformer shall again glorify his Master through the instrument by which he glorified Him in similar victories at and since the establishment of our order.

Embracing bishops and priests—in fact, every dignity, even the papacy—in its membership, our order has a right to expect from this source its greatest help and inspiration. Who shall listen to the voice of our holy father, if not these through whom his will is to be enforced, upon whom he leans for the efficiency of his administration? His letters for the government and sanctification of the Church are addressed especially to them. If he ex-



horts the people, he exhorts them to exhort the people in his name. They are his tongues and his hands by which his voice is carried to all his sheep and his gifts are distributed to all his children. Accordingly, the solicitude of the last four great popes for the spread of our order will make *our hierarchy and priests strongest advocates of it*. Can our people show zeal if these do not? Do not our faithful always look to their priests and bishops for leadership in spiritual affairs? Do they not take their spiritual wisdom from the priest's lips and the bread of their soul's life from his hands? Unless the priest sow the seed, it will rest lightly upon the soil of our people's hearts and the birds of the air quickly carry it away. In all spiritual matters, our bishops and priests must lead. Has this been a weakness in our order that our priests have not been sufficiently interested in it? Has the order tried by every possible means to convince our priests of the value of the order to themselves and their people?

It is true that the number of devotions among the faithful has multiplied considerably since St. Francis first gathered around him his recruits who wished to enjoy in the world the holiness and peace of the cloister. Other devotions have come into vogue which undoubtedly hold the people to the sacraments and are popular among them. But the Third Order is not only a devotional association but *a real religious order* of the Church sanctioned by the Church and in which all the members whether in the cloister or in the world, are members of the one great Franciscan family. The members of the Third Order share in the merits of the prayers, sacrifices, labors and austerities of the First and Second Orders. The midnight vigils of Franciscan monasteries and convents, and the discipline, fasts, humiliations, toil and unceasing prayer of their consecrated inmates ascend as clouds of incense to heaven whose returning grace falls upon the homes and hearts of the followers of St. Francis amid the trials and temptations of the world. Nor is there another organization in our Church as richly indulged, nor one that touches so many elements of the Christian life. Not only does it exhort to prayer, to the reverence of God's name and the frequent reception of the sacraments, but, without undue restraint, it regulates the conduct, dress and amusements of its members. Without interfering too greatly with the liberty which our people wish to enjoy, or restricting too narrowly their legitimate field of innocent and wholesome pleasure, it holds up to them more vividly than any other association the mirror of Christian living according to the Gospel. It does

not require extraordinary work, but the simple offering of daily labor and quite ordinary prayer; it does not enjoin austerities, but only that sincerity of Christian life which will be as salt to purify society and a light to shine in the darkness to make Christ known and loved. Its members visit the sick, care for the needy, help the dying and if necessary bury the dead. The spiritual works of mercy also are encouraged among them.

It may be asked where shall a people, willing to do these things, in our day, be found? The question might have been asked in Francis' day. Zeal can find them. Example can draw them. Earnestness can enthuse them. And the grace of God consequent upon their work and coming from the prayers of the monks and nuns can support and cheer them and carry them on to success; and with such a people, what wonders may not a priest accomplish!

#### BLESSINGS FOR THE PRIEST.

Bishops and priests do the best work for the order when they are members of it. Their example is a powerful influence to draw their flocks to follow them, and their enthusiasm is best awakened when they experience the benefits of the order in themselves. Not only will they be of great assistance to the order, but the order will be of greatest possible assistance to them. What priest does not feel the necessity of leaning upon the prayers of others as well as his own that he may be supported in the trials of the priesthood? What priest is there, who does not feel that his own shortcomings, carelessness, self-neglect, weakness, love of comfort and convenience, distracted prayers and the like are an alloy forming, perhaps, a large part of the offering which he makes to Our Lord and Master, and that it is well for him to look to others to beseech God's mercy toward him? How often he feels that the security of the religious life with all its restraints is far preferable to his, owing to the dangerous temptations which beset his way? How often his isolation and loneliness of spirit depress him! How often he looks not only for strength, but also for counsel and light! Where will he find greater help than in the brotherhood of the great and holy Franciscan family? Here the great St. Francis is his father in Christ and hosts of saints in heaven and on earth are his friends and companions. In the many duties of a busy life, he may be forgetful of himself; in the pursuit of material things for his church and school, he may neglect to care for his spiritual life; but they will never forget him nor



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*"My Social Reform is the Third Order."*  
Leo XIII



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## THE THIRD ORDER FORUM

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cease to be the golden chain whereby his heart will be held firm and fast to the heart of God.

Moreover, the Third Order infuses into its members *the spirit of its founder* and it is difficult to conceive a greater grace that a priest can enjoy, especially in our day. Francis was a saint of the people. He chose to serve God not in the desert nor behind high walls, but in the streets, shops and market-places of the towns and cities and in the fields of the country. His life was an open book to the people. They saw in it tremendous earnestness, sincerity as unfaltering and unwavering as a mountain, all-consuming love of God and zeal for souls, the most heroic sacrifice of self and the world, tenderest and sweetest sympathy for humanity in its trials and failings, and a willingness and ardor to share with the world its burden of toil and pain. Afire with enthusiasm and abandoning all things for Christ, he seemed to challenge our Blessed Lord to show forth the truth of his Gospel promises, while in his humility and prayer and penance he sought to deserve God's favor for the good of souls, and taking the Gospel as it is without gloss nor change, he challenged the world to behold the truth of the promises in the power and joy of his own life and in the peace and happiness of those who followed him. He had given up all, yet he gained all. He died to the world and self that the flower of Christ might come forth, and the flower sprung up on every side and everywhere under his touch. He fought the world, making no compromise with it; he fought it only with the weapons of faith, and he conquered. He proved the utter weakness of the weapons of the world in combat with the steel of Christ. Christ had said that it is the truth which makes us free, and yet men sought, and still seek, freedom through the absence of external restraint and bodily license. Freedom is of the spirit. The spirit must be free from all the mesh of worldly want and desire that man may be free. Francis proved this by his complete renunciation of all things for Christ. Men beheld him a beggar for the sake of Christ, but as free as the singing birds of the air and the flashing fish of the sea.

#### THE TERTIARY SPIRIT IN THE MINISTRY.

Who does not pray that God may send us such a saint? Who does not see that there is need of a strong and striking manifestation of the supernatural power that will convince the world, which believes only what it sees, of the unseen but real truth and

beauty and glory of the life with Christ? Who does not desire that such a power might be flashed upon our eyes—priests and laity of Christ's Church—that we may be led to place more reliance in the simple acceptance of the Gospel in our lives than upon the worldly means of money and position and influence by which the world pursues its ends? We have saints in our day, but they are hidden saints, and while their prayers and sacrifices are of incalculable value to the world, the force which came from St. Francis is lacking. Our Church, the pillar of truth, the light of the world, the living voice of God speaks, but who, outside of our faithful, hear her? The world is sodden with materialism, nor are our own unaffected by it nor has it failed to leave undimmed by its touch the gloss that should shine upon the lives of the consecrated. To an extent which may well cause us some alarm, the faithful, and, may we not say, the clergy are giving evidence of the world's influence upon them. The corruption of the surrounding streams is seeping into the life-streams of those upon whom God depends for the sanctification of the world. Some of the vices of the world which would have shocked the former generation of Catholics no longer shock many of the present generation. The vices of the world have become their vices and the world has become a pleasant place for them to live in. They have arrived at wealth, position and honor. This life contents and satisfies them. God as the pure and highest object of love and heaven as the best to be hoped and lived for, have ceased to be the ideals of their lives. What wonder when brought face to face with sacrifice for God's sake, they are unable and unwilling to make it! Nor is this danger to be found only among those who have come in the possession of the so-called good things of this life. It is found among our poor—among the masses—where socialists and radicals of every stamp look for fertile soil to foster the growth of revolutionary ideals; where discontent with present conditions is causing hatred of all agencies identified with past progress; and where happiness on earth is as a heaven which can be seen and enjoyed before death. The results of the war have been most disappointing. It was thought that it would act like a scourge driving people back from their sensualism to the spiritual; and from egotism and the adoration of life, to God. It has not done so, but on the contrary, it has sown the soil of the vineyard of Christ with bitterness and hatred which give but little

hope for the growth of Christian forgiveness, concord and happiness.

These conditions must be faced and fought by a clergy courageous, humble, self-sacrificing, enlightened and zealous, eager for the highest and most exacting service. God may not send us another St. Francis, but we must have the spirit of St. Francis. We must have his courage to be willing to sacrifice self and all things for Christ; our work must be not only in the sanctuary and in the pulpit and the confessional, but also in the homes and shops of our people; there must be in our lives such evidence of sincerity in our own belief in the life to come that our lives may be a challenge to the world and have a force that will lead others, however attractive the world may be to them, to be impressed with the all-saving truth of life eternal. This last must be especially insisted upon. There will be but little power in our proclaiming the necessity of mortification and self-denial to the people unless we show signs of this mortification and self-denial in our own lives. We shall make but a very poor impression upon a people wedded to pleasure, ambitious for worldly honor, seekers after position, if we give them the impression that these things are attractive and valuable also to us. We need not imitate St. Francis in the heroic renunciation whereby he left himself a pauper of Christ for Christ's sake, but we must possess his spirit in the value we place upon the spiritual above the temporal, the value we place upon the things of faith above all the things of the world, the value we place upon life everlasting above this life, however pleasurable it may be. This must be so evident and apparent in our lives and our undertakings, in our self-denial and self-sacrifice, in our zeal and our love of God and man, that men cannot, if true to fact, question or deny that we are living not for this world but for the next, not for self nor men's praise nor the world's glory, but for God.

Our Blessed Lord has said that the seed must die before the flower can come forth. We must die to self and the world if Christ is to live in us and in our work. How many of our people understand this? How many of our priests seem to understand it? There must be, above all, in us priests a death to everything but Christ, if Christ is to live and flourish in our souls. He must be all, be in all and all must be in Him. True, this death and life, after a certain point, is progressive. Christ lives in the soul free





Some of our Franciscan Magazines

from mortal sin, but he lives in increasing power, beauty, and glory only as we progress in death to self in matters even of venial offense. Then if we are urged by the charity of Christ, if we are the other Christ whom He has consecrated and empowered to be His other self, if we are to bring Christ to our people and to the world as the Heart of Christ wishes us to do, we should at least in spirit die, as Francis died in fact by his wonderful renunciations. No more striking or inspiring realization of death in Christ can be had in the life of any other saint. His renunciation of all things for Christ has been an inspiring theme with the greatest poets and painters; certainly it cannot be less inspiring for us. We may not have the courage nor feel able to follow him in his marvellous heroism, but the desire of dying unto self fully that Christ might live fully in us, the love of possessing Christ in all His power and sweetness, the endeavor to be ministers of power and influence for Christ which will cause others to receive and love Him, should make us pray for Francis' spirit and ask him to obtain for us the courage, the deep and vivid faith, the all-consuming love by which he was supported and which he so wonderfully displayed.

The spirit of St. Francis is also *a corrective of the extravagances* found in popular theories of philanthropy today and is a guide as well as an inspiration for priests in their work among their people. He loved all men and felt not, nor taught, hatred of any man nor class. He made himself poor and loved the better, but he would not deprive the rich of one iota of their just possessions, nor satisfy the covetousness and envy of the lowly by countenancing a word or act of violence against their more favored neighbors. He taught the brotherhood of Christ to all, preaching justice and charity to those who had to give, and resignation and patience to those who were obliged to toil. While he gave all he had to the poor and lived as the poorest among his followers, he exhorted others only to the spirit of poverty and detachment: Blessed are the poor in spirit, for theirs is the kingdom of heaven. While he effected one of the greatest social revolutions of all times, he never occupied himself with questions of politics nor state, but preached simply and purely the precepts of the Gospel and the love of Christ. His love of all made him all to all, but his democracy he imposed upon no one else, but all were united as one in Christ. He was one of the people in their labors and suffering

but not in their weaknesses, he went down among them to lift them up to his ideals. He caused wars to cease and where cities had been as so many spitfires of rivalries and jealousies, he bound them together in unity and love; yet he saw the justice of defending the cause of God and country. He was an ascetic of the ascetics, yet for people of the world he preached only the sincerity of Christian living. He lived in a hut and often slept in the open field and on the mountain side, yet he would have been welcome at the palaces of nobles upon which he gladly bestowed his blessing. He converted hundreds of thousands in his own day and hundreds of millions since, but his plan was not that of modern philanthropy which cares little for the individual as such but thinks only of the masses. He, following Christ, sanctified first the individual and through the individual reached the masses. Enslaved to Christ, he became the freest and happiest among the children of men and a friend to every creature of God. Dead to the world, he was the tenderest, most sympathetic and kindest of the friends of mankind. In a word, despising the world, he proved the power of faith, and stands before us in our day, who may be tempted to compromise with the world in order to win it to Christ, as a flaming example of devotion, simply and boldly adhering to the Gospel of Christ, proving that Christ and Christ alone is the way, the truth and the life whereby the world will attain to peace and happiness and eternal salvation.

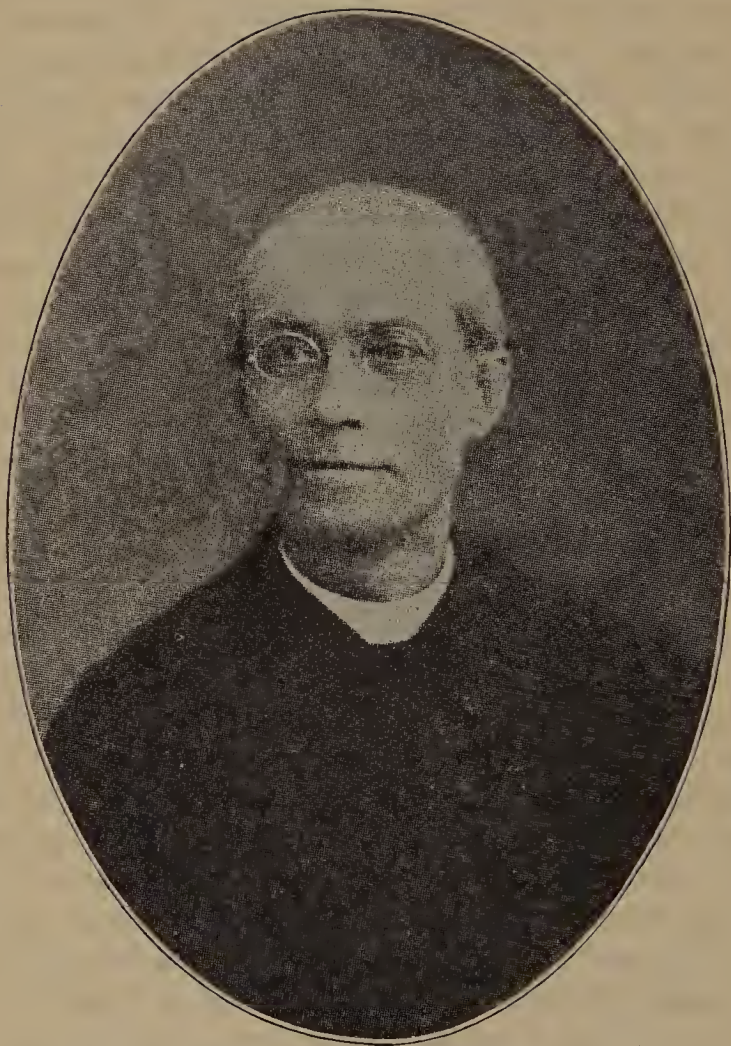
#### ST. FRANCIS AND THE PRIESTHOOD.

Although Francis in his humility never dared to ascend the altar of God as a priest, he has led hundreds of thousands to the highest ideals in the priesthood. Never have words so full of reverence and love fallen from the lips of any saint as fell from his. "If I were to meet a saint from heaven," he says, "in company with the humblest priest, I would honor the priest first and run to kiss his hands. And I would say: You must await, St. Lawrence, for the hands of this man touch the Eternal Word, and have in them something above nature." And in his twenty-sixth admonition, we read: "Blessed is the servant of God who exhibits confidence in clerics who live uprightly according to the force of the Holy Roman Church. And woe to them who despise them; for even though they may be sinners, nevertheless no one ought to judge them, because the Lord Himself reserves to Himself the right to judge them. For as the administration with



which they are charged (to wit, of the most holy body and blood of our Lord Jesus Christ, which they receive and alone administer to others), is greater than all others, even so the sin of those who offend against them is greater than any against all the other men in this world." And again he says: "The Lord gave me so great faith in the priests of the Holy Roman Church on account of their orders, that if they should persecute me I would still have recourse to them. . . . I desire to fear, love and honor them as my masters, and I will not consider sin in them, for in them I behold the Son of God, and they are my masters." With what confidence can we go to a saint who so tenderly and strongly loved us, who held our office in such high esteem, who must sympathize with us as we in our weakness strive to reach the heights he would not venture to ascend, but to which we are called?

"I am the herald of the Great King," said Francis, when seized and asked by the robbers of Subasio who he was. May the Holy Spirit descend upon this centenary conference of the Third Order in such abundance and sweetness that this shibboleth of Francis shall become the battle-cry blazoned on its banners; and may every member, bishop, priest and layman, feel its inspiration and power elevating and gripping his heart, holding it fast to Christ, our Savior, and urging it with His love to empty its treasure upon the world! May every bishop and priest be filled with the spirit of our holy founder that with vigor and confidence they may lead the army of the faithful, proving to the world that it can be lifted up by Christ, and that only when it is lifted up by Him, the crucified One, will it reach the peaks of happiness attainable in our exile home and the heights supernatural in the life to come. "I am the herald of the great King," if truly, sincerely and courageously we could say this, if this were our battle-cry and our lives sustained it, who doubts that the triumph of Christ's Church would be near at hand and the kingdom of God would soon reign amongst us. Sweet Jesus, we pray that this may be Thy gift to us this day. Seraphic St. Francis pray with us that the children of light may in thy spirit keep bright the light which God has given them and may illuminate the darkness of the world around them. May we to some degree be able to give thanks to God that He selected us in our day as His instruments to win back to Him to some degree, at least, the world which has wandered so far from Him.



Right Reverend Joseph R. Crimont, S. J., D. D.  
Bishop of Juneau, Alaska

## THIRD ORDER FRATERNITIES THAT BRING RESULTS

RIGHT REVEREND JOSEPH R. CRIMONT, S. J., D. D.,

VICAR APOSTOLIC OF JUNEAU, ALASKA.

**I**T is hope of results perhaps more than anything else, that stirs man to action, sustains his efforts, and carries him triumphant over obstacles to the goal he visions. It seems, therefore, not inappropriate that among the many important topics claiming the attention of the participants in this convention, place be given to the consideration of the subject with which the present paper is concerned.

If the chief aim of this National Convention of the Third Order of St. Francis is to "beget a concerted effort of all the children of the Church in our land, in an attempt to revive the Tertiary fraternities where they may be declining, to establish new fraternities wherever possible, and to have them all flourish in observance as well as in membership," and through their united efforts "in every town, hamlet and village" to bring about the renewal of the world in the spirit of the Gospel of Christ, as our Holy Father, Pope Benedict XV points out, hopes and petitions, it is of prime importance first to satisfy ourselves that this wish of the sovereign pontiff is not a hopeless vision and an idle dream, but a blessed goal capable of achievement; and in the second place, to set ourselves earnestly to the task of realizing it in the full measure of our opportunities, by having Third Order fraternities that bring results.

Let us assume for a moment that the prayers of our holy father have been heard; that every one has played his part. Then let it be permitted us to lift our minds and hearts on high, and from the mountain of vision to look down upon this world of ours. What a glorious spectacle will meet our gaze! Each town, each village and hamlet has its fraternity. Every member is afire with the spirit of the seraphic founder. The Tertiary rule, which contains "the marrow of the Gospel," is generally put into practice; "it does sanctify the whole man, the family, the parish, the community, that it gathers under its influence; it regulates all the relations of man." The rich have ceased to scorn the poor, and the poor look without envy upon the rich. Humility and simplicity have uprooted the inordinate love of wealth and quenched the thirst for pleasure. Strife between classes as well as war between nations have come to an end. The glowing idealism of the Gospel, the kingdom of Christ, is established upon earth. The world is renewed. Filled with the sweet perfume of the all-pervading vir-



tues of faith, hope and charity, it has become the vestibule of heaven: and again that heaven-born hymn is heard thrilling through the air: "Glory to God in the highest and on earth peace to men of good will."

The vision well seems to be but the mirage of St. Thomas' Utopia. Yet to those to whom the Gospel is the code of clear-cut action, and the charity of Christ the very breath of all true life, to such the idealism embodied by St. Francis in his Tertiary rule is a reality, unattainable perhaps in all its perfection, yet none the less a reality to be striven for "with our whole heart, and with our whole soul, and with all our strength."

But as we find things around about us, is the Third Order worth the effort? Is the promise of the harvest to be reaped from the toil of carrying out the program of the holy father in any way commensurate with the labor involved, and the difficulties to be vanquished? The task has been tried in many a place. Fraternities have been established in many a parish and have had a miserable existence and a short life. The proof of my statement is shown from the results of the *National Third Order Census*, which was taken with no little expense by order of the General Directive Board of this convention. Some Third Order fraternities are in a very poor condition; others have gone under entirely. Evidently there is something wrong. What is the trouble? The priests who introduced the fraternity into their parishes acted in good faith, and set about with zeal to make it prosper there; but it failed—it was weighed and found wanting. My purport is twofold—

(a) To inspire more faith in the feasibility of the task and in the power inherent in the Third Order of St. Francis to produce the wondrous fruits of sanctification and moral regeneration of the world that is claimed for it by Rome.

(b) To make suggestions along practical lines to obtain from Tertiary fraternities their maximum yield of spiritual fruit both to the individual and to society.

Let us then try to dispel from the minds of many, both clergy and laity, the gloomy shadows of misgivings that would paralyze all action in its regard. Three objections chiefly are likely to prejudice the mind of a willing and zealous pastor of souls, or of otherwise good, fervent, practical Catholic men and women against the Third Order:

(a) In its nature it is out-of-date and unadaptable to modern ways of life;

(b) It is supernumerary among the already existing array of Catholic societies, organizations, etc., which crowd it out, as youth naturally would crowd out age from the stage of social, civil and political activities;

(c) Tertiary fraternities cannot prosper except in the hands of the religious of St. Francis.

1. Failure cannot come from the intrinsic nature of the Third Order. The plea that the Third Order is not suited to our age, to our conditions of life, has to vanish in the light of the pronouncements of the Sovereign Pontiffs Leo XIII, Pius X, Benedict XV, all of whom have time and again recommended the Third Order as the best remedy for the ills of our times. To Pius X, the Third Order is "an institution which has latent within it the power to instil into modern society a spirit of wisdom and Christian discipline;" it is "in these days wonderfully adapted to modern needs." To Leo XIII, "the best social reform is the Third Order." "Say everywhere that it is by means of the Third Order I desire to revive humanity." Benedict XV in his encyclical on the seventh centenary of the Third Order, exhorts the children of Mother Church, wherever they may be, "eagerly to embrace or earnestly to persevere in that institution of the great saint (of Assisi), wonderfully suited as it is to the needs of society," and he is "chiefly concerned to make known the nature and the proper spirit of the order from which the Church expects no less signal benefits for Christendom in modern times, so hostile to faith and virtue, than in the age of Francis."

The inadaptability of the Third Order to our times and needs is therefore imaginary; it is not the cause of failure in these fraternities. Facts show that the Third Order of St. Francis, which has always been the strongest of the Catholic lay orders, is flourishing right now as it never did before up to the first centenary of its existence. The continued and energetic attention Rome and the entire Catholic hierarchy are giving the Franciscan Third Order is causing an unheard-of interest and renewal of activity.

In the last decade, no less than forty national Third Order conventions convened in various countries. Everywhere an era of new life dawns for the Third Order; new vigor, new joy and new activity abound. The old spirit of opposition that among the regular and secular clergy stood like a mighty wall in the path of the Third Order's progress, has gradually disappeared. It is pleasant to think that in the last ten years the membership of the Third Order in this country was doubled, and that in the same

span of time the Church has seen Third Order activity increase four-fold. All this goes to show that the Third Order can no longer be considered as "a mediaeval galley," "a gaily caparisoned palfrey" of past ages, that is out of harmony with our age of super-dreadnoughts and motorcars. If, therefore, in this or that place Third Order fraternities are not in a flourishing condition, the cause is not to be sought in the nature of the Third Order or in the conditions of our age and times.

2. Another objection that finds expression in the minds and not unfrequently on the lips of members of the reverend clergy and of the devout Catholic laity, is this: There are so many Catholic societies, guilds, sodalities, pious unions, each with a specific purpose, all fresh and vigorous and palpitating with energy and activity, that the Third Order, with its rather generic purpose, can scarcely find place among them. This they think gives the reason why some Third Order fraternities fail, rendering inopportune or useless the establishment of a fraternity of the Third Order in a parish.

And yet, our beloved Sovereign Pontiff Benedict XV, who is well aware of the great number of societies and sodalities existing at the present day, exclaims in his Third Order encyclical, "Why should not the numerous and various associations of young people, of workmen, of women existing everywhere throughout the Catholic world, join the Third Order, and inspired with the zeal of St. Francis for peace and charity, devote themselves persistently to the glory of Christ and the prosperity of the Church?"

In December, 1883, Pope Leo XIII, addressing members of all the archconfraternities in Rome, said: "We would like to persuade you all, whoever you may be, young ladies as well as elderly matrons, who belong to the archconfraternities represented here today, to seek for admission into the Third Order of St. Francis." A few months afterwards seventeen hundred of his hearers had received the habit of penance.

No, old fraternities of the Third Order have not failed and newly established fraternities will not fail, because a place cannot be found for the Third Order among the existing societies, whether the parish be large or small, well organized or not. You will, my dear friends, find splendid thoughts on this same theme in the letter of Archbishop Daeger of Santa Fe, written to the General Directive Board of this National Third Order Convention.

Even laymen realize that, although there are many societies at the present day, fraternities of the Third Order can flourish and



ought to flourish in parishes. Let one example of a prominent layman in Europe stand as an example of the many that could be adduced, even from our own country and from our own midst.

"The man was wholly devoted to works of charity, such as the St. Vincent de Paul Society. These organizations he had started in his parish. He had sacrificed his fortune and his leisure to ensure their success. Yet he had always felt that he was not doing all the good in his power, and that the success of a good many of his charitable undertakings was somehow or other jeopardized. The reason of this he supplies in a letter: 'It was,' he writes, 'because I went in for establishing all the good social works recommended by Leo XIII, the pope of the people, without noticing that I was neglecting the most essential of all, the Third Order of St. Francis. I thereupon made good the omission, and was soon able to realize that the *interior spirit fostered by the rule of this order is the sure means of producing men who are really devoted to social work and willing to persevere therein.*'" These words need no enlargement. Hence we may rest assured that the great number of societies extant in our day, cannot and will not account for the fact that in some places fraternities of the Third Order do not flourish as they ought.

3. There is a third and last erroneous opinion regarding fraternities of the Third Order, which do not bring results, namely, that only a Franciscan can cause a fraternity of the Third Order to flourish. The fallacy of this view is demonstrated by the facts to the contrary. In this and in other countries there are numbers of excellent fraternities of the order in a most prosperous condition, whose director is a secular priest. The successful Tertiary director is not necessarily a Franciscan or some other religious priest. Nor is it necessary that he be a man of great ability or unusual talent. The very successful director is quite often a priest of very ordinary talent and ability, who unites zeal for souls with prayer and humility. Any priest with similar dispositions, whether he be a religious or not, can be a successful Tertiary director. This is true of the director of any society; but I beg to call your kind attention to the fact that it is specially true in regard to the Third Order. St. Francis still works in his order, and he loves the lowly and the humble, and showers his blessings upon them. If such have a fraternity of the Third Order established in their churches, they will in due time be directors of fra-

ternities that bring good fruit in abundance. Such directors will pray and investigate what mode of action they should adopt in their fraternities, so that the twofold purpose of the Third Order, self sanctification and charity towards others, may be attained.

We Americans are known to look to the practical side of everything; our first question is invariably, "Will that do any good? Will it improve matters for us?" Now, if in spiritual and in temporal affairs you desire to improve matters in your parish, if you desire to introduce a spirit of more hearty co-operation among your parishioners, if you want true democracy among you own, then, with the permission of your ordinary and the nearest Franciscan provincial, introduce the Franciscan Third Order in your parish, and conduct your fraternity properly. But, how must a Third Order fraternity be conducted in order that it may produce fruit?

1. Having taken care that your fraternity is established according to all the requirements of Canon Law, put special care and attention to the regular monthly meeting. It may well take the place of the regular Sunday afternoon or evening service on a fixed Sunday of each month. Use the opportunity which the regular monthly meeting gives you, to implant the spirit of St. Francis in the hearts of your people.

In doing this, do not overlook the usefulness of the press. If in your instructions to your Tertiaries you call their attention to a certain really good and helpful book or pamphlet, perhaps quoting to them one or another passage, and then provide that they can secure this book or pamphlet, it will help a great deal towards educating your Third Order members as Rome wishes them to be educated.

2. Another very important item in the Third Order fraternities that brings results, is the annual visitation by a Franciscan father. The visitor in his sermon to the Tertiaries gives them fresh courage and new life for their fraternity; and the director has an opportunity to ask the visitor how this or that affair is done elsewhere; or he may ask his advice privately about whatever matters he desires. There is a special blessing of God on the visitation; it is prescribed by the Third Order rule, and it is an act of obedience that always brings its reward. Reverend directors who have had the annual visitation a few times will no longer be without it. Most cases of failure among the secular clergy in con-

ducting Third Order fraternities, may be traced back to the neglect of the annual visitation as prescribed in the Tertiary rule.

Speaking of the necessity of the annual canonical visitation, a prominent speaker of the Second National Third Order Convention in England (1904) said: "The fact that the Third Order has come down with its ranks unbroken and its watchwords unmodified through seven centuries of human history and variations, is due, in my opinion, more to the wise institution of its canonical visitation than to anything else in its organization. It is this which, while holding it firmly to its fundamental purpose and to the high ideal which gave it birth, has enabled it to adjust its methods to the varying circumstances of time and place through which it has lived; and while keeping it ever infused with its proper and primitive spirit, has shown it ways and means for making itself useful in every phase of civilization through which it has passed. Were it not for that perennial infusion of ever fresh vitality, of which its visitation has ever and everywhere been the means, the Third Order as such would long ago have perished either from sheer inanition and inability to meet altered circumstances, or from the confused dissipation of its energies in an effort to meet them by going out of itself and forgetting the vital importance of remaining steadfast to its primitive and necessarily unchanging Franciscan spirit."

It is the oft-expressed wish of the sovereign pontiffs that the Third Order be spread widely abroad, that its tents be as stars in the midnight sky. All the more need, therefore, of the annual visitation, so that in every fraternity the true spirit of St. Francis be cherished and bring fourth fruits of solid Christian virtue and charity.

3. If a Third Order fraternity is to bring results, it must moreover have a good staff of officers and consultors, persons who are in the bloom of life, interested, intelligent, prudent, active, in good standing, and respected throughout the parish.

4. The main purpose of the Third Order is self-sanctification. The rule proves this, as does also the history of the seven hundred years of the Third Order's existence. Time and again have various popes called attention to this primary purpose.

But he who is interested in his own salvation and perfection will be mindful of his neighbor. It is the great law of the New Testament. Hence activity for the welfare of others, bodily and spiritually, is a sacred legacy of the Third Order to all its mem-



bers. The performance of good works, no matter of what kind they may be, brings vigor to a fraternity. As soon as practical steps are made by a prudent and careful reverend director in this direction, new interest springs up, there is joy in being a Tertiary, in being up and doing. A wave of enthusiasm spreads from the members to others not yet members, meetings are well attended, new members come in, often in great numbers, and after a short time the director has a society of men and youths, women and young ladies, all willing and eager to do any work assigned to them by their director or pastor. Of course, care must be taken to select such work for the Tertiaries as they are capable of doing and doing well; impossible tasks only cause discouragement.

From all that has been said, we see what one must do to be a successful Third Order director; that it is not more difficult to have a Third Order fraternity that brings results than it is to have any other successful society. In fact, it is easier, since the director, if he is a secular priest, may at any time call for assistance and advice from members of the First Order, the Franciscan fathers. Evidently, to have a Fraternity that brings results, the Director himself must be interested. He must be regular with the monthly meetings, he must have order in regard to receptions and professions, he must see to it that the annual visitation is held, he must be full of his work, and have a heart for his Tertiaries.

Let then, all of us, to whom are entrusted the interests of the kingdom of God in a world that is fast reverting to the disorders of paganism, welcome the Third Order of St. Francis as a most timely and potent spiritual factor in the working of our parishes. We may well trust the judgment of our sovereign pontiff and of his illustrious predecessors. We will find the Third Order fraternities a mighty weapon to successfully fight the battles of the Lord against the worldliness of our age. We will find them the most efficient antidote to the boundless craze for riches and to the insatiable thirst for pleasure. The spirit by which the Third Order lives will furnish the sap that will imbue our other societies and organizations with sound vitality; it will be their support, their inspiration, the spring of their efficiency and the surest guaranty of their ultimate permanence. It will co-ordinate their activities towards a common purpose and end, viz., the Gospel in action, the Christian principles and habits applied to all the affairs of daily life, the spirit of Jesus Christ implanted in the heart of our people, blessedly ruling them and guiding them into the path of eternal salvation.



Flags in White and Yellow designed for the Convention

Roster of the Right Reverend, Very Reverend, and Reverend Clergy, who attended the Priests' and Directors' meeting, given in the order in which they registered at the meeting. This roster is incomplete since many did not register.

- 1 Rt. Reverend Henry Althoff, Bishop of Belleville, Ill.
- 2 Very Rev. Fr. Martin Strub, O. F. M., Provincial, St. Louis, Mo.
- 3 Very Rev. Fr. Edmund Klein, O. F. M., Provincial, Cincinnati, Ohio.
- 4 Very Rev. Fr. Matthias Faust, O. F. M., Provincial, New York, N. Y.
- 5 Most Rev. Fr. Dominic Reuter, O. M. C., D. D., Ex-Min. Gen., New York, N. Y.
- 6 Rt. Rev. Msgr., Francis A. Rempe, V. G., Chicago, Ill.
- 7 Rev. Fr. Francis Heiermann, S. J. S. T. D., University of Detroit, Mich.
- 8 Rt. Rev. Msgr. Aloysius J. Thiele, Chicago, Ill.
- 9 Very Rev. Fr. Benno Aichinger, O. M. Cap., Provincial, Detroit, Mich.
- 10 Very Rev. Fr. Chilian Lutz, O. M. Cap., Prov. Rep., Cumberland, Md.
- 11 Very Rev. Fr. Venantius Szule, O. M. C., Prov. Rep., Detroit.
- 12 Very Rev. Fr. Leo Greulich, O. M. C., D. D., Provincial, Syracuse, N. Y.
- 13 Very Rev. Fr. Aloysius M. Fish, O. M. C., Ph. D., Carey, Ohio.
- 14 Very Rev. Fr. Seraphin Schlang, O. M. C., D. D., Louisville, Ky.
- 15 Very Rev. Fr. Francis Manel, O. F. M., Com., Pulaski, Wis.
- 16 Rev. Fr. Gabriel Eilers, O. M. C., Terre Haute, Ind.
- 17 Rev. Fr. Isidore Rafferty, O. M. C., Indianapolis, Ind.
- 18 Rev. Fr. Adolph Bernholz, O. M. C., Douglas, Wyoming.
- 19 Rev. Fr. Giles Kaczmarek, O. M. C., Milwaukee, Wis.
- 20 Rt. Rev. Msgr. Daniel J. Gereke, Philadelphia, Pa.
- 21 Rt. Rev. Msgr. D. J. Riordan, Chicago, Ill.
- 22 Rev. Fr. Roger Middendorf, O. F. M., Cleveland, Ohio.
- 23 Rev. Fr. Ulrie Petri, O. F. M., Chicago, Ill.
- 24 Rev. Fr. Felix Kirsch, O. M. Cap., Herman, Pa.
- 25 Rev. Joseph Meckel, Alton, Ill.
- 26 Rev. Fr. Ludger Werth, O. M. Cap., New York, N. Y.
- 27 Rev. Fr. Engelbert Rosenmeier, O. M. Cap., Mt. Calvary, Wis.

- 28 Rev. Fr. Dionysius Engelhard, O. F. M., Cincinnati, Ohio.
- 29 Rev. Fr. Peter B. Volz, O. F. M., Chicago, Ill.
- 30 Rev. Samuel David, Chicago, Ill.
- 31 Rev. Fr. Edward J. Hornung, C. SS. R., New York, N. Y.
- 32 Rev. Charles L. van Tourenhout, Ste. Genevieve, Mo.
- 33 Rev. Francis G. Holweck, St. Louis, Mo.
- 34 Rev. P. L. Biermann, Evanston, Ill.
- 35 Rev. K. G. Beyer, LaCrosse, Wis.
- 36 Rev. Fiscar Marison, (George Blatter), Chicago, Ill.
- 37 Rev. M. M. Gerend, St. Francis, Wis.
- 38 Rev. Fr. Nicholas Brandl, O. M. Cap., Milwaukee, Wis.
- 39 Rev. Fr. Philip Steffes, O. M. Cap., Milwaukee, Wis.
- 40 Rev. John Naehers, Dubuque, Iowa.
- 41 Rev. Oscar Strehl, Hillside, Ill.
- 42 Rev. Fr. Burchard Dietrich, O. F. M., Spokane, Wash.
- 43 Rev. Fr. Eugene Hagedorn, O. F. M., Hermann, Mo.
- 44 Rev. Fr. Basil Gummermann, O. M. Cap., Appleton, Wis.
- 45 Rev. John Linden, Des Plaines, Ill.
- 46 Rev. Thomas O'Brien, Genoa, Ill.
- 47 Rev. J. M. Kiely, Cicero, Ill.
- 48 Rev. Fr. Germain Heinrichs, O. F. M., St. Bernard, Nebr.
- 49 Rev. Fr. Justinian Kugler, O. F. M., Lindsay, Nebr.
- 50 Rev. Fr. Francis Haase, O. F. M., Dubuque, Iowa.
- 51 Rev. Fr. Alexander Wilberding, O. F. M., Hamilton, Ohio.
- 52 Rev. Fr. Ildephonse Gast, O. F. M., Peoria, Ill.
- 53 Rev. Fr. Linus Braun, O. F. M., Louisville, Ky.
- 54 Rev. Fr. Prosper Stemmann, O. F. M., Cincinnati, Ohio.
- 55 Rev. Fr. John F. McGee, O. F. M., Cincinnati, Ohio.
- 56 Rev. Frederick Heidenreich, Detroit, Mich.
- 57 Rev. Fr. John Ilg, O. F. M., Teutopolis, Ill.
- 58 Rev. Andrew J. Suplicki, Toledo, Ohio.
- 59 Rev. Fr. Nerijs Lemmler, O. M. Cap., Marathon, Wis.
- 60 Very Rev. H. G. Riordan, Seminary, St. Francis, Wis.
- 61 Rev. Fr. Maximus Poppy, O. F. M., Chicago, Ill.
- 62 Rev. Fr. Francis S. Werhand, O. F. M., Sioux City, Iowa.
- 63 Rev. Fr. Sylvester Ahlhaus, O. M. C., Albany, N. Y.
- 64 Rev. Fr. Bede Hess, O. M. C., Trenton, N. J.
- 65 Rev. Fr. Fridolin Stauble, O. M. C., Indianapolis, Ind.
- 66 Rev. Fr. Godfrey Doyle, O. F. M., Denver, Colo.
- 67 Rev. Fr. Hubert Lawrence, O. F. M., Minonk, Ill.
- 68 Rev. Fr. Benvenute Mueller, O. F. M., Chaska, Minn.
- 69 Rev. Fr. Charles Schlueter, O. F. M., Columbus, Nebr.
- 70 Rev. Fr. John Joseph Brogger, O. F. M., Indianapolis, Ind.
- 71 Rev. Fr. Linus Koenemund, O. F. M., West Park, Ohio.
- 72 Rev. Fr. Vitus Braun, O. F. M., Indianapolis, Ind.
- 73 Rev. Salvator Wegemer, O. F. M., Oak Forest, Ill.
- 74 Rev. Fr. Charles Luciano, O. F. M., Pittsburgh, Pa.
- 75 Rev. Fr. Alfonso Parziale, O. F. M., Pittsburgh, Pa.
- 76 Rev. Fr. Valerian Pianigiani, O. F. M., Brooklyn, N. Y.
- 77 Rev. Fr. Constantine Bach, O. F. M., St. Louis, Mo.
- 78 Rev. Fr. Francis R. Fochtman, O. F. M., Memphis, Tenn.
- 79 Rev. Fr. Marcellino Sergenti, O. F. M., Boston, Mass.
- 80 Rev. Fr. Robert Pace, O. F. M., D. D., New York, N. Y.
- 81 Rev. Fr. Vincent Marinaro, O. F. M., Butler, Pa.
- 82 Rev. Fr. Chrysostom Clark, O. F. M., Oakland, Calif.
- 83 Rev. Fr. Anselm Boehmer, O. F. M., Sacramento, Calif.
- 84 Rev. Fr. Anthony Hodapp, O. M. C., Terre Haute, Ind.
- 85 Rev. Fr. Cuthbert Malone, O. F. M., Ashland, Wis.
- 86 Rev. Fr. Gracian Gehrig, O. F. M., Jordan, Minn.
- 87 Rev. Julius E. De Vos, Chicago, Ill.
- 88 Rev. Fr. Didacus Gruenholz, O. F. M., Indianapolis, Ind.
- 89 Rev. Fr. Sebastian Schaff, O. M. Cap., Milwaukee, Wis.



- 90 Rev. George Beemsterboer, Chicago, Ill.
- 91 Rev. Fr. Ethelbert Sanbrook, O. F. M., Montreal, Canada.
- 92 Rev. Fr. Isidore Fosselman, O. F. M., Teutopolis, Ill.
- 93 Rev. Fr. Conradin Wallbraun, O. F. M., Chicago, Ill.
- 94 Rev. Henry Retzek, Wilmette, Ill.
- 95 Rev. Fr. Joseph Capoano, T. S. A., Garrison, N. Y.
- 96 Rev. Charles J. Swoboda, Bessemer, Mich.
- 97 Rev. Fr. Herman J. Block, O. M. C., Terre Haute, Ind.
- 98 Rev. Fr. Hubert Seiferle, C. P. S., Chicago, Ill.
- 99 Rev. Winand Daniels, Marathon City, Wis.
- 100 Rev. Fr. Cyprian Abler, O. M. Cap., Detroit, Mich.
- 101 Rev. Father Thomas, R. M. M., Detroit, Mich.
- 102 Rev. Fr. Cyril Piontek, O. F. M., Green Bay, Wis.
- 103 Rev. Fr. Luke Swiatkowski, C. R., Chicago, Ill.
- 104 Rev. P. A. Roy, St. Paul, Minn.
- 105 Rev. Albert L. Janiszewski, Chicago, Ill.
- 106 Rev. Fr. Francis Kubiacyk, C. R., Chicago, Ill.
- 107 Rev. M. L. Kruszas, Chicago, Ill.
- 108 Rev. J. B. Ferring, Chicago, Ill.
- 109 Rev. M. J. Gruenewald, Belleville, Ill.
- 110 Rev. L. J. Pescinski, Polonia, Wis.
- 111 Rev. Valentine Chrobok, Syracuse, N. Y.
- 112 Rev. Victor A. Karch, Menominee, Mich.
- 113 Rev. S. A. Elbert, Stevens Point, Wis.
- 114 Rev. J. H. Bruns, Carlyle, Ill.
- 115 Rev. Fr. Wedelin Green, O. M. Cap., Herman, Pa.
- 116 Rev. Fr. Joseph F. Eckert, S. V. D., Chicago, Ill.
- 117 Rev. Fr. A. C. Baldwin, C. M., Baltimore, Md.
- 118 Rev. A. P. Boltutis, Chicago, Ill.
- 119 Rev. S. R. Ivicic, Chicago, Ill.
- 120 Rev. C. S. Gronkowski, Chicago, Ill.
- 121 Rev. Fr. C. Sztuczko, C. S. C., Chicago, Ill.
- 122 Rev. Fr. Engelhard Troesken, O. F. M., Keshena, Wis.
- 123 Rev. Fr. Paul Muszelewicz, O. F. M., Cleveland, Ohio.
- 124 Rev. Fr. Rupert Hauser, O. F. M., St. Paul, Minn.
- 125 Rev. Fr. Francis Eckholt, O. F. M., Oak Forest, Ill.
- 126 Rev. Fr. Sigmund Cratz, O. M. Cap., Pittsburgh, Pa.
- 127 Rev. Fr. Ulric Zeller, O. M. Cap., Ellis, Kans.
- 128 Rev. Fr. Benice Aschenbach, O. F. M., Quincy, Ill.
- 129 Rev. Fr. Frederick, O. M. Cap., Ottawa, Canada.
- 130 Rev. Fr. John B. Roser, O. F. M., New York, N. Y.
- 131 Rev. Fr. Edward Ricciartelli, C. P. S., Chicago, Ill.
- 132 Rev. Fr. Donulus Evers, O. F. M., Petoskey, Mich.
- 133 Rev. Fr. Ignatius Classen, O. F. M., Washington, Mo.
- 134 Rev. Fr. Francis Borgia Steck, O. F. M., Chicago, Ill.
- 135 Rev. Fr. Emil Zumkeller, O. F. M., Chicago, Ill.
- 136 Rev. Fr. John B. Koebele, O. F. M., St. Francis Seminary,  
Quincy, Ill.







*Photograph by Kaufmann & Fabry Co.—Official Photographers of the Convention*  
**Tertiary Men's Meeting in the Red Room of Hotel La Salle**



**TERTIARY MEN'S MEETING**

**Monday Afternoon, October 3, 1921.**

Red Room, Hotel La Salle.

This well attended meeting was called to order at 2:30 P. M., in the "Red Room" of Hotel La Salle, Monday, October 3rd, with prayer by the Right Reverend Christopher E. Byrne, D. D., Bishop of Galveston, Texas, chairman of the meeting; Mr. Anthony Matre, K. S. G., was assistant chairman. The following papers were submitted:

1—**Socialism and the Third Order of St. Francis,**  
*by Mr. David Goldstein, of Boston, Mass.*

2—**The Social Influence of the Third Order,**  
*by Dr. Felix Gaudin, of New Orleans, La.*

3—**The Missionary Spirit of St. Francis,**  
*by Hon. Joseph Scott, Ph. D., of Los Angeles, Calif.*

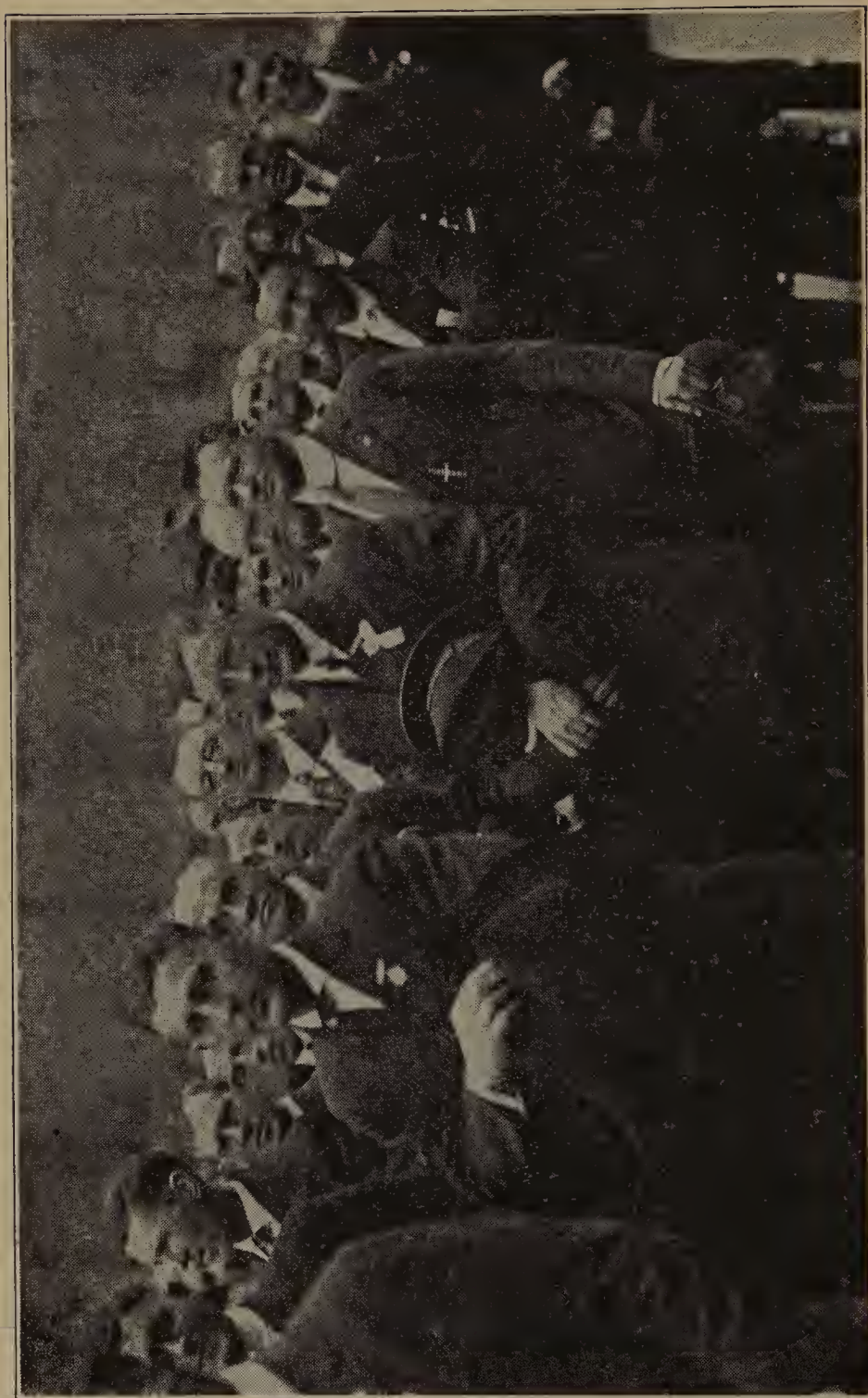
4—**Francis of Assisi, Saint and Poet,**  
*by Hon. Maurice Francis Egan, LL. D., of New York, N. Y.*

5—**The Historical Background of the Third Order of St. Francis,**  
*by Dr. James J. Walsh, M. D., Ph. D., of New York, N. Y.*

Mr. David Goldstein and Dr. Felix Gaudin read their papers to the assembly. Bishop Byrne touched on both papers and then spoke of St. Francis to the men. Concluding his remarks he said: "It is by no means the main purpose of the Third Order to promote devotion among the faithful to the lovable St. Francis of Assisi, nor is it the purpose of the Third Order to be in religious or in other matters the agents of the First Order. Members of the Third Order have the primary duty to acquire the spirit of St. Francis which is a wonderful and practical application of the sweet spirit of Christ. It is an essential duty for them to also spread this spirit among others with wisdom and energy. Mother Church calls upon the faithful to join the Third Order not because of St. Francis and of the Franciscans, but because it is an admirable school of Christian perfection.

Thereupon a general discussion on the papers submitted took place. The Honorable Bourke Cochran made an earnest appeal to the Tertiary men, imploring them to be Catholics and Tertiaries with firm religious convictions, and at all times to live according to their convictions. Social evils of our day were enumer-





*Photograph by Kaufmann & Fabry Co.—Official Photographers of the Convention*  
**A Crowd of Tertiary Men at the Convention**

ated and the need of personal reform and sane united effort in social work was urged.

*Those who spoke on the question were:*

Rt. Rev. C. Byrne, Galveston, Texas.  
 Hon. Bourke Cochran, Washington, D. C.  
 Mr. David Goldstein, Boston, Mass.  
 Hon. Anthony Matre, Chicago, Ill.  
 Mr. William Markoe, St. Paul, Minn.  
 Mr. Wm. Augustine, Denver, Colo.  
 Mr. Leo Dehmer, Dubuque, Iowa.  
 Mr. John Baumer, Baltimore, Md.

The whole matter was referred to the Committee on the Program of Action.

Mr. Charles Albert, Seattle, Washington, spoke about the work of the St. Vincent de Paul Society and urged all members of the Third Order to enroll themselves among its members. Rev. Fr. Faustin Hack, O. F. M., told the assembly that the founder of this charitable society was himself a Tertiary of St. Francis, and stated that Tertiary men, willing and zealous, have always had little difficulty in finding a splendid field of labor in the Third Order. The meeting of men agreed that there must be organization and action if the Third Order is to prosper. Then a new discussion arose on various societies and their method of organization.

*Those who took part in this discussion were:*

Dr. Felix Gaudin, New Orleans, La.  
 Mr. J. F. McGuire, New York, N. Y.  
 Mr. John Metz, Milwaukee, Wis.  
 Mr. John Crowe, Detroit, Mich.  
 Mr. R. E. Mouch, Cincinnati, Ohio.  
 Mr. Wm. C. Nolan, Jersey City, N. J.  
 Mr. Joseph May, Brooklyn, N. Y.  
 Mr. Henry Gmeiner, Cleveland, Ohio.

This matter was referred to the Committee on Organization.

The assembly laid special stress on the evil of divorce. Several times the discussions reverted to this curse of humanity. The Tertiaries were urged again and again to do all in their power to check the evil. The meeting requested that the Committee on Resolutions condemn divorce in vehement terms, thereby voicing the sentiment of the entire convention.

The meeting closed with prayer by Bishop Byrne.

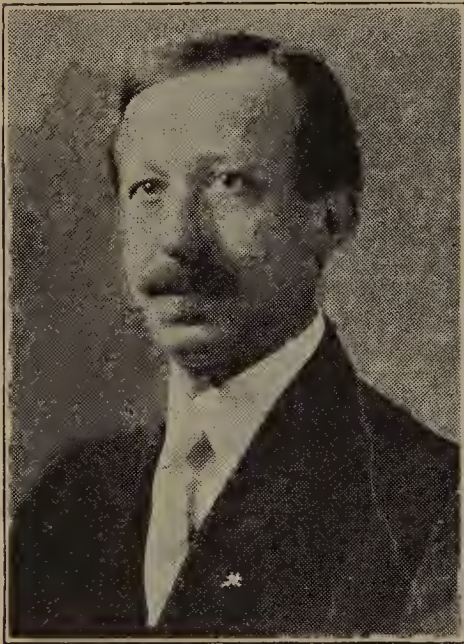
## PAPERS SUBMITTED AT THE MEETING.

## SOCIALISM AND THE THIRD ORDER OF ST. FRANCIS

MR. DAVID GOLDSTEIN.

BOSTON, MASS.

*Mr. David Goldstein is the wellknown Knights of Columbus lecturer on sociological subjects, and the author of, "Socialism: The Nation of Fatherless Children,"—"Bolchevism: "Its Cure," "Socialist Bubbles Punctured," etc. For many years Mr. David Goldstein is an active and energetic Tertiary of St. Francis.*



**Mr. David Goldstein**  
Boston, Mass.

The word *socialism* embraces theories and practices that are a strict denial of the cross of Christ and all that it symbolizes. The Third Order of Saint Francis, having for its mission the cure of souls and the restoration of Christendom, is guided by a knowledge and love of the cross of Christ. The Third Order bids men and women go forth with love in their hearts to reconcile man with God, and man with man.

The cross symbolizes the means by which a fallen humanity may return to a state in this world becoming to the children of God and of

perfect happiness in the world to come with their heavenly Father. But the opposing symbol—the bloodred flag of worldwide revolution—is chosen by a force termed socialism, which denies the spiritual nature of man and reduces him to a mere creature of his physical nature and his materialistic environment.

By the sign of the cross class distinctions of whatsoever nature were and are leveled up into the realm of true friendship,—the patrician and the plebeian, the lord and the serf, the king and the yeoman, the capitalist and the wage worker, are all brothers of Christ and sons of the one Almighty Father. By the sign of the red flag, class is pitted against class to the bitter extinction of all classes, the proletarians alone to remain conquerors of the capitalist world.



By the sign of the cross was the battle won that ensures to Americans the right of conscience, civil liberty, and that democracy that springs from the basic equality of each and every human soul. By the sign of the red flag rebellious hosts fight against religion and resort to organized tyranny.

By the sign of the cross, Saint Francis brought his followers back to the sweet concord of life while he instituted a heroic worship of Christ and a drastic service to their fellowmen, from which flow, as the waters of the rivers to the sea, those virtues needed to sustain the nations of the earth. By the sign of the red flag, socialists root out the love of country and set the torch of world-conquest over those principles and institutions. They refuse obedience to which we owe all that constitutes social well-being together with personal dignity and the integrity of the individual. So therefore, if we would do the needful work of our day as the men and women of the Third Order did their work at its beginning, we must meet the needs of our time with the same unflagging devotion that served to mark the Tertiaries as servants of God, seven hundred years ago.

As for the army of the reds, they may indeed be commended, as was the bad steward in the Gospel story in that his worldly wisdom was greater than the spiritual wisdom of the children of light. Yet, to the glory of truth divine as against willful error, it must be said that no emissary of his Satanic Majesty ever served a cause as did the gentle Francis serve the cause of Christ while he bore lovingly the imprint of his sacred Master's wounds upon his pure body.

After all, there is no new sign in which to conquer, by which to heal the wounds of a sin-sick world; though chief amongst the many signs proposed is the socialist emblem that stands for a human nature cudgeled from the brains of men as opposed to that nature breathed by the Holy Spirit into the nostrils of man. There is no new sign needed, since under the shadow of the cross every principle is found—personal, social, political and economic—to support peace on earth. Christ has reconciled the authority of Caesar with the authority of God, so that the well-being of society is assured when to God is given what is owed to God and what is owed to Caesar is given to Caesar. How then, since socialists deny the existence of God, should they be expected to usher in a new society better in all aspects than any we have known? It were an idle fancy, for they have no basis for moral order and no sanction for right conduct.

Again, no new sign is needed since the Messiah came to offer Himself as a sacrifice for man's redemption. Our Blessed Lord made it plain that the law is no shifting sand. "How readest thou?" Certainly not that one class struggle after another drops off one principle after another, until now finally we are to cast off private property and the wage system; but rather that the self-same basic principles that were operative during the stages of primitive production and the time when Our Lord taught by the use of industrial and commercial parables, must still be seen within the world phenomena of our day, but, of course, in greatly extended and expanded forms.

Making the sign of the cross, we, members of the Third Order cry out, glorifying God, that "as it was in the beginning it is now and ever shall be world without end." By these words we affirm that there is nothing essentially new in the nature of the individual and nothing new in the essential moral constitution of human society. Man is what he was, though by the conscious art principle with which he is endowed, he extends his sight with the telescope and the X-ray, his arm with the derrick, his power of communication with the telephone, telegraph and the marconigraph, and his power of locomotion by the railroad, the steamship and the aeroplane. Yet no man has added one cubit to his stature, nor changed by a hair's breadth his duty to worship God and to love his neighbor as himself. Man is not as socialist philosophy would have it a being morally irresponsible, evolving towards consciousness in a classless society. He is more or less saintly or more or less wicked as he succeeds individually in overcoming the temptations of the world, the flesh and the devil by obedience to the will of God, or fails to do so. This being so, it is certain that the solution of the problems that confronted St. Francis and his followers, is the solution of the problems that confront mankind in this twentieth century of ours in which we are privileged to celebrate the seven hundredth anniversary of the founding of the Third Order.

To solialists it is mediaevalistic verbiage to insist upon the divine origin of man, to assert man's free will; while those of us who act upon the knowledge that human nature is different from the animal, not merely in degree, but rather in its essential quality, and that moral principles are an unchanging reality, are dubbed reactionaries. So when socialists run up the red flag as the emblem of the brotherhood of man, it signifies their will to take possession of the human race upon an animalistic basis, the

breaking up of nations—a denial of God and a defiance of Caesar.

How opposite is the red flag, the international emblem of socialists, to the supra-national emblem, the cross of Christ! It is as dark night to bright day. Indeed socialism stands in relation to wage-earners, as Satan stood to Christ! It offers to these men dominion over the whole world if they will accept its doctrines and its authority. They would set up the co-operative ownership of the means of production, distribution and exchange as the basis of material equality, presupposing a state of human happiness as its consequence. But the seraphic Francis through his Third Order would bring back men to the practice of the wellknown truth that human happiness is a spiritual quality not conditioned upon equal honor of station in life, nor upon equal material fortune, but rather upon the will to serve God.

Whether or not the evils of our day are greater than when St. Francis and his companions—in the open and in the churches—warned unrepentent sinners to mend their ways, to beware lest they be thrown into outer darkness, it is certain that evil intentions stalk abroad doing bad deeds. There are rent tyrants, labor exploiters, food pirates, sneak thieves, burglars, profiteers, political grafters, adulterers, suicides, murderers, stranglers of the defenseless unborn and those who use nature against nature; there are breakers of the marriage bond, scoffers of the Gospel and those who defy the law. Surely socialists have in our day a superabundance of material upon which to draw in arousing discontent with things as they are.

Discontent with the effects of sin and crime does not make socialism the remedy for the ills that beset the world! No, it has been tried on a grand scale, and the alleged socialist cure has aggravated the disease a hundredfold. Prostrate Russia gives open testimony to the nations of the earth that the control of civil, economic and political power by socialist officials is not a remedy for what is complained of as *capitalism*, it is rather a curse deeper than all other ills that together cry out aloud to heaven for redress. The Soviet government confiscated property, disorganized industry, commerce, transportation and finance. It scorns religion and morality, grants divorce at the will of either party to the union, and takes the children over as its wards to be indoctrinated with the materialistic animalism that gives impulse to its irrational career.

Socialism has, indeed, developed adepts in the art of disruptive criticism, for its aim has never been reform but rather Revolu-



tion with a big R. And since it repudiates sin, the cause of rottenness in Denmark, its "army of discontent" long since planted its battering rams against the true nature of man and the very structure of civil society. With the zeal worthy of a good cause they hammer away at their purpose of world conquest.

I believe that one of the most grievous immediate effects of the discontent that socialism enkindles in the hearts of men is seen in their manifestations of class hatred. Once the doctrine of class struggle is rooted in the heads of men the notion of moral irresponsibility takes the place of the decalogue; then, once for all, the individual goes scottfree since society is made to bear the blame of all the sins listed in the calendar of the wicked and all the crimes docketed in the courts of Caesar. It is not individual repentance, confession, reparation and the forgiveness of God, the Creator of man and the Author of nations, that are needful for the well-being of society; it is, forsooth, merely a drastic change in the economic structure of society—a change from capitalism to socialism—that shall cure the slothful, the drunkard, the thief, the prostitute and the murderer, and so make possible a life of industry, temperance, purity, beauty, honesty and truth.

How opposite to class hatred is the love of their fellowman manifested by true Tertiaries! How different their doctrines of moral responsibility and free will! We stand for reform and we glory in that reform that is Christian in spirit and that begins with ourselves, personally. We Tertiaries do indeed welcome such legislation as may lessen the occasion of wrongdoing, but with the fear and love of God in our hearts, we know that the selfsame moral law is binding whether our possessions are many or few; with Leo XIII each one of us calls out: "My social reform is the Third Order."

All adown the ages, Tertiaries, whether in the seats of the mighty or in the seats of the lowly, have worked at once to save their souls and to bring peace on earth. The humble St. Francis and his followers, including such Tertiaries as St. Louis, King of France, St. Elizabeth of Hungary, Queen Isabella of Spain, Columbus and a host of others, changed the face of Europe—and discovered our own America. It was by a fuller application of love of man by man, a fuller application of Tertiary talents in God's service, that the loathsome scourge of moral and physical leprosy that then afflicted Europe was extirpated.

Who shall say that the moral leprosy that today sinks its fangs deep into the body of the nation does not call for personal treat-

ment? Who can deny that it is the sins and crimes of individual men and women that is driving cities towards the fate of Sodom and Gomorah? Here then is mapped out the personal work of the Tertiaries of our own day. God alone knows how great it now is. We can and must arrest the evil influences of the many abominations that stalk abroad without the warning cry, "Unclean! Unclean!" For example is a mighty force, and all Tertiaries take the obligation of sustaining a truly Christian life whatsoever their station. By bringing back the individuals, multitudes of them, to the bosom of Holy Mother Church, St. Francis broke the hold of the heresiarch of his day and we have the selfsame standards of truth to guide us today.

We judge socialism by the Christian principles so magnificently set forth by the great sociologist of the nineteenth century, the illustrious Tertiary, the poor man's pope, Leo XIII. By these tests the gulf that separates the teachings of the socialist Marx from the Catholic Francis is wide indeed. No possible bridge can connect the animalistic materialism Marx preached with the code set down for us by the clear-minded St. Francis. So just as we win back souls to God we drive socialism into the sea.

To be sure we may, aye, we must, as socialists do, condemn the acts of the unscrupulous rich; but even so, we are not of their company when such condemnation is used as a means of arousing the poor man's envy of the rich. We want the unjust capitalist to mend his ways, to establish right relations with those workmen employed by him; and as members of civil society we are favorable to tradeunion and legislative pressure to compel equity within the body politic. Surely, illgotten riches are a sin. So are the wages held back by fraud, that now cry aloud for redress, as when St. James lifted up his voice in behalf of wage-earners to the Lord God. Whether or not it is acknowledged, employers and employees are brothers in Christ and their obligations should be cried out from the housetops.

Again, as men are but stewards of the riches in their possession, they must one day give an account of their deeds. How great then is the Tertiaries' opportunity to persuade capitalists to establish such economic relations as shall be pleasing to Christ! And at the same time to persuade wage-earners that it is not socialism but the Church which sets forth their duties and will protect them in their rights. So also, is the attitude of the Third Order relative to property the sound Catholic attitude. The right of private ownership of productive wealth is not to be questioned

since it is necessary to civilization, but the wrong uses of that right as in private or state monopoly is opposed by us in favor of making, as Leo XIII said, "as many as possible of the humbler classes to become owners."

Catholic principles as put into practice by the Third Order give very practical tests as to our opposition to socialism. The fact that owners of land and capital, wage-earners and members of other economic classes belong to the Third Order upon a basis of equality, and that every Tertiary is obligated to make a will covering his or her temporal goods, are sufficient to show our belief in the private ownership of lucrative property, in economic class distinction and in the right of inheritance,—but socialists repudiate these rights and distinctions.

In his day, St. Francis and the members of the Third Order openly condemned the abuses practiced by the land monopolists of the thirteenth century. But, at the same time, they stood most firmly against the socialistic doctrine of false leaders who held that private ownership of land was an evil, just as Pope Leo XIII stood in our twentieth century against the socialistic land doctrine of Henry George, who declared private property in land to be a monstrous wrong.

Following sound Catholic doctrine we see that the effort to deprive men of their legitimate right to possess riches, be they in the form of land and capital or in goods for personal use, and to centralize ownership in the state, is contrary to right reason, to justice, and so to the best interests of civil society. It is an effort to overturn a universal right, because of the incidental abuses of the power of wealth. As Christian freemen of America we love neither the despotism of the industrial magnate, nor the industrial dictatorship of the proletariat. So it is that we stand for reform not for revolution. It is not confiscation of property and obliteration of economic classes as was attempted by Lenin and Trotsky that we seek, but rather to save our country from such disaster and to let men know that Pope Leo XIII forty years ago put the whole scheme of socialism before the world in the right light.

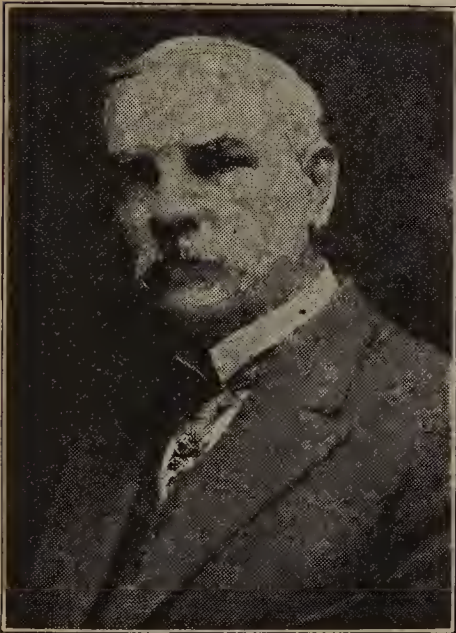
For its salvation the world needs Franciscan Tertiaries as it never did before. Surely the people will respond! They need but to know the Third Order, its history, its principles, its practices, and the solution it proposes for saving society, to love the Church as we do with all our hearts. St. Francis laid the plan and showed us the way,—let us follow. Everywhere our voices should be heard ringing out the praises of our crucified Lord and



calling the people to His cross. In the lecture hall, on the street corners, in the squares and parks of our cities, Tertiaries should "spend themselves with zeal for the salvation of their brothers." The call of our Holy Father, Pope Benedict XV, himself a member of the Third Order, is not to be denied. He has told us that there is "work to be done for the glory of Jesus Christ and the triumph of the Church with the same zeal that St. Francis had for peace and charity." Let us do this work! God grant that the Third Order of St. Francis may drive out the menace of socialism by winning the rich away from the worship of mammon, by freeing the poor from their unjust economic burdens, by leading souls to the kingdom of God!

## THE SOCIAL INFLUENCE OF THE THIRD ORDER

DR. FELIX GAUDIN, FRANCISCAN TERTIARY,  
SUPREME PRESIDENT OF THE CATHOLIC KNIGHTS OF AMERICA.  
NEW ORLEANS, LA.



**Dr. Felix Gaudin**  
New Orleans, La.

Accumulated wealth, arts and sciences, a splendid army and navy, cannot make a nation great. Its true greatness must come from the number of happy, Christian homes throughout the land. Happy homes cherish law and order. In these days of universal unrest, when the narrow love of self, of cold greed which ignores the rights of others, of craving for self-gratification and self-indulgence, is sullyng the souls of men, we realize that the reason for the flaring disregard of law and order comes from the lack of knowledge of God and His Commandments.

Even in our glorious country we have an enormous amount of robberies, murders, and suicides; we find many families that are ruined. At this time about 125,000 divorces are granted annually in the United States. We have one divorce to every twelve marriages. I was told that the city of Chicago even excels this. In the year ending September 1st, 1921, we find that nearly 40,-

000 marriage licences were issued—and in the same period approximately 8,000 decrees of divorce, separate maintenance and annulment of obligations were granted, making one divorce to every five marriages. In the past fifty years our courts have granted 2,000,000 divorces. With us this is the great evil of evils, it is the destroyer of the American home.

The evils mentioned are not only giving much concern to the Catholic Church, our Mother, but are threatening the very foundation of our great and glorious republic. Would that the people of this nation had marked the words of one whose patriotism I am sure no one will question, of George Washington, the Father of our Country, the great patriot and statesman. He knew and felt that morality could not exist with the exclusion of religion and in his farewell address said to Congress: "Reason and experience both forbid us to expect that national morality can prevail with the exclusion of religious principles." His words were not heeded, no more than the far more important words on the very same point, that the one true Church has preached for the past nineteen hundred years.

We have a nation sixty percent of whose population does not believe in any definite form of religion. Our morals are not up to a high standard. because our faith is weak and wavering, our hope faint and feeble, our charity palsied, our brotherly love cold and formal. No relief is extended to many of our own nation; no word of sympathy is poured like balm on wounded hearts. Truth and justice are not the principles on which we act. Prudence does not characterize our lives and actions. We have no fortitude to bear the adversities incident to human life. You see that the edifice of our republic was unskillfully erected. True, the head and the mind have been well educated, but the heart and soul have been sadly neglected. All thinking minds agree that from a political, industrial, social and religious point of view, this glorious republic of ours, and in fact the whole world today, is in sore need of reform.

St. Francis of Assisi, our spiritual father and the founder of our order, aimed directly at a spiritual idea.. Like Christ he aimed first and foremost at the moral betterment of the individual, and in doing this he accomplished a most marvelous change not only in the social life of peoples, but in their political, industrial and religious views and actions. Therefore, Tertiaries, what we must aim at, is, what our late Pontiff Pius X often

prayed for: THAT ALL THINGS BE RESTORED IN CHRIST. That is our obligation towards mankind, that constitutes, according to the expressed wish of Rome, our main social duty.

There is no institution that possesses such inherent power for the betterment of the individual as the Third Order of St. Francis, and during the past seven centuries it demonstrated that it not only improves the individual, it makes him Christ-like. Family life according to Christian ideals is one of the most important means of combating present-day evils in our immediate surroundings. Moreover the real school of social virtues is the family. From the decline and corruption of family life spring by far the most of our social evils. The man who is Christ-like will improve his own family. He will do so with prudence and kindness, perhaps even unknowingly. St. Francis, the great social reformer, was well aware of the need of a Christian home. It formed the basis of his manifold reforms. By the Third Order he reformed the individual, through the individual the family, and through the families entire nations.

In reforming we absolutely must begin with ourselves. That is the Franciscan plan. We must follow the example of the Franciscan movement of the thirteenth century.. We must awaken people's conscience to the evils of our age and give them an improved mode of life that, however, does not savor of Puritanism and rigorism. We have such a mode of life in the rule of the Third Order. In regard to others we must not deal so much with abstract principles, but with the actual facts of the world in which they live. In the thirteenth century Tertiaries not only spread the Gospel, they lived among the people and grappled with the evils of the system under which the people lived, the civic feuds, the intense hatreds, injustices and luxuries of the time.

Our present age has its own evils. Every individual, every family, every community has its evils and its possibilities for good. To minimise the evil and to encourage the good is the social work of the Third Order. The Third Order can and will bring about social reform and peace and happiness in entire communities and large districts of any nation as soon as it is properly fostered there. Although all are not Catholics and members of the Third Order, the influence of real Tertiaries will have its telling effect.

Men and women of the Third Order who do not lend their influence and give their full measure of moral support in correct-



ing the evils they find, are of no real value to the Church. They are like a missing cog in a great wheel. As every missing cog causes a jar to the entire machinery, so it is with reticent Tertiaries in our organization—they cause a jar that is hard to overcome. The least that can be expected of every Tertiary in the social work of the Third Order of St. Francis is the social sermon of good example to others.

Tertiaries, let us remember that if the sculptor's chisel can make impressions on marble which for centuries after eyes will see and admire, if a man of genius can create a work in life that will speak the triumph of his mind a thousand years hence, then we, alive to the duties and full obligations of the Third Order, can do infinitely more. Working on human hearts and destinies by the mere social sermon of good example, it is our privilege to do imperishable work, to build within life's fleeting hours monuments that shall last forever. How important, therefore, that at this First National Third Order Convention in the United States we resolve to live for something higher, for something that is in harmony with our grand calling as Tertiaries of St. Francis and with our future destiny.

In conclusion I would like to make one more remark that I believe is not out of place. A poet tells us that an angel in writing down the names of those who loved the Lord, wrote first the name of him who loved his fellowmen. No word in our language, save those relating to our immediate home and family, is dearer than the word "neighbor." If you, a Tertiary of St. Francis, doubt who your neighbor is, hear the answer:

"Thy neighbor? 'Tis the fainting poor  
Whose eye with want is dim,  
Whom hunger sends from door to door;  
Go thou and succor him."

As Tertiaries and followers of St. Francis, the father of the poor, we must give serious thought to our poor neighbor. It is well for us to here follow the example of our great and noted Tertiaries of the last seven centuries. Be charitable to your neighbor and you have done half the work in bringing about his reform. Let Tertiaries seek the abodes darkened by the shadow of want and affliction, and leave there the radiant light and abiding comfort of friendly deeds and Christian sympathy. Bearing the divine command of the love of our neighbor deeply imprinted in our hearts, and resolved on its fulfillment after St. Francis' fashion, let us be friends of the friendless and go on

the sweet errands of mercy without a thought for ostentation, without any care for the regard and praise of men. Heaven looks on such deeds approvingly, lovingly records the services faithfully rendered and will bestow the eternal reward. At the same time this true charity brings others back to God and in a mysterious way does more for social reform than many orations.

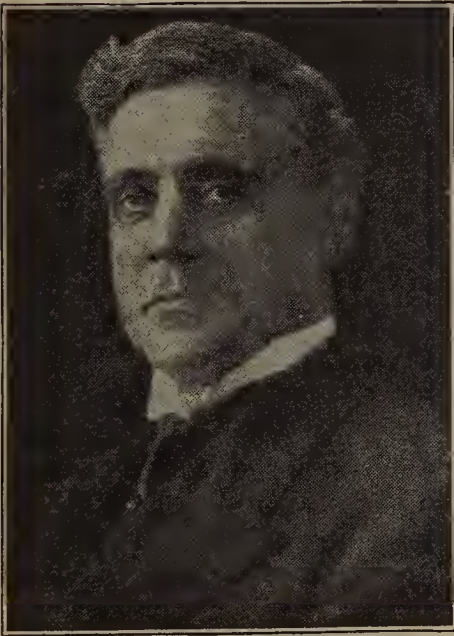
The wild flower blooming unseen gives glory to God and beautifies nature, but it has not the beauty of the rose in the garden, which is tenderly encouraged to produce to the utmost its charm of beauty and to diffuse its sweet perfume upon the surrounding air, so it is with the work of our Tertiaries. Let us hope that among us, after this convention, it will be cultivated and encouraged to produce that sweet brotherly love towards all men which makes for social improvement. This will come only then when we let blossom in our hearts and in our families and fraternities the flowers of kindness and charity and justice as taught us by the Divine Master and the gentle St. Francis of Assisi.

### THE MISSIONARY SPIRIT OF ST. FRANCIS

HON. JOSEPH SCOTT, PH. D., K. S. G.

TERTIARY OF ST. FRANCIS.

LOS ANGELES, CAL.



Sir Joseph Scott, K. S. G.  
Los Angeles, Cal.

It is perhaps not altogether inappropriate that in spite of my unworthiness to speak before this convention, it should have entered into the minds of the committee in charge to select a layman from California for this address. Irrespective of that geographic advantage, however, I deeply appreciate my limitations to present any views worthy of more than passing consideration. But California should have a special appeal to the Tertiaries of St. Francis. Its soil is saturated with the footprints of the Franciscan fathers, and the very atmos-

phere is redolent even today of the spirit that animated these self-sacrificing brethren of the saint of Assisi.

One of the pitiful object lessons which must confront the educated Catholic, not merely laymen, but the clergy also, is how little attention is given in the curriculum of Catholic education to the wonderful story of Franciscan missionary enterprise that the state of California, alone, can show. If the Puritan, or any other religious denomination, had such a chapter to their credit, there would not be a book of American history in the hands of the youngest student in our public schools which would not embody a glowing description of this wonderful story of zeal for God and love of humanity.

It is not only Father Junipero Serra and his reverend brethren of the clergy who arrest our attention, but we must remember the docility and fidelity of the laymen in the expedition which, while glorifying the saintly spirit of Father Junipero, nevertheless, reflected distinct credit upon the apostolic spirit of his followers. No one can read without profound emotion the story of the gallant old caballero, Don Gaspar de Portola, who headed the expedition overland from San Francisco to Monterey and back again, a distance of over one thousand miles, through untraveled country, amid the wild aborigines, with dangers lurking on every hand, but always imbued with Catholic faith in his determination to accomplish the objects of his mission. History records the fact that the first Indian child that was baptized had as his god-father this old grizzled warrior and pioneer.

We must not forget either that Don Jose de Galvez, who originally fathered the expedition from his headquarters at San Fernando in Mexico, provided not only the equipment and military accessories to safeguard the soldiers, but saw to it that Father Junipero Serra and Father Palou and Father Crespi should accompany the ships and minister to the spiritual welfare of the soldiers and sailors. With these safeguards assured, the Franciscans were to preach the Gospel of Christ crucified to the pagan children of men in the deserts and cañons of California. They were in very truth the followers of the seraphic St. Francis: They teach us lay people of today a lesson of obedience to God's law and a reverence and respect for the rule of St. Francis.

What lesson can we apply from this story, which is only one of so many others which could stir our hearts under these circum-



stances? The layman of today in these United States of America does not have to endure danger and death from naked savages in the cause of religion and to protect the brown habited Franciscan, but if he has anything of the missionary zeal of Don Gaspar de Portola or Don Jose de Galvez, he will find ample room for the exercise of his spiritual inclinations right within his own immediate community.

The spirit of St. Francis, in my humble opinion, is more needed today than at any time in the history of the great Franciscan Order, not excluding the days of St. Francis himself. There was no such welter of hatred and cynicism and atheism and irreligion in his days as now faces the children of man, for, after all, St. Francis lived in the glorious epoch of the thirteenth century, when faith in God and in the only true and living Church was the vital stimulant of kings and people alike. But he preached in those days the lesson that should be a sermon to us today. He is, of all the calendar of the Church's galaxy of saints, the one that typifies to the man and woman of the world in its most striking sense the value of the gospel of the fatherhood of God and the brotherhood of man. St. Francis knew neither race, nor nationality, nor color, nor creed, nor any obstacle to keep him back from reaching the heart of any of God's human creatures. To him racial bigotry and national hatreds were a plague. The kindly, charitable, loving heart of St. Francis could reach out to the most bitter opponent of the Church with the same degree of concern and anxiety for his salvation as he could for those who were in the fold of Christ.

If the spirit of St. Francis, for instance, instead of the god of infidelity and agnosticism, had permeated the hearts of the statesmen at the so-called treaty of Versailles, what a different story there would be to tell of the conditions that now confront us throughout the world!

While the sons of St. Francis have numbered among their ranks illustrious scholars and great scientists, and the libraries of the world are laden with mighty volumes of their erudition and genius, nevertheless the Franciscan, as he appears to me, is essentially one who appeals to our human side and understands the foibles and frailties and limitations of us wretched men, and be-

cause of the sanctity of his own life and the humility and patience exercised in showing us the evil character of our ways, the Franciscan has endeared himself not merely to the children of the Church, but his example has inspired the reverence and appreciation of those outside the fold.

To bring this home still closer to us, if we can instill into the hearts of the American people the spirit of St. Francis from the mere human aspect of his life, if we can teach them that gentleness and forbearance and patience and love of fellowman are helpful to the peace and happiness of this country, and if we can reach the hearts of those who are embittered against us by lack of education or by the flaming calumnies that perverted minds circulate against the Church, then they will begin to understand that a Church which could produce a saint of the character of St. Francis, that a religious organization that could continue during all these centuries as have the good Franciscans, must be a healthy and invigorating influence to have in this country, and that it is a blessing of untold value to the people, Catholic as well as non-Catholic.

The very democratic spirit of St. Francis which beams from his life, and which enabled him in spite of his own high birth to mingle with the lowly and despised of men with cheery humor and spiritual fervor, would be of untold benefit in this generation with its wretched social climbers and parvenus and new millionaires, who think in the weariness of their hearts that such class distinction is of advantage to them. St. Francis had faith in the common people. He stayed close to them. He was to the Catholic Church what Abraham Lincoln was to the political history of this country.

Let the Tertiaries of St. Francis imitate him in his human side. Let them avoid the bitterness which goes with social class distinction in this democratic country. Let them bear a spirit of tolerance and forgiveness for those who may vilify them as did St. Francis, and let them be sweet and clean of tongue and holy and pure of heart as was St. Francis, and the leaven of his spirit will reach out further in some respects perhaps than the spoken word of the Franciscan *padre* from the pulpit of his church to his own people.

This is an age of propaganda, of organization, of publicity. The Church throughout the ages has adapted herself, wherever there was no moral impediment, to the ways of the world in its manner of reaching the hearts of humanity. Whether it was preaching in Jerusalem with St. Peter, or hiding in the Catacombs with the early martyrs, or blazing the trail against the infidel with St. Louis and the Crusaders, or with St. Bonaventure and the other doctors of the Church teaching the great student bodies of the medieval universities, there has ever been the same object that the Church had in mind,—to adapt herself to the means best suited to impart information and to preach what is after all the only missionary message which has come down from the days of Christ,—“Without faith it is impossible to please God. For he that cometh to God, must believe that He is, and is a rewarder to them that seek Him.” Heb. xl, 6. “And I say to you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God.” Luke xii, 8.

We lay people may not preach from the pulpit, but if we grasp the spirit of St. Francis we should with our lives, and with our example, and with our method of organization and contact, convince the children of this age, particularly the citizens of this country, that God was very good when he deigned to permit St. Francis to live upon this earth, not merely for what he accomplished in his own time, but for what he has been able to accomplish today.

As Father Junipero Serra and Don Gaspar de Portola and Don Jose de Galvez and their mere handful of followers renewed the face of the earth from San Francisco to San Diego, bringing into the light of heaven the aborigines of our western continent, so should the Tertiaries imbibe that zeal and lend themselves henceforth to the revival of the spirit of St. Francis in this nation, so that in very truth, without coercion or discrimination or political prejudice there can be aroused in this country such a consummation of the dream of St. Francis that we may all live with our neighbors and fellowcitizens with the same peace and happiness and fraternal regard as did the Indians of California in the adobe *haciendas* of the missionary fathers of St. Francis.

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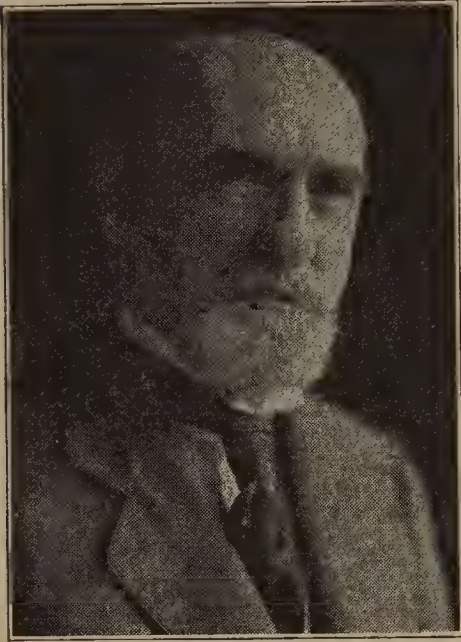


## FRANCIS OF ASSISI, SAINT AND POET.

HON. MAURICE FRANCIS EGAN, LL. D.

WASHINGTON, D. C.

*Maurice Francis Egan, the former ambassador to Denmark, and the author of a number of delightful books, among them, "Everybody's St. Francis of Assisi," intended to be present at the convention but was prevented by the multitude of his important labors. Needless to say, the Hon. M. F. Egan is a member of the Third Order of St. Francis.*



Hon. Maurice F. Egan, L. L. D.  
Washington, D. C.

In the year of 1203 there was no Italy in the sense which means a nation or a united country. There were many independent states, cities and towns, each defiant, proud, local. There was no real patriotism in the broad sense of the word, for the inhabitants of that land had no nationality, no general language, no poetry, no literature. The echoes of the stories of the *trouveres* of Northern France and of the songs of the *troubadours* of Provence had reached them; but the great prelates and nobles of the land preferred the stately Latin and some-

times the flowing *Provençal*. The dialects of Italy were the dialects of the vulgar. They were beneath the notice of the scholar or singer.

City warred against city, town against town. Local pride made each little place sufficient for its citizens. The Florentines knew no country but Florence. Assisi was ready to fly at the throat of Perugia. All this excited unchristian bitterness among Christians and made the Italian burgher the most narrow-minded and belligerent of men.

In Rome alone dwelt a spirit greater than all else in Italy. The popes struggled in vain against the avarice and ambition of the nobles, each anxious to add to his petty domain. But Rome, Innocent III was pope, saw itself surrounded by dangers so threat-

ening that nothing except the promise of the Eternal God to His Church could have consoled and encouraged the vicar of Christ. In 1203, when Francis of Assisi was twenty-one years of age, Pope Innocent was forced to fly from the burning city of Rome. Nearly a year later he returned in triumph, but his conflicts had only begun. For a time it seemed as if the Guelphs were victorious in the peninsula of Italy and the Ghibellines at last conquered. But the old struggle between the popes and the emperor had only begun again. In a palace in Palermo there dwelt even then the most dangerous enemy of the Church, the young panther, beautiful, graceful, treacherous—Frederick of Suabia, grandson of the pope-hater, Frederick the Redbearded. This child, as Frederick II, ruler of Sicily, was to be the Julian the Apostate of the thirteenth century.

The position of the pope was magnificent, but fraught with horrible perils. On one man, Innocent III, the future of the Christian world depended. The temporal power was necessary to the support of the spiritual; and yet the popes had none of the safeguards which solidified the power of the temporal princes of the time. Rome was like a little bark tossed on the very storms which it alone could control, and which, in the interests of Christianity and religion, it must control.

In the city of Rome, the mob spirit which Arnold of Brescia, worst of demagogues, had called into being, was alternately tyrannical and anarchical. The nobles intrigued with the mob or fought one another with poniard, sword and poison. The feuds which Shakespeare so truly pictures in "Romeo and Juliet," divided every town in Italy. In Rome there were many Montagues and Capulets. As a brilliant but not always trustworthy writer puts it: "From the heights of the Lateran where he lived alone, protected by the Annibaldi, the pope heard night and day the tocsin of the Capitol ringing civil war. Around Rome the barons and senators were masters of the whole country; farther off, German counts, captains of the emperor, camped in all the provinces of the Church; still farther, Henry VI had in the two Sicilies established the pivot of the empire."

Everywhere in the peninsula was the pope threatened, and all the threatening powers seemed ready to join for the emperor against him. It is false to say that there were no heresies at this time. In Sicily particularly strange forms of religious opinion had arisen, for Sicily had not been purged from Arabic subtleties and Saracenic superstition. Everywhere there was disorder, spiritual and temporal. In spite of all, Innocent III had managed to

strengthen his position as sovereign and pontiff. But he looked out upon chaos. There was never a time when, for the salvation of Christendom, there seemed more need that the Church should meet physical force with physical force; and besides Innocent III heard the clamors of hatred and avarice and vengeance, and from France, from his own Italy, and from Spain came the Babel of strange sects which threatened to destroy all government.

The condition of the poor was frightful, for poverty was utterly despised and hated by the proud nobles and the opulent merchants. The suspicion and envy with which the destitute all over the world look on the wealthy in the nineteenth century was just as rampant in the thirteenth. Christianity was the only force that could protect the poor and the sick, as the pope was, in spite of the charges of inconsistent historians, the only friend of liberty. But riches and the love of riches had corrupted even many of those vowed to the service of Christ, and there were bishops and priests and monks who had put the spiritual below the material. What earthly power could meet and cleanse a world which had begun to forget the Crucified,—a world in which desire for riches, for luxury, for earthly power had cast out sacrifice for the love of God,—a world in which hatred for one's neighbor had, like a noisome weed, overgrown the flower of love of God and His children? It almost seemed as if the spirit of Antichrist had begun to reign. All men, even some of the great baron-prelates and splendid cardinals who surrounded the pope himself, needed a lesson.

Centuries ago the pagan world was so eaten up by low ambitions and desires, with the lust of all things ungodly that God Himself had become the poorest of the poor, and died the death of a criminal to save it. In the thirteenth century, the worst passions of paganism had been reborn in the Christian world. This renaissance of unfaith demanded a renaissance of that love which casteth out fear; and it came, as it could only come, through a human being who would give up all and follow the way of Christ. It came through a fool, if you will, for the son of the merchant of Assisi was looked on by his father and brother and his people as a fool, because he had become a child for the sake of his Lord.

THE merriest of all the youth of Assisi in 1203 was our Francesco Bernardone. He was the son of a rich merchant of the beautiful little town, and of his wife, Madonna Pica. Messer Pietro Bernardone made many journeys in search of the rich velvet, silk and cloth of gold with which nobles, ladies, and citizens

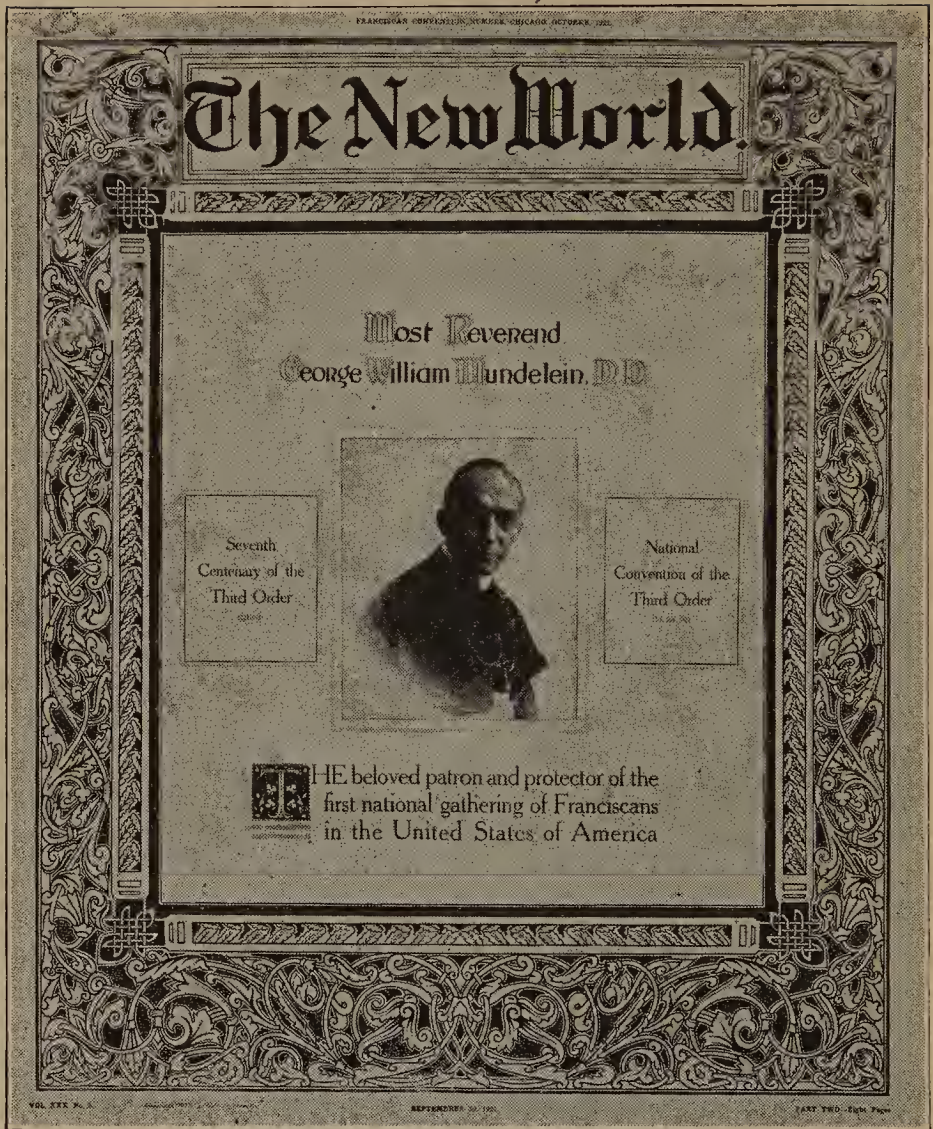


bedecked themselves. He was a person of importance; he knew how to drive a sharp bargain and at the same time to spend his money generously whenever the occasion required. He went into France in search of the rich and tasteful fabrics for which that country was noted; and he came back in love with the French and their country. In 1182, he entered again the lovely vale of Umbria to find that a little son had been sent by God to him. The proud Pica had already named him Giovanni, in honor of the dear St. John, the companion of the Infant Jesus. But when Pietro saw him he commanded that the little fellow should be called Francesco in honor of the bright land he had learned to love.

One can imagine the happy Pica and the little Francesco in those days after the father's return from his trip to France, by looking at any of the lovely pictures of mothers and children of which the Italian painters were so fond. Pica dwelt in an earthly paradise. The bluest of blue skys spread over her head, and violets sweet as those of Parma grew at her feet. Giotto, or Cimabue, or Fra Angelico might have painted her as she sat with her soft-eyed little son, holding a bunch of grapes above the grasp of his little hands, against one of the rose trellises loved at Assisi, while the kindly swallow hovered above their little brother. The vale of Umbria, travelers say, should be visited in the summer; for then we see it as St. Francis loved it best, and the very groups the Italian painters transferred to their canvases and made immortal. It is the country of poets; Florence, with all its memories is not far off. Near, too, is Arezzo, the birthplace of that Fra Guittone who borrowed the sonnet from the Sicilians and made it Italian, and of an older poet, Propertius. Here our saint and poet grew, in the very heart of all those natural beauties which he loved as the reflections of God Himself.

Francis spent a happy boyhood and a gay youth between the shadowing mountains, above whose summits blew the fresh winds of the two seas. His father sent him to the priests of the church of St. George. And from them he learned those rudiments which helped to make both the poet and the saint. They taught him a little Latin and much French, for his father loved that language, and all over the peninsula, the speech of Provence was regarded as the most delightful of expressions. Francis learned, too, what all his countrymen learned—music. Poetry, in its first blossoming, was part of music. Afterwards the sonnets of Dante, of Petrarca were sung,—for a sonnet is only a little lyre with fourteen strings. But in Francis' youth, Dante and Petrarca and

First Page of the  
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Comments on the Convention Edition  
Quoted from the New World, October 14, 1921

Henry Borsch, Optician: "I have not seen its equal in a combination of real religious instruction and mechanical beauty."

Mr. Bernard Corcoran, Music store: "Many enquirers here have eulogized this edition very highly. They only confirm my own ideas."

Mr. John F. Denvir, Clothing store: "I have seldom seen a newspaper issue with more interesting details pleasingly presented."



Tasso had not yet appeared, for he was to be their precursor, to make them possible. He sang in a very sweet voice the songs of Provence to the lute or rote; and so passionately did he love music that, a legend says, he remained up all one night singing a duet with a nightingale. The nightingale conquered, and Francis,—this was after he had answered to the inspiration of God,—praised the nightingale in a new poem and the Creator who had given it such a voice.

Until his twenty-fourth year, Francis Bernardone lived the life of a cheerful and innocent young man of his day. His father, parsimonious in many ways, was proud to see his handsome and cheerful son hold up his head with the gayest youths in Assisi. To his father and mother he was a swan among ducks. He was the first to adopt all the French fashions; he loved gay clothes, sprightly music, and, above all, the poetry of the *trouveres* and troubadours. The youth of Assisi imitated the youth of other Italian cities and gave feasts at which there was much singing of *Provençal* poems. They were extravagant and luxurious. They formed an association called the *corti* for their own amusement and for the practice of the gay *Provençal* sciences of music and poetry. From a series of sonnets written by Folgore da San Geminiano somewhat later, we can gather some facts about the amusements of the gilded youth of the Middle Ages. At Siena twelve youths agreed to spend nearly all their fortunes in pleasuring for a year. They gave feasts twice a month; three tables were sumptuously adorned; the youths feasted at one, washed their beards at another, and threw the other out of the window.

Whether Francis was as extravagant as these Sienese, who became paupers in a twelvemonth, is doubtful. He, however, had an indulgent father to depend on, a father whose purse had no limits so long as his son was the gayest, the cleverest and most dashing member of the *corti* of Assisi. The neighbors reproached his mother, Pica: "Your son throws money away as if he were the son of a prince," they said. Pietro was flattered by this. Whose business was it, so long as he, the richest cloth merchant of Assisi, could keep his son in a fashion that many poor but proud nobles might envy? Francis himself had dreams of greatness; the romances of chivalry had not been without their effect on him. His mother, worried by the fault-finding of her neighbors, had answered: "He whom you call a prince will yet be a child of God." He was made the lord of all the revels. With his companions, singing songs and carrying torches, he made the streets of the little town ring with laughter. But during all this



time of enjoyment, there is not one word to show that he looked down on the poor, or committed any grave sin. His dreams, as was natural in those stormy times, were of war. In one of the quarrels between the men of Assisi and the Perugians Francis was taken prisoner. He amazed everybody by his cheerfulness. "I will one day be honored by the whole world, though I am a prisoner now," he said. His companions probably took this for one of those jests with which the young man lightened his captivity, and he probably meant it so; but afterwards it was remembered. When the Count de Brienne made war for the recovery of the Sicilies from the German emperor, Francis joined him. This was after a long sickness had cast him down, and from which he arose a changed man. He had learned to desire more than a life of revelry, or even of such action as the feuds of his townsmen with the surrounding places offered him. Restless and depressed for the first time, he threw himself into the train of Count de Brienne. About this time he met a poor cavalier, badly dressed and shivering with cold. At once Francis took off his splendid outer suit and forced the soldier to exchange with him. That same night at Spoleto he had a dream. He thought that the divine Voice asked him, what was the higher aim in life? "And which of the two can serve you more," the divine Voice further asked, "The master or the servant? And why," it continued, "will you forsake the master for the servant, the lord for the slave?" "O Lord, what shall I do?" cried Francis eagerly. "Return into the city, and there it shall be told you what you shall do and how you may interpret this vision."

Francis obeyed the Voice; he left the army of the count and went back to Assisi, heedless that his friends and neighbors might call him a coward. But they did not, the youth hailed his return with joy, and again Francis became the leader of the splendid feasts and processions; he was about twenty-five years of age at this time. He was not the Francis of old; he had the same full, soft, dark eyes, the ruddy lips, the graceful figure and the rounded cheeks, somewhat paled by illness and a year's imprisonment in Perugia; but he walked abroad as one in a dream. Now Francis was essentially a man of action; so his companions laughed at him and said he was in love. "I am indeed thinking of a bride," he said, "more noble, more rich, and more beautiful than the world has ever seen."

As high as Francis mounted in sanctity, he never forgot the ideas or language of chivalry, and he was always a poet. Cervantes, in Spain, laughed the bedizened spectre of chivalry out of

existence, while he recognized the gentleness and innocence of his hero, Don Quixote. Francis Bernardone, seeing how inadequate and how worldly the old chivalry had become, resolved to found a new order for the succor of the weak, the poor, and the afflicted. What knight was there in all Christendom who would embrace the leper as his brother? What hater of the Saracen, what crossbearer in all the Italian peninsula, would kiss the ulcers of the sick pauper and call him friend? Who among all the nobles at tournament, or in the ranks of Count de Brienne, on their way to wrest the Sicilies from Frederick II and his father—who among all the abhorrrers of heresy would imitate Christ Himself, and become poor for His sake? There were many who would fight in Christ's name for titles and renown; few who would serve the poor as one of the poor. All knights of chivalry chose a womanlove for whom they fought and whose colors they wore. The Chevalier Bayard had as his queen a lady whom he scarcely ever saw; Dante, in imitation of this custom, sang to Beatrice, whom he had seen afar off only, and Petrarca offered his laurels to Laura, whom he knew only slightly. Francis, the precursor of these poets, adopted poverty as his lady love. Frederick Ozanam, in his charming *Pocètes Franciscains*, says: "He thus designated what had become for him the ideal of all perfection, the type of all moral beauty. He loved to personify poverty as the symbolic genius of his time; he imagined her as the daughter of heaven, and he called her by turns the lady of his thoughts, his affianced, and his bride."

But while the Platonic gallantry of the cavaliers and troubadours for their ladies resulted only in "plays of the intellect," Francis' love for his Lady Poverty brought forth some of the most passionate and impetuous poems that poetry knows. Christ, he constantly said, was always accompanied by poverty, and in her arms He died; should not we then love her? With the ardor of a saint and the passion of a poet he held up the emaciated figure of his Lady to the world; and the world—the luxurious, hating, avenging, and sordid world—was brought to revere her.

Francis began to see what the vision of Spoleto meant. During his father's absence he gave away everything that he could give to the poor, and the gentle Pica did not find fault with him; for who ever saw a good or great son that had not a good or great mother? The lovely views around Assisi, which he had so passionately loved, no longer depressed him with mute questionings as they had done just after his sickness. He could wander in the fields again, cheerful and peaceful. After one of these

## THE FRANCISCAN THIRD ORDER AND TRUE SOCIAL REFORM

A black and white portrait of a young man, likely a military cadet, wearing a uniform with a high collar and epaulettes. He is looking slightly to the right of the camera. The image is grainy and has a vintage appearance.

May 1964



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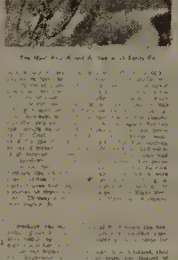
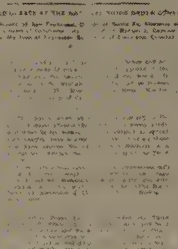


The State Rep. R. A. Smith, Green Bay, Wis.

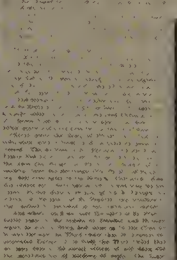
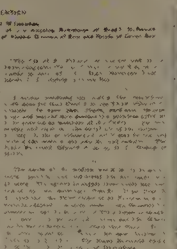
1. The first part of the paper is devoted to the study of the properties of the function  $f(x)$  defined by the equation  $f(x) = \int_0^x f(t) dt$ . It is shown that  $f(x)$  is a constant function, and its value is determined by the initial condition  $f(0)$ .



75-22994 Nov 94 Worcester, Connecticut



The 25th Nov. 1915. *My Dear Mr. Chapman*



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2. 2-mercaptobenzothiazole (2) (1.0 g, 5.0 mmol) was dissolved in 10 mL of water and 10 mL of 10% aqueous sodium hydroxide solution. The mixture was stirred at room temperature for 24 hours. The mixture was then poured into 100 mL of water and extracted with 10 mL of diethyl ether. The organic layer was dried over anhydrous sodium sulfate and concentrated under reduced pressure to give 2-mercaptobenzothiazole (2) (0.5 g, 50%).



The above Rev. S. J. Hume, Sec. Protestant



1. *Journal of the American Medical Association*, 1997; 277: 1001-1005.

Mr. Charles K. Jung, Hoboken, N. J.: "I want one hundred copies (of the Convention Edition) for local distribution. It is admired by all here."



walks he knelt one day in the old chapel of St. Damian and asked God to direct him. The Voice answered him, as he knelt at the foot of the crucifix: "Francis, go and rebuild my house which is falling into ruin."

Francis took the message literally. He had become as a little child in heart. He did not see that it had even a greater meaning. The house of God, whose foundation can never fail, was threatened on all sides by the lust of power and of wealth which had crept into the very sanctuaries. God, from the very lips of the crucified Christ, had called Francis to build up the walls of His Church. Francis, like St. Dominic, St. Bernard, St. Charles Borromeo, St. Catherine of Siena, was a true reformer, and a true reformer does not begin in bitterness or in railing, he does not tear down, he builds up.

Our Francis was like a child; he had heard the voice of God; his way was clear; he threw down all the money he had before the good priest of St. Damian's and going to his father's shop he chose some precious stuffs and sold them, with his horse, in Foligno. His father was away from home at this time. But what did that matter to Francis? Had not his father always given him whatever he had asked for, even when he was most extravagant? And why should the good Pietro, who would never refuse his French velvets and his Italian tissues to decorate a balcony during the carnival processions of the *Corti*, find fault when such stuffs were used for a poor church at the command of God?

But he did, nevertheless. Messer Pietro had not heard the Voice; he could see the revels of the *Corti*, but he could not see his son's heart. It was well for the priest of St. Damian's that, fearing Pietro's anger, he refused the money. Francis then threw it into a window of the church; it was useless; and the priest, moved by his piety and sincerity, took him into his house. Pietro descended on St. Damian's in search of his money, at the same time vowing vengeance on his son, who had hidden himself. Pietro still believed that Francis had kept some of it; for how could any sensible man have sold at Foligno such rich stuffs for so small a price? Francis prayed and praised God for a month at St. Damian's, and then returned to Assisi.

**G**OD gave Francis great comfort in those days; he found peace; he gave his will to God, and longed above all things to partake of the sufferings of his Lord. But how unlike the gay leader of the *Corti* he was now! Pale and worn, no longer "point device" in his dress, with unshorn hair and beard, the "Flower of

Assisi" was greeted as a madman in his native town. The son of the opulent merchant—and in those days a merchant of Pietro Bernardone's position was more powerful than many a noble,—the most brilliant of the gilded youth, had given up all to be poor and humble. This went beyond the understanding of all Assisi. It goes beyond the understanding of most of us today when a man or woman gives up the world and takes the vow of poverty. All Assisi said that the once splendid Francis was a madman. He was sneered and jeered at. His father, maddened by the taunts of the townspeople and the disgrace brought upon him by his son, beat him with his own hands, dragged him to his own home where he imprisoned him; but Francis rejoiced in this. Was there not One who had entered Jerusalem amid the waving of palm branches and left amid threats and contumely? Francis escaped through the kindness of his mother Pica. Pietro, returning again from a journey, appealed to a magistrate, Francis, to the bishop of Assisi, who advised him to give up anything he possessed, so that his father's anger might be appeased. "My Lord," said Francis, "I will give him all that is his, even to my very clothes." He took off all his garments except a hairshirt and laid them at his father's feet. The bishop threw his own mantle around him. An old gown worn by a laborer was brought to him. He dipped his hand in mortar and drew a large cross on it. "Pietro Bernardone, until now I have called you my father, henceforth I can truly say, Our Father, who art in heaven; for He is my wealth, and in him do I place all my hope."

After this terrible renunciation—this literal interpretation of the counsel to leave father and mother for God—he went into solitude; he praised his Lord in the woods, singing to his brother the wind and his sisters the birds his poems of love to Our Lord in the sweet *Provençal* speech, which, in the beginning of his mission, was his preferred tongue.

And while he wandered through the snow, the blasts that bore it from the north howled around the comfortable chamber of Madonna Pica. On her heart fell the sharpest burden of this parting. Many a time she was to see him in Assisi, clothed in a wretched garment and with naked feet, begging stones from each passerby that the church of St. Damian might be repaired. He carried the stones on his back, and repaired the breaches in the walls with his own hands, and all the while he sang and prayed tenderly and ardently. The folk of Assisi could not look unkindly on him long. None; except his implacable father and brother, could resist the sunshine of Cecco's smile. He finished his work on the church of St. Damian, and began to repair that of St. Mary

of the Angels, at the Portiuncula, the little place that he called home—the home of that order which was to save all Europe to Christianity.

After mass, on the 11th of June, 1208, struck by the words of the Gospel of the day, the feast of St. Barnabas, he tied a rope around his waist and began his mission of preaching the message of the angels, “peace to men of good will.” He wore the brown robe, the garb of the poorest laborer of Umbria. This and the rope were all that he possessed in this world. He who had loved the “baked sweetmeats,” the delicious jellies, in which more delicious fruits lay embedded, like emeralds and rubies set in amber, went from door to door begging the poorest scraps of food that even the household hounds refused. His neighbors saw it with amazement, pity, contempt; but, by and by, the awful lesson of his sacrifice touched their hearts. He was living the life that their Creator had lived. After a time—seventeen years later—he passed away with the seal of our Lord’s approval on his hands, feet and side. The five wounds were stamped upon the body of the servant, and he suffered with his Master. Assisi would then treasure the poor, worn robe and the emaciated body as above rubies.

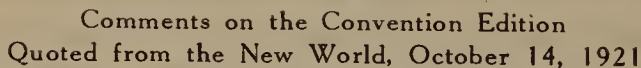
Francis found a tongue of fire; he went forth preaching. His first conversion was Messer Bernardo da Quintavalle, a scholar, rich and high in rank; his second, Pietro di Catania, a priest. These two gave all their goods to the poor, and went to live in a wretched hut with Francis, near a hospital for lepers; for Francis loved these wretched creatures whom the whole world had forsaken.

**T**HE great Order of the Friars Minor, since known as Franciscan, began with these men. Monasteries existed, but no man had yet conceived a monastery like this in the hut. Francis drew up his rule. The poverty of his brethren must be absolute; neither could they have anything but their brown robe, with its hempen girdle and wide sleeves, nor could their community have anything. Other orders took vows of poverty, chastity and obedience; but the poverty of the Friars Minor was to be without alleviation. They were to beg and give away all they begged; to preach and minister to the poor, taking no thought of the morrow, like the lilies of the field.

What a contrast the life of these men was to the world around them! In Sicily, the Emperor Frederick II lived among orange blossoms and fruit, amid flaming arabesques, mingled with the gilded curves of the pomegranate. He had given himself up to all



THE NEW WORLD



Mr. Laurence Daleiden, ordering quantities sent to Denver, Colo.: "It is an issue that more than any paper I have seen quite appropriately illustrates the Third Order and its work."

the sensuous pleasures of a Mohammedan paradise and to all the refinements of Saracen luxury. He scarcely believed in God; he wanted to be a philosopher after the manner of Marcus Aurelius, and to lead the life of an Epicurean. And yet, in the same land dwelt Francis of Assisi, no longer a Bernardone! Even some priests, unhappily—as we see from that most charming record of the ways of St. Francis and his companions, the *Fioretti*,—had lost their way in seeking for gold, and the poor were forgotten because they had nothing to give. And the poor, with few to preach to them, and no power to read, were themselves forgetting the Lord of all.

Companion after companion joined Francis, who sang rapturous canticles in honor of his Lady Poverty, and preached words that burned and blazed. And yet he grew more like a child. It is only in the artless narrative of the *Fioretti* that we get the real impression of his wonderful simplicity and innocence. He, above all, was the disciple of the Infant Jesus. Like a child, he loved animals and flowers, and they had no fear and no thorns for him. The rose was to him a type of the Rose of Sharon; the lily, of the spotlessness of the Virgin Mother. “Ah!” he cried out one day, as he saw a man carrying two lambs suspended by a rope, “ah, why dost thou torment my brothers the lambs in that way?” The man answered that he wanted money, and that he was about to sell the animals to a butcher. Francis had just received a fine mantle from a good Christian, and here was his chance to get rid of it and save the lambs. Francis took the pretty creatures in his arms, and after some consultation, gave them back to their master, making him promise to take good care of them and never to sell them again. And, no doubt, the man, remembering Francis’ trust in him, treated the lambs with distinction, and clipped their wool gently until they died. He loved all creatures that were weak, little, or helpless. But what a lesson was this in a time when tenderness to the lower creatures was unknown!

There is not the slightest doubt that he had a strange power over birds and animals. The hunted pheasant and hare rushed into the folds of his robe and felt safe. A great wolf had troubled the people of Gubbio, where St. Francis had ministered early and late to the lepers. The people had reason to fear the monstrous creature, for, like the dragon in the tale of Beowulf, he devoured human beings. But St. Francis, called upon by the citizens, met the wolf and remonstrated with him. And afterwards the brute became friendly with the people of Gubbio, and might be seen harmlessly wandering through the streets for many a day. When he went through a meadow, he had only to speak to his little sis-

ters the lambs, and the whole flock left their shepherds and ran to him. These stories, and many more, are well attested, and may be found in the careful narrative of witnesses.. But they are most delightful and fragrant when gathered among the "Little Flowers of St. Francis." One day, in the valley of Spoleto, he saw flocks of doves, crows and sparrows. He ran toward them, but they did not fly from him; and he saluted them, and asked them to listen to the word of God. "My brothers, the little birds," he said, "you ought to love your Creator particularly, and love Him always. He has given you feathers to cover yourselves, wings to fly, and all that you need. He has made you noble among all the works of His hands, and given you a place in the pure regions of the air, and without your having any need to sow or to reap. He governs and nourishes you without giving you a care." At these words the birds fluttered their wings, and he went in and out among them; and, as they touched lightly against his robe, he blessed them. His companions were consoled and edified by the sight; but Francis accused himself of negligence for not having before spoken of God to the birds since they had listened with so much respect. Ozanam cites this as one of the instances where the poetic faculty of transfiguring all things by a divine light was shown by St. Francis..

St. Francis loved poetry and sang poetry. Miracles sprang up after him like flowers. When he touched the ulcerous and livid sores of the lepers they were cured. But what moves us most is not the miracles—they have been part of every saint's mission,—but the constant joy that shone from the eyes and the heart of the little brother of the poor, and the singing of all created things for him. One of his disciples, St. Bonaventure, says that when he spoke the name of Jesus it was as if he had heard some interior melody of which he wanted to retain the notes.

**T**HERE was no rule at this time which obliged Francis to seek the approbation of the pope for the Friars Minor. But he hastened to Rome, and appeared travel-worn, bare-footed, rope-girdled before the sovereign pontiff. Innocent III knew this world too well to imagine—from the point of view of worldly wisdom—that a poor, simple, and fervent poet could convert it. Innocent knew only too well how near the brink of vast losses the Christian world was. He would willingly have hoped in the fiery eloquence of the humble friar; but how could he believe that poverty would lead a land eaten up with avarice to long for the kingdom of Christ and to follow the evangelical counsels? He dismissed Francis, and then, warned by a dream, recalled him. As vicar of Christ, he dared not refuse his countenance to a man



whose only desire was to follow the way of evangelical perfection.

Blessed by the pope, the order grew. It became as a balm to the wounds of the world. The friars lived among the poor; they knew the poor; they were utterly poor themselves; they spoke the language of the poor; the little chapel of the Portiuncula, given them by the Benedictines, being all they had in the world, and it was a ruin. "If we are poor," said Francis to Pope Innocent, "we shall not need soldiers to protect us." Who, even in those troubled times, could rob men who possessed nothing? The time had come when Francis no longer sang in the language of France. He was the first of Italian poets to use the speech of the common people, for next to his Lord and the virtue of poverty, he loved them. He gave the example to Dante, who likewise sang for the people in their own language, in spite of the remonstrances of lesser scholars.

We of the modern world have not yet sufficiently acknowledged our debt to St. Francis. It was he who saved literature from extinction among the people. There were great poets among the friars; he did not stipulate that his followers should be learned, but he taught them by example to respect letters. He would never destroy or tread on a written page. If it were Christian writing, it might contain the name of God; even if it were the work of a pagan, it contained the letters that made up the sacred name. And yet these friars, whose head showed such reverence for the written word, have been accused of fostering ignorance! Let us remember that the heaviest debt our literature owes is to the Italians; and that if St. Francis had never lived—if he had been a rude fanatic, a Calvin, a Knox—the Italian would never have acquired that exquisite form and symmetry which impressed all our poets from Chaucer to Surrey, from Surrey to Longfellow. Fra Pacifico, who had been a great poet in the world, was asked by St. Francis to reduce his own poems to metrical form. "St. Francis," says Ozanam, "thus gave a great example of respect for those rules of art with which the best minds never dispense." And after him came the magnificent poet, St. Bonaventure, and Giacomino da Verona, and Giacomone da Todi, the author of the *Stabat Mater*. Dante, in the second canto of the *Paradiso*, did well to celebrate the glory of this man, from whose innocence and simplicity flowed the highest wisdom and the finest scholarship.

But, though the debt of literature to St. Francis is large, that of Christian civilization is larger. When he went to get the blessing of Innocent III, the people of Christendom were in sore need. They needed teachers of Christian truth and morals. They needed disinterested teachers, whose example would give them faith in

the word of God. They wanted living pictures, for they could read no books. Heresy showed itself in high places; the emperor was at open war with the Church; and the Saracens in the pay of Frederick II even menaced the town of Assisi. The crescent might any day glide above the cross, and Europe, if the people continued to drift away from the Word of God, might in time become Mohammedan. It was not impossible. The Crusades, after all, were defensive as well as offensive. The Sultan, whom St. Francis visited and filled with respect, was neither far off nor powerless. Who could save Europe from falsehood under a Christian mask, as represented by the mighty emperor, or falsehood, open and fanatical, as represented by the sultan? Then there were a dozen hideous doctrines, made attractive to the ignorant, easily dazzled by might and wealth and novelty. And so Innocent III, God-inspired, welcomed Francis; and thirty thousand friars in a short time awakened souls and hearts everywhere, and Christendom was saved!

As I have said, he loved a poem; his life was an epic, though his arms were only those of the spirit. He regenerated Italy and the whole world; against the licentious novels of the day, his followers set the *Fioretti*, sweet, humorous, pure, poetical. At his death he was still the poet. On the fourth of October, 1226, he asked to be let die like the poorest of God's poor. His brothers gave as alms an old tunic. He asked to be buried on the Infernal Hill near Assisi, where the worst of criminals were laid. "Sing," he said to the Brothers Leo and Angelo, "sing my 'Canticle of the Sun,' that I may add a song in praise of my sister Death." After this they read to him the passion of Christ. On his hands and feet and side they found the impression of the wounds of Christ; he had literally suffered with his Savior and like his Savior.

The lines he added to his poem, the "Song of the Creatures" (Cantico dell Creature), or, as it is sometimes called, the "Song of the Sun" (Cantico del Sole), were on death:

"Praised by our Sister Death, my Lord art Thou,  
From whom no living man escapes;  
Who die in mortal sin have mortal woe;  
But blessed be they who die in Thy sweet will,  
The second death can strike at them no blow.  
Praise, thanks and blessing to my Master be,  
Serve ye Him all with great humility."

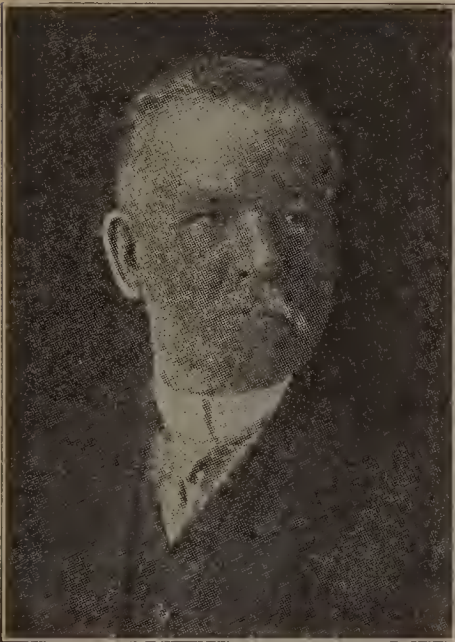
And, with the last words of his last poem still lingering in the air, the new savior of Christendom, the first poet of Italy, the most effective reformer the world ever saw, the chosen of the seraph, the little child of God, ascended to heaven.

## THE HISTORICAL BACKGROUND OF THE THIRD ORDER OF ST. FRANCIS

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**Dr. James J. Walsh, Ph. D.**  
New York, N. Y.

The First National Convention of the Third Order of St. Francis in the United States, in the midst of which we are, occurs very opportunely in this year of the seven hundredth anniversary of the founding of the Franciscan Tertiaries. Some of us at least have the feeling that it could not have come more appropriately than in this year of grace 1921. This is also the sexcentenary of the death of Dante, who probably must be considered, in a worldly sense, the greatest member that the Third Order ever had. All over the world educational institutions of all

kinds are celebrating this six hundredth anniversary of the death of Dante, so that the attention of the intellectual part of mankind is being particularly called to the Italy of the thirteenth century which gave him birth. This century serves also as a background for the Third Order. To understand Dante and St. Francis and the great poem which the Italian poet wrote and the still greater poem which the Italian saint lived, it is necessary to know the century which unites them. St. Francis was actually the founder of the vernacular poetry which culminated so marvelously in Dante.

Dante has been hailed as probably one of the greatest men who ever lived. More books have been written about him, it has been



said, than about any other man who ever lived, except Him who died on the cross for us and was more than man. As it is mainly the world's intellectual lights who write books, quality of the suffrages in favor of Dante would seem to be reasonably assured. Ruskin once declared Dante "the central man of all the world as representing in perfect balance the imaginative, moral and intellectual faculties of mankind all at their highest" and while many even of his fervent admirers would not accord him any such pre-eminence as this, there are a great many critics capable, discriminating, profound in their judgments, who would insist that Dante probably wrote the greatest poem that ever came from the mind of man, and most of these writers are men separated from him by distance in time and place such that would make any personal favoritism out of the question. In this six hundredth year after his death, instead of forgetting him men generally are intent on greeting him as humanity's greatest mind, for the poet is, after all, the flower of our civilization, such as it is, and Dante, the author of the greatest of poems, must be considered, therefore, the brightest flower that yet has grown in civilization's garden.

Yet this Dante, thoroughly familiar with the traditions of St. Francis' life, and knowing very probably, because of his wanderings during his exile, better than almost anyone in his time, the deep influence exerted by Francis and Franciscans, looked upon it as one of the greatest of privileges to be counted among the members of the Third Order. He was, of course, in distinguished company, for the two greatest monarchs of the thirteenth century, St. Louis, King of France, and St. Ferdinand, King of Castile, were also of the Third Order. Of St. Louis, Louis IX of French history, Guizot, the French statesman and historian, whose unbending Calvinism might seem to have made Louis' life utterly unsympathetic to him, declared: "The world has seen more profound politicians on the throne, greater generals, men of more mighty and brilliant intellect, princes who have exercised a more powerful influence over later generations and events subsequent to their own times; but it has never seen such a king as this St. Louis, never seen a man possessing sovereign power and yet not contracting the vices and passions which attend it, displaying upon the throne in such a high degree every human virtue purified and ennobled by Christian faith. . . . St. Louis did honor to France, to royalty, to humanity, and to Christianity. This was the feeling of his contemporaries, and after six (now nearly seven) centuries it is still confirmed by the judgment of the historian."

Mr. Henry Adams, the direct descendant of that distinguished New England family which gave two presidents, John and John Quincy, to the United States, in his volume on *Mont St. Michel and Chartres* goes so far as to say that the life of St. Francis (born 1182, died 1226) "precisely covered the most perfect moment of art and feeling in the thousand years of pure and confident Christianity," so that this American of modern Americans, whose wide acquaintance had brought him in contact with all the influences of our modern world, had the feeling that somehow St. Francis had lived in the very heart of one of the greatest times that the world had ever known and that indeed he constituted a notable factor in making it the great period that it was.

These great contemporaries, in a sense, of St. Francis,—they followed him in the next generation—who were so much taken by him, were not, impractical idealists, but very matter-of-fact contributors to the happiness of mankind, even in a thoroughly worldly way, while they were so deeply intent on honoring the man whom they thought of as a spiritual father. Even Voltaire has said of Louis IX that "his piety, which was that of an anchorite, did not deprive him of any kingly virtue. A profound policy as a ruler was combined with strict justice, and he was perhaps the only sovereign who was entitled to this praise. No man could have carried virtue further." Of St. Louis' cousin, Ferdinand of Castile, to whom the appellation saint has also been given by Mother Church, scarcely less high praise could be quoted. To him the Spaniards owe, as the French to St. Louis, the basic documents for their liberties. Both of them were eminently practical men of the world as rulers, and yet "the little poor man of God," of Assisi, of the generation before their time, appealed to them as one of the most admirable characters of history, and, as far as their lives in the world permitted, they tried to model their conduct on his.

Under the circumstances it is not surprising to find that the two queen saints of the time, St. Elizabeth of Hungary and St. Elizabeth of Portugal, should also have been members of the Third Order. Related to each other practically as closely as Louis and Ferdinand (for Elizabeth of Portugal was the great niece of Elizabeth of Hungary), their lives are even more closely associated because of their constant care for others, especially those who most needed it. Over and over again Elizabeth of Portugal acted as peacemaker in the midst of strife, being frequently called upon for her good offices in many ways, and yet she could find no





DANTE AND THE FRANCISCANS



better sanctuary from the troubled times than a convent of Poor Clares, where, like her great aunt, she took the habit of the Third Order.

Dante had very good company in the Third Order among the Italians of his own time and of subsequent generations. His great friend, one of the greatest of artists, Giotto, was a Tertiary, and so also was Petrarch, the great literary man of the time, and, surprising though it may seem, that ardent patriot who tried to restore the old Roman republic, Cola di Rienzi. No wonder that in succeeding centuries down to our own such men as Columbus and Galvani and Volta, to whom we owe so much in geography, and as discoverers in science, were also Tertiaries. Manifestly, when the Third Order was founded, a movement was begun that had a profound appeal to great natures and so there is a list of geniuses almost unequalled on its rolls.

The short Italian list that has been given and which might be made to include the names of many distinguished popes and especially of Pope Pius IX, Leo XIII, Pius X and Benedict XV could readily be complemented by one scarcely less distinguished from among the men of other nationalities. After Columbus himself, probably the most distinguished navigator and geographical discoverer of history is Vasco da Gama, the Portuguese, like Columbus a Tertiary. Even more distinguished than Petrarch in literature is Cervantes, the author of probably the greatest novel ever written, who was a fervid Franciscan. Only less distinguished is Lope da Vega, the great Spanish play writer. Francis' influence was felt even in distant England, and Sir Thomas More, now Bl. Thomas More, is another of these genius members of the Third Order, for it has now come to be recognized that few men have possessed such a rounded perfection of human nature, intellectual power, judicial talent, knowledge of human nature and marvelous development of character as this English Lord Chancellor,—the only one ever to clear the docket of the Court of Chancery, the author of a book on social problems that is still being republished four hundred years after his death, yet who could for conscience sake calmly go to the block with a jest on his lips, having proclaimed that he hoped to meet his judges in heaven.

One might very well wonder how an institution that attracted so many of the greatest minds of humanity to it down the centuries, minds of all kinds (for Galvani and Volta are genius founders in the modern science in electricity), could have been established seven centuries ago when the middle ages as yet held

men's eyes,—so most people think—from seeing the real meaning of life. Any such feeling, however, is due entirely to ignorance of the time. Men who have known it well have not hesitated to proclaim its greatness in such terms as have made it perfectly clear that this is above all the period from which we could very well expect to have a foundation of enduring significance and import. Frederick Harrison, the well known English positivist philosopher, whose sympathy, because of his own views with regard to the significance of life, might very well be expected to have little or no leaning toward such a time, did not hesitate to say: "Of all the epochs of effort after a new life that of the age of Aquinas, Roger Bacon, St. Francis, St. Louis, Giotto and Dante, is the most purely spiritual, the most really constructive, and, indeed, the most truly philosophic, of the whole history of mankind."

Our own American historian, John Fiske, of all places in the world perhaps where it would be least expected,—in the introduction to his volume *The Beginnings of New England, or The Puritan Theocracy and Its Relations to Civil and Religious Liberty*, did not hesitate to sum up the period which saw the rise and development of the Third Order until it came to be a great power in the world, in words that well deserve to be in Catholic notebooks, above all because they point out the place of that period in laying the foundation of modern times. Fiske said: "In that golden age, alike of feudal system, of empire and of Church, there were to be seen the greatest monarchs, in fullest sympathy with their peoples, that Christendom has ever known—an Edward I, a St. Louis, a Frederick II. Then when in the pontificates of Innocent III and his successors the Roman Church reached its apogee, the religious yearning of men sought expressions in the sublimest architecture the world has seen. Then Aquinas summed up in his profound speculations the substance of Catholic theology, and while the morning twilight of modern science might be discerned in the treatises of Roger Bacon, while wandering minstrelsy revealed the treasures of modern speech, soon to be wrought under the hands of Dante and Chaucer into forms of exquisite beauty, the sacred fervor of the apostolic ages found itself renewed in the tender and mystic piety of St. Francis of Assisi. It was a wonderful time, but after all less memorable as the culmination of medieval empire and medieval Church than as the dawning of the new era in which we live today."

We are so accustomed to think of progress as the background of human history, and under the influence of the current theory

of evolution to feel that men are very different now from what they used to be, and that therefore the institutions of an older time could scarcely affect them deeply, that it would seem as though surely the Third Order of St. Francis must be so old-fashioned as to be quite out of date in so far as any genuine influence might be exerted in our time. That same thing would, of course, seem to be true of Dante's great poem, and yet modern critics and discriminating professors of literature, though separated by time and race have not thought so. Professor Charles Eliot Norton, for many years professor of the Romance languages at Harvard University, discussing the possibility of Dante's becoming old-fashioned and out of date, did not hesitate to declare that for all time Dante's great poem will continue to be the resource of men who think seriously and try to understand something of the significance of life around them. He said: "The increase of knowledge, the loss of belief in doctrines that were fundamental in Dante's creed, the changes in the order of society, the new thoughts of the world have not lessened the moral import of the poem any more than they have lessened its spiritual significance."

Norton does not share the popular impression that progress, from age to age, is so rapid and so universal, so strong in its effect on every side of man and his interests, that the men of even two successive generations are quite different from one another, and each often finds it hard to understand the other. Therefore when some twenty generations separate them, as is the case with Dante and the men of our time, of course there must be a yawning chasm across which we can only hold the vaguest communication. But Norton is sure that this is not true and says emphatically: "Human nature does not change from age to age; the motives of action remain the same, though their relative force and the desires and ideals by which they are inspired vary from generation to generation. Dante deals with the permanent and inalterable elements of the soul of man."

Writing not long since for an Italian magazine in New York about Dante as probably being the greatest man who ever lived, I ventured to discuss the question as to Dante's views with regard to those around him who had deeply influenced him. He has, of course, devoted a whole canto to St. Francis of Assisi and it would seem as though surely this would indicate an interest on Dante's part that would not be shared in our time, for St. Francis is, after all, distinguished by a series of characteristics that



would seem to have least of all an appeal to our day. The judgment of a man's success in our time is likely to be ruled to a great extent by the amount of money that he has made and St. Francis was one of these visionaries, as the present generation would be likely to think, who actually felt that poverty was the most important thing in life to keep one from making mistakes as to the meaning of existence. He felt that nothing could so blind men to the realities of human life as the possession of wealth and therefore took to himself in his own mystical way holy poverty as a bride.

Surely such a man could have very little appeal to our time and Dante's devotion of a canto to him would therefore just serve to represent the out-of-dateness even of a great poet in certain details of his picture as to the true interests of human life. So far, however, from St. Francis being out of date in our time, it seems very probable that more books have been written about him during the past twenty-five years than about anyone else who had lived since his time, with the exception of Dante. Lives of him have been written in all the modern languages, including the Scandinavian, and some of these, as, for instance, Sabatiers' life, written by a French Protestant, and Jørgensen's life, written by the Scandinavian poet who became a convert to Catholicity through his study of St. Francis, have been translated into several modern languages. Nearly every important literary man and poet of the last generation is on record with high praise of St. Francis. Some of the saint's admirers, such as Matthew Arnold and Renan, the French rationalist, are very strange company to find in this gallery.

It cannot fail to be a never ending source of surprise that the man who set up as the evangel of his time, "Give up all thou hast and follow me," and who has been hailed as one of the exemplars of detachment from worldly things after Christ Himself, should thus come back into honor in our generation even among those who would not agree with his beliefs at all. Nothing shows so well, however, how little St. Francis himself is old-fashioned and how little Dante is out-of-date in giving him a prominent place in his *Paradiso*, than the very fact that we should have had the opportunity to witness this revival of interest in St. Francis in our day.

It might seem as though this Third Order of St. Francis—the dwellers in the world who try to follow, as far as may be, in the footsteps of the "little poor man of God" of Assisi—would be out

of date in our time and that the celebration of the seventh centenary of its foundation, would be of academic or at most ecclesiastical and not practical interest; yet that is not the opinion of men whose judgment weighs the most and who have the most right to an opinion in such matters. After all it is only a little more than a century since two of the very great founders of the most modern of physical sciences, that of electricity, Galvani and Volta, found their greatest consolation as members of the Third Order. It cannot be out of date intellectually, then. The three latest popes, all of them eminently practical in their outlook on the world, have found and proclaimed the Third Order admirably suited to modern needs and have highly recommended it.

The interest in St. Francis in our day has been due mainly to the fact that so many people have come to think of him as one of the greatest of Christians after the great Founder of Christianity Himself, and our present holy father has proclaimed the rule of the Third Order as nothing more than the Gospel applied to everyday life. Probably there never was a time since the foundation of Christianity itself when we needed the application of the precepts of the Gospel to ordinary life more than in the present day. Above all we need it for the solution of the social problems that are threatening to disrupt our civilization and have actually made some historians proclaim that 'westward the course of empire takes its way' and our white civilization has seen the beginning of its end.

Most of us may not be quite ready to accept any such radical view as that, and yet, we feel that unless there is a real reform in social matters so that there shall be more of the brotherhood of man under the fatherhood of God as the basis of social order than has been up to the present time, serious things are impending. The struggle for existence as the basis of civilization reached one climax in the great war just past which should be a warning; for, if there is one thing that we have been taught, it is the possibilities of modern science in enabling us to wipe out humanity in case there should be another great war. The thirteenth century saw the rise of the guilds with their spirit of brotherliness, but above all saw the spread of the Third Order with its membership consisting of all classes from kings and queens to the humblest artisans and peasants. Here is a foundation for social reform in the true Christian spirit that is unsurpassed. No wonder that the great Leo XIII, whose wonderful encyclical on the labor problem, shows how well he understood the social form and pressure of our time and anticipated difficulties that were to become acute

in the generation that followed him, declared, "My social reform is the Third Order."

That must have seemed to practically everybody outside of the Church in his time a hopelessly reactionary formula, but now that in recent years we have heard so much about the possibilities for the solution of social problems to be found in the guilds, we are beginning to realize that only a loyal brotherhood of man can really accomplish anything for the solution of the thorny problems that are facing the world of our day. They have been emphasized by the outcome in Russia which confirms the idea that sweet reasonableness is not to be expected from mere men, but that they must have an abiding faith that enables them to see and understand something at least of the supernatural significance of life, if they are to dwell together in such harmony as will make for happiness.

I once wrote a book called *The Thirteenth, Greatest of Centuries* and I have often said that the principal reason for thinking of that century seven centuries ago as the greatest in the history of mankind was because I was convinced that more people in proportion to the whole number alive were happy at that time than ever before or since in history. I know that the Third Order and the spirit of St. Francis contributed more to that than any other single factor and hence it is that I am glad to take part in the celebration of the seventh centenary of the foundation of the order.







**St. Francis preaching to the Birds**





Photograph by Kaufmann & Fabry Co.—Official Photographers of the Convention.

Tertiary Women's Meeting in the Convention Hall of Hotel La Salle



**MEETING OF TERTIARY WOMEN**

Convention Hall, Hotel LaSalle  
Monday Afternoon, October 3, 1921.

The following papers were submitted at this meeting:

**THE THIRD ORDER AND CHARITY**

*by Mrs. Margaret Durnin, Milwaukee, Wis.*

**THE CHILD**

*by Mrs. Leonora Lake, Minooka, Ill.*

**THE TERTIARY HOME**

*by Mrs. W. J. O'Toole, St. Paul, Minn.*

**TERTIARIES AND MODERN WORLDLINESS**

*by Miss Clara Marks, Detroit, Mich.*

REV. FR. HILARION DUERK, O. F. M. (General Chairman)—The meeting is now about to be opened for your section. Please come to order. The Right Reverend Bishop Bahlmann, D. D., O. F. M., of Santarem, Brazil, will say the opening prayer.

RT. REV. BISHOP BAHLMANN, D. D., O. F. M.—Our Father, etc., Hail Mary, etc.

REV. FR. HILARION DUERK, O. F. M. (General Chairman)—The chairman for this afternoon at your meeting is one of our prominent clergymen who has been very active in women's Catholic movements throughout the country. I know he will conduct this meeting with no ordinary ability, since he is experienced in handling important matters that come before a gathering of this kind. I take personal pleasure in presenting to you Father Hoffmann of Effingham, Ill., a Franciscan Tertiary and the national chairman of the Catholic Women's Union. (*Great applause.*)

REV. S. P. HOFFMANN, Ph. D., (Effingham, Ill.): Right Reverend Bishop, Very Reverend and Reverend Fathers and dear Tertiaries,—I am glad I am alive and in Chicago. This Hotel La Salle shelters today some of the greatest people of the United States. The president of our government is not here, wealthy and renowned personages of the world are absent, but in their stead we see others equally great and in some instances even greater. During the Third Order convention, this grand hotel shelters the silent workers for the welfare of our beloved land, the Tertiaries of the United States. (*Applause.*)



I feel proud to meet you here, not so much as your chairman, but as a member of the Third Order. (*Applause.*) When some years ago we established the Catholic Women's Union and printed the first copy of our bulletin, we placed a picture on the front page, it was a picture of St. Elizabeth. She was a Franciscan Tertiary and cherished the love of St. Francis. (*Applause.*) I you with a feeling of the seraphic love of St. Francis.

In this very bulletin, of the Catholic Women's Union that I have here, there is printed a little article encouraging our Catholic women to live according to the spirit of St. Francis. (*Applause.*) As a further step to learn to know the spirit of St. Francis and how to practice it, this bulletin invites those outside the Franciscan family to become members of the Third Order. (*Prolonged applause.*) I feel that the spirit of St. Francis is ultimately and finally the best way to the happiness of every person and the happiness of nations.

We must try, ladies, not to forget that we are living in an age of calamity. In this country and in the whole world, we feel the punishment of God, and nevertheless decided attempts are being made to undermine and ruin faith and morals among all men. Dear Tertiaries, faith and morals must triumph through your efforts. That is what the popes of our times expect of you.

We men may be powerful. We claim sometimes to be more powerful than women. We claim to be the stronger sex, but I believe you need not be told that you can be just as powerful and in some instances more powerful than men in bringing the world back to Christ by spreading the spirit of St. Francis.

This afternoon a few papers will be read to you. Father Hilarion, the general chairman of this convention, invited me to preside at this meeting. (*Applause.*) He suggested that after each paper you be granted a little time for discussion. I understand that we have all afternoon for ourselves and I am glad to know that. (*Laughter and applause.*) I hope that the afternoon will not be considered closed at four o'clock. At the discussion, when a lady rises to say anything, please let her name be mentioned and the city or place whence she comes.

Now I have the pleasure to introduce the first speaker, Mrs. Margaret Durnin of Milwaukee, who will briefly address you on the interesting and instructive topic: "The Third Order and Charity." (*Applause.*)

## THE THIRD ORDER AND CHARITY

MRS. MARGARET DURNIN,  
MILWAUKEE, WIS.



**Mrs. Margaret Durnin**  
Milwaukee, Wis.

Right Reverend Bishop, Reverend Fathers and dear Tertiaries,—St. Francis, the seraph of Assisi, infused the spirit of his charitable heart into all his foundations. The Third Order was imbued by its seraphic father and founder with the tenderest love for the poor and the needy. Charity does not rest satisfied with saying a few kind words, it lives by deeds, it takes shape in generosity. The first Christians laid all their goods at the feet of the apostles, that distribution might be made according to the individual needs of the Christian community.

St. Francis was animated with this spirit of the first Christians, so were his children in the Third Order and so is every true Tertiary today. The rule of the Third Order says: "They will contribute, each according to his means, to a common fund, from which the poor members of the association may be relieved, especially in time of sickness; or from which provision may be made for the dignity of the divine worship." This rule was never forgotten. Permit me to adduce a few witnesses:

1. Blessed Luchesio, the first Tertiary clothed by St. Francis himself. Charity towards the poor was the ruling passion of his heart; he gave abundant alms to all according to his means. All, except what was necessary to live, he gave towards charity for the poor. (Life of the Saints of the Third Order of St. Francis.)

2. St. Louis, King of France, principal patron of the Third Order, redeemed a multitude of Christians from the bondage of the Musselmen. The breviary records that he built many homes and hospitals for the poor. He helped the needy and often visited the sick and not only did he furnish and pay for everything,

but even served the sick and poor with his own hands. (Rom. Breviary, Aug. 25th.)

3. St. Elizabeth of Thuringia, the principal patroness of the Third Order. Because of her great charity her people never named her otherwise than, "Our dear St. Elizabeth." Whole books could be written on her many acts of charity. When landgravine of Thuringia she daily fed 900 poor and distributed alms with her own hands. She made herself the servant of the poor and sick, doing for them the meanest service. During a famine she opened all the barns of the landgrave, her husband, and what was in them was given to the poor. Her own possessions she sold and the 60,000 gold pieces she received,—a fabulous sum for those times,—were at once consumed for the poor.

*Organized Charity in the Third Order:* The first Tertiary conference at Florence had its hospital. The so-called nurses in the fourteenth and fifteenth centuries, religious communities without vows proper, that nursed the sick in their homes, were mostly Tertiaries. They were the social workers at their time, of whom there is such great need in our days. A second Bl. Luchesio in the year 1284 founded a hospital at San Cosciano in the Val di Pesa in honor of St. Francis, where he spent his life in serving the sick. The greatest apostle of charity, St. Vincent de Paul, remained a faithful Tertiary to the end of his life. In our times, after Leo XIII has strengthened the Third Order, it has increased its charitable activity enormously. The conferences of most of the large cities in Europe have begun to care for the sick, who are poor, on a large scale, hospitals have been founded and nurses trained who also visit the homes of the poor. From 1910 to 1912 the conference of Munich built a hospital and a training school for Tertiary nurses. In 1916 they had 230 trained nurses and 9,000 patients had been received and 5,000 operations performed. The Third Order of Bavaria has five more institutions for orphans and neglected children and the aged.

In other European countries the same social and charitable activity is found. Many of them have employment bureaus for servant girls. At Totana, Spain, the Tertiaries under the supervision of the Capuchin Fathers, instruct the children in catechism. At the end of the year 1912, they had a triduum concluded by a procession with flowers in which 800 children participated. After this the tables were set for the happy children



and the Tertiaries waited on them. In the year 1911, Tertiary nurses at Bozen in Tyrol had a record of 1,851 nursing days and 1,512 nursing nights. Tertiaries of Capo d' Istria have a school where girls are taught domestic science. The Tertiaries at Limoges in France have a dressmaking section. In 1913 they made 137 shirts, 14 bedsheets, 8 drawers, 81 skirts, 42 aprons, 127 pairs of stockings, 85 hats, 15 dresses for children, in all 627 pieces. The Tertiaries of Grenoble in France boycotted those business houses that opened shop on Sundays and before long they observed the Lord's Day to the joy of their employees. *Fr. Bote XXXV p. 62.*

It certainly would not be proper to omit what our own conference, St. Francis conference at Milwaukee, is doing. We have a Day Nursery. It was started in the month of October, 1917. This is its record of cases:

1917 from Oct. to Jan.....	337
1918 .....	4,574
1919 .....	9,532
1920 .....	9,180
1921 to Sept. 1st.....	5,825

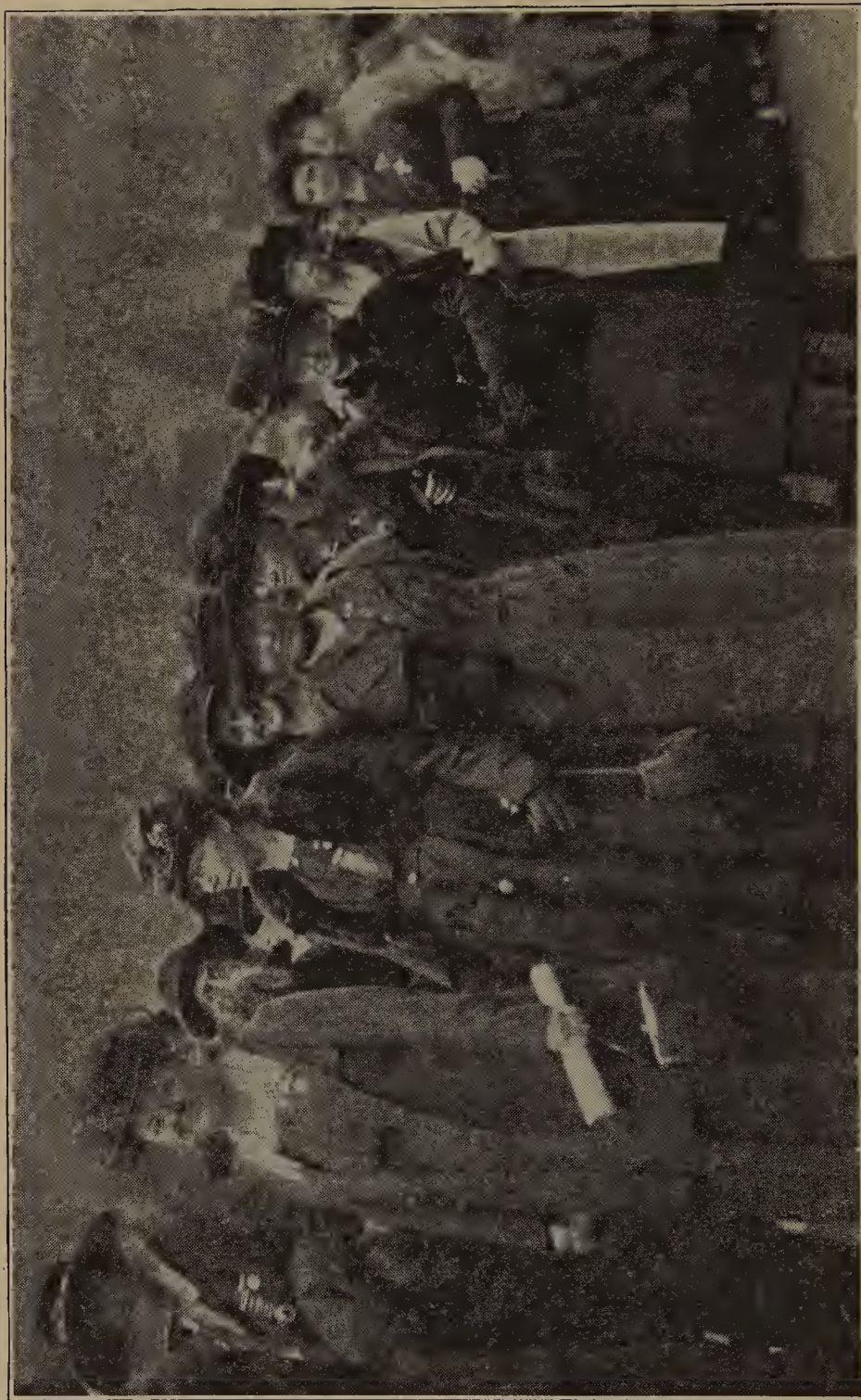
Total to Sept. 1921.....29,448 (*Applause.*)

From these facts you may see that Tertiaries always have been faithful to the spirit of their founder, St. Francis, by sanctifying themselves and aiding their neighbors in their temporal and spiritual needs. Since the Third Order of St. Francis is growing daily in numbers and activity, we may justly expect the realization of the hopes which the Holy Fathers Leo XIII and Pius X have placed in the Third Order, to renew the world by the influence of this great Third Order of St. Francis. (*Applause.*)

REV. S. P. HOFFMANN (Chairman of the Meeting): We thank you very much, Mrs. Durnin, for your little talk. Are there any remarks to be made by anybody? Do not hesitate to stand up and make your remarks and suggestions. Honest opinions are wanted. Have any ladies anything to say in regard to the paper? If so, they will arise.

MRS. MARY TASSETT (Denver, Colo.): Rev. Chairman,—I wish to go on record as making a motion that the lady's paper be accepted, and that she be tendered a vote of thanks.

MRS. SUSANNA WEBER (Cleveland, O.): I second the motion.



*Photograph by Kaufmann & Fabry Co.—Official Photographers of the Convention*  
**A Democratic Knot of Tertiary Women**



REV. S. P. HOFFMANN (Chairman): Very well. The motion was made and seconded that we formally extend the lady from Milwaukee a vote of thanks. Are you—

MISS NORA MALONEY (New York, N. Y.): Rev. Chairman,—The speaker told us something about work they are doing in her home town, the work in their day nursery. I wish to say that in New York we have taken up the cause of poor students for the priesthood. (*Applause.*) The Capuchin Franciscans in whom the speaker seems to be especially interested, have a seminary at Marathon, Wis., for poor students who have a vocation for the priesthood. The members of the First Order of St. Francis have a number of such institutions in the United States. If I am not mistaken, there are about ten. (*Applause.*) Charitable works among Tertiaries in this country, I believe, also abound. It is too bad that we have as yet no means of gathering the reports from various fraternities. I think our eyes would be opened. But I believe the poor students for the priesthood deserve the attention of Tertiaries especially. We ought to give them every reasonable encouragement. (*Applause.*) You know how St. Francis venerated the priesthood. Were he living now, he would love and help such students. To the Capuchin Fathers at Marathon, Wis., we lately sent a marble altar, stained glass windows, four sets of vestments and three large statues. (*Applause.*) We sent the students books and made financial donations for the current expenses of their institution. I think all Tertiaries should do something for students who wish to be priests. (*Applause.*)

REV. S. P. HOFFMANN (Chairman): Any further remarks before we put the motion before the house?

MRS. SARAH J. CARROLL (Pittsburgh, Pa.): Rev. Chairman,—We are all Catholic and Tertiaries and Americans. Whether we or our ancestors came from Germany, Italy, England, Ireland, France, Poland or any other country must make no difference. (*Applause.*) I feel that by our distinctions we really hamper the fathers. They cannot be favoring one or the other. There ought to be more charity, more brotherhood among Tertiaries themselves. Especially in larger cities, there is a little strain among Tertiaries. They feel we are German or Italian or Irish and if others speak of them, they invariably must be Irish if they are not German. (*Laughter.*) After all, I think if we



Tertiaries try to overcome that and be American Catholics, we are merely doing our duty and not practicing charity. (*Applause.*) I would like to make just one more remark. We women, ought to be glad of the opportunity given us to vote and every one of us ought to register and get every Tertiary to register and vote. I think we all should vote, that right has been granted us and we ought to work for ourselves and our religion. (*Applause.*)

REV. S. P. HOFFMANN (Chairman): I am very glad you brought up the matter of the women's vote, even though it was only an inserted remark. I would make that point much stronger than the lady did. It may be a mortal sin if a woman does not vote in an important matter at the present day. It is an obligation for you women to vote. It is not a sweet privilege. First of all, you must exercise that right in a proper way and therefore educate yourselves for it. You have the opportunity of beginning your political life on a safe basis by attending your monthly instructions as Tertiaries and if you devote some evenings to the questions of the day and the matter of voting you can do a great deal of work for your religion and your country. Any other lady?

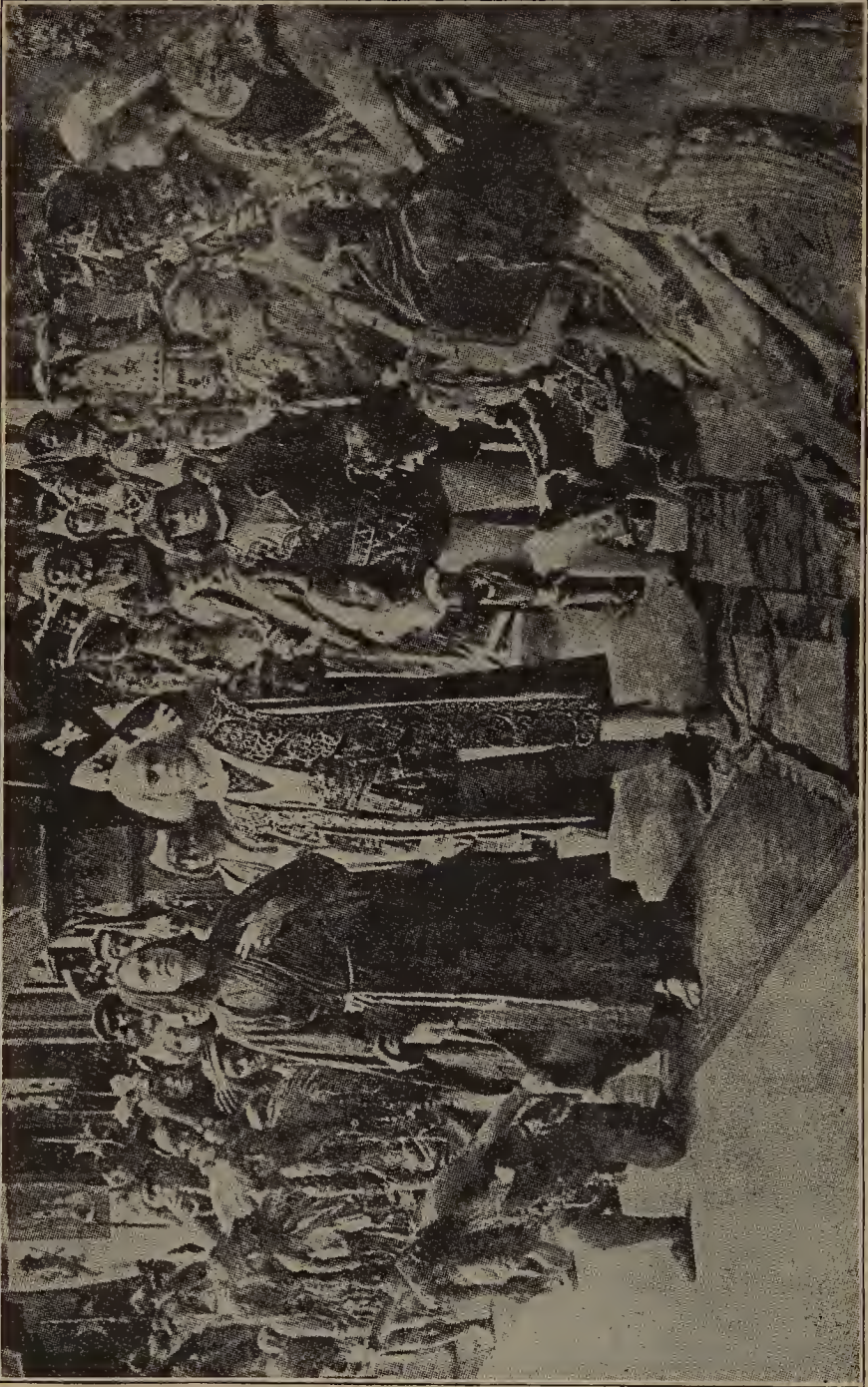
MRS. M. MCGINNIS (Sacramento, Cal.): Rev. Chairman,—Considering the leading political position Divine Providence has allotted to our own United States, I believe that this country should also lead all others in charity. But of all inhabitants of our glorious republic, Tertiaries should be the first to give the example of charity to others. What can we Tertiaries do for others? We can gather and instruct the little ones in the slums, we can help the poor who are forgotten or neglected, we can visit the sick in the hospitals, we can prudently help the dejected in their homes, we can aid the missionaries in domestic and foreign fields, we can be a staff and support to our pastors in their undertakings. (*Applause.*) Surely, no one will object that we do these or similar things. I believe almost every fraternity of the country is busy along these lines. So much is certain, every flourishing fraternity is active. I hope the Third Order convention is not far off when instead of united effort, national activity will be the keynote of the convention. (*Great applause.*)

REV. S. P. HOFFMANN (Chairman): We thank the lady for her remarks. In charities I would recommend not many kinds of charities, but a few well exercised.

MRS. JAMES HACKETT (Milwaukee, Wis.): Rev. Chairman,—I beg to use the opportunity of asking this body of **Tertiaries** to consider their affiliation with the National Council of Catholic Women, which is, as you know, a department of the National Catholic Welfare Council, a department under Bishop **Schrembs of Cleveland**. It would seem to me that you could do such a wonderful service to the National Council of Catholic Women of America to give them your support and your earnest prayers and influence. Next week, in Washington we will hold a meeting and Mrs. W. J. O'Toole, one of the ladies on the platform who will address you this afternoon, and myself, will bring to Washington a list of the affiliated organizations that we have been able to enroll. (*Applause.*) I would very much like now to bespeak your consideration of this project and I would be very proud indeed, if I could bring the message to Washington that the gallant women of the Third Order of St. Francis have affiliated with the Welfare Council at this convention. (*Applause.*)

REV. S. P. HOFFMANN (Chairman): I do not think we can consider this question now; this is not a business meeting, a point you have perhaps overlooked. Besides such matters, I believe, pertain to the higher Franciscan superiors. At any rate it is too important a step to be decided on the spur of the moment. There may be other difficulties of which I am not aware. What we can do, however, at this meeting is to pledge the support of the Tertiary ladies of the United States gathered in National Convention held in Chicago, to the hierarchy of the United States and to our pastors. We will leave it to them and to the provincials of the country to suggest what further action shall be taken by the Third Order. Any more remarks regarding the original motion? Before this motion is put to you I would like to make a remark: If I am not mistaken, in the history of St. Elizabeth it is recorded that she gave up her own children to competent persons, her own children to the care of others, in order that she might do charity work; that is an example for you. You may say, St. Elizabeth was a saint. She was a saint, but she became a saint through charity. Recently in a meeting of fifty women in a large city of the United States the question was raised of providing a home for an unfortunate girl. The repentant and deceived girl had no home. One of the fifty ladies arose and said:





The Franciscan Tertiary Columbus  
After having discovered America, Columbus appears before Isabella vested in the Habit  
of the Third Order.



"I will take care of that girl and her child. I will shield her name and provide that she may live in peace." That point was not touched upon in our short charity talks. I would like to mention just such cases where there is no sweetness and no glory in doing. They are real cases of charity. Giving out millions of dollars for charity may be called philanthropy, but it is not real charity. Help unfortunate human beings, do it quietly and secretly. That is old-fashioned charity, but every golden deed of that kind is true Christian charity. In reality such charity is not and never will be old-fashioned. It is sweet and fresh and happy as a child. It will, like Mother Church, be ever new. That kind of charity must flourish among Tertiaries.—Now I will put the motion before the house. We thank the lady for everything she said in her paper on the Third Order and Christian charity. All in favor of this motion will please signify it by saying "Aye," those opposed to it, "No."

THE ASSEMBLY: "Aye."

REV. S. P. HOFFMANN (Chairman): The "Ayes" have it and it is so ordered.

MRS. MARGARET DURNIN (Milwaukee): I thank you, Sister Tertiaries.

REV. S. P. HOFFMANN (Chairman): Ladies,—We are now ready to express our loyalty to our hierarchy and to our pastors.

MRS. JOHN BROPHY (Terre Haute, Ind.): Rev. Chairman,—I make the motion that this assembly and this grand convention of the Third Order go on record as expressing its unswerving loyalty to our beloved hierarchy and to our zealous pastors.

REV. S. P. HOFFMANN (Chairman): We will keep within the limits of our authority. Let us drop the words, "and this grand convention." We want to express the sentiments of this meeting of Tertiary ladies.

MRS. JOHN BROPHY (Terre Haute, Ind.): Rev. Chairman,—I propose the motion with the omission of the words indicated.

MISS ELEANOR SCHANLEE (Louisville, Ky.): I second the motion.—The motion was carried with great applause.

REV. S. P. HOFFMANN (Chairman): The next speaker will be Mrs. Leonora Lake, of Minooka, Ill., a Dominican Tertiary. (*Applause.*)

## THE DIVINE RIGHTS OF THE CHILD.

MRS. LEONORA LAKE  
MINOOKA, ILL.



Mrs. Leonora Lake  
Minooka, Ill.

**Y**OUR Lordship, Reverend Gentlemen and Ladies,—I assure you I feel in my conscience my utter unworthiness to stand before you this afternoon, and yet I am elated with the honor and the privilege of addressing you in this grand gathering of the Third Order of St. Francis. I feel a good deal as if I were out at sea floating about without sail, rudder or oar to guide me, for the speakers who have preceded me have taken many of the planks that I had hoped to stand on and I am not sure whether I will sink before I get through.

You know so well the duties of a Tertiary; know all that is prescribed to you in your rule of the Third Order and that is counseled to you in your wonderful ritual that it would be worse than folly for one in my position to take your time in reference to them.

But each one of us has a hobby in this life, if we are worth anything at all, and I have mine. I know that St. Francis, were he here on earth today would place the seal of his approval upon it. This hobby is so dear to my heart and I feel it is dear to you. I shall fill the few minutes allotted me this afternoon with an appeal to you on behalf of the most voiceless and helpless of all God's creatures, the little child. (*Great and prolonged applause.*) Who besides Mother Church with its wonderful priesthood really cares about the little child? Where the blame lies, I scarcely know. Whether we Catholic women have done our pro-rata

share in defence of the helpless child, whether other women have done their share or not, the fact remains that in this country we have not given the unborn the consideration they deserve.

Every child coming into this world has a twofold divine right: First, the right to be well born; secondly, the right to be well reared.

That we have not given these rights consideration is evidenced from the fact that our nation is facing decadence. We have fifteen million children of school age that are hopelessly and helplessly afflicted and unfit defectives, unsound, through the carelessness or ignorance of want of thought of somebody, somewhere and somehow.

I can take you down to the broad prairie fields of this my own native state, and I can show you large pastures of full bred, healthy-footed and excellent stock. Similar herds are found in every state, and that has come about only because the American farmer has studied stock raising. Everyone is interested in his successes. He has posted himself; he has spent thousand of dollars; he sent his son to agricultural colleges with instructions not to return until he has learned how to procure the best breed of cows, mules, hogs, horses and so on, and while we have been improving the stock upon our farms, the creature which the great God has designed with special care has been decreasing in strength and vitality. Somewhere someone is to blame. We have to face this fact, ladies.

The question rises in my mind: Is it not time for us now to begin an understanding and consideration, an intelligent consideration of the divine rights of the child, the right to be well born? And if I say "well born," please understand I do not mean the world's interpretation of being well born. I don't care whether the child is born in a shanty in the valley or in a mansion on the hillside above. This does not figure in the character and the moral foundation of a new life. Turn back the pages of your American history and every great man came up from poverty. Let us not consider worldly things in being well born. No, I mean that every child has the right that it should have for its father a man clean, pure, sweet and wholesome and equally so its mother. (*Great applause.*)

For all the years of my life, and I assure you I am past twenty, I have heard a heavy stress laid upon the necessity of a woman





**St. Elzear and Bl. Delphine, Franciscan Tertiaries**

being pure and sinless and sweet and wholesome before she be fit to be a wife and a mother. It is time that we begin to demand and to lay heavy stress upon the fact that a man should be sweet and pure before he be considered fit to be a father. (*Applause.*) Men may make the laws of the land; God grant them wisdom to do better in the future than in the past. (*Laughter.*) Men may make the laws, but there has not been a law made in this land that there was not found a lawyer that could punch a hole into it, if it was worth his while to do so. Under the laws of our social system we women have been the first to bitterly condemn an unfortunate one of our sex who makes a misstep in life. A man was there also, her partner in crime. What have we done with him? "Oh! the poor fellow will be all right, let him sow his wild oats and later he will do well!"

Turn to your Bible. Your literature may change; your worldly ideals and principles may change, but there is the one book that never changes and that will tell you what will happen to such,—they will reap as they sow. Yes, we have depraved the boy. We have practically given him a license, we have said to him by our conduct and by our actions, by our forgiveness, by our condoning his break from the paths of recognized morality, "It is all right." He came back to us after he had sowed his wild oats in licentiousness and drunkenness and debauchery. He came back to us after the fire of manhood was burned out and he brought back to us only the skeleton of what God intended to be a man. And you and I, what did we do? We reached out the right hand of fellowship, and what did we give to him? We gave our pure daughter to him for a wife.

We forgot that God never sanctioned marriage between vice and virtue and never will. Can I prove my statements? Well, 150,000 go down each year to their graves from an awful, loathsome disease through no fault of their own. They are dead. They cannot say a word, priests and doctors dare not open their lips, but go with me to your institutions for incurable children; go with me to the homes that are constructed throughout the land for the care of the mentally degenerate and let us read the history back of them. What is the trouble? Why, it is moral degeneracy! The wails of those children, whose pains and aches and running sores are a terror to the human heart to look upon could cleave the rocks. These children are not the victims of



A Souvenir Post Card of the Convention



The San Gabriel Mission with its Belfrey known in Picture and Song



their own misdoing, they suffer for the misdeeds of those who preceded them.

Ladies, if we are going to be Christian women, if we are going to stand with our faces against sin, in the name of God, let us brand the sin regardless of the sex of the sinner. If we want to raise higher the standard of morals, if we want to see a standard that is unknown in this county, it depends upon us women to raise that standard of morals by putting the same condemnation on a man that is immoral that we so freely put upon a woman. (*Prolonged applause.*)

It behooves every honest Catholic mother and father in this land today to emphasize the dignity and sacredness and importance of marriage and to hold up to our sons and daughters the ideals of marriage. Tell them what it means: Marriage was made a sacrament by Christ, the Son of the living God. It was established for a purpose, for the propagation of the race and the unity, mutual help, and harmony of mankind. Let us speak to our boys and girls about marriage with the solemnity, dignity and purity that marriage deserves from us, and that it ought to receive from all people. Let us speak of this to our boys and girls and let us tell them what it means for the generations to come to have clean, strong, wholesome, healthy men as well as women. Then let us emphasize the meaning of the word wife, the sweetest name by which a woman in the home can be called until she be called mother. Of all the dignities under the sun today there are no two other words that mean as much to a woman in the home. (*Prolonged storms of applause.*)

MRS. CECELIA HYNES (Brooklyn, N. Y.): I make the motion that we extend to this worthy woman a vote of thanks.— This motion was enthusiastically seconded and carried.

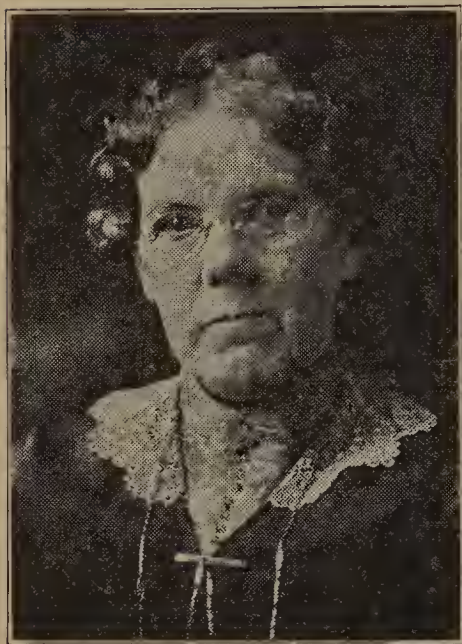
MRS. M. STEWART (Nashville, Tenn.): Rev. Chairman.— I make the motion that before we enter upon any further discussion we hear the two other speakers who are to address this meeting of the convention.

DR. ANNA O'SULLIVAN (Boston, Mass.): I second the motion. The motion was carried.

REV. S. P. HOFFMANN (Chairman): I will now call on the third speaker, Mrs. W. J. O'Toole of St. Paul, Minn., who will submit a few thoughts to you on the Tertiary home. (*Applause.*)

## THE TERTIARY HOME

MRS. W. J. O'TOOLE,  
ST. PAUL, MINN.



Mrs. W. J. O'Toole  
St. Paul, Minn.

**Y**OUR Lordship, Reverend Fathers and dear Tertiary Sisters: When I was requested to speak to the women at this Third Order convention I hesitated, because I feel incapable of writing or saying anything worthy of this great occasion and of your consideration. However, when I thought of the simplicity of St. Francis himself, I took courage and consented. I will do my best. His short, simple appeals touched the hearts of multitudes.

Through the Third Order, St. Francis restored the original luster of Christianity

to every Tertiary home. The Tertiaries were bound, as the very first condition of enrollment, to restore all ill-gotten goods; to be reconciled with all those with whom they had been at feud; to devote themselves to the practice of works of Christian charity, to hear mass daily, to serve the sick in their homes and in the hospitals, to instruct the ignorant, and in a word to practice as far as possible in the world, the heavenly virtues of the cloister. St. Francis intended this as a sort of middle state for those who could not leave their homes to live in a cloister as the members of the First Order, the Friars Minor, or the Second Order, the Poor Clares. Of the Tertiaries a non-Catholic writer says: "It is impossible to overestimate the value of this institution in the disorganized social conditions of that age." If time and your patience permitted, I would gladly enlarge on the influence of such Tertiary homes and show what they meant to the Church and to the state.

The Tertiary home must shield itself against indifference to religious truth, one of the greatest evils of our days. (*Applause.*) People seem inclined to push God out of their lives. We boast of our civilization, yet look at our pagan press. What is recorded on

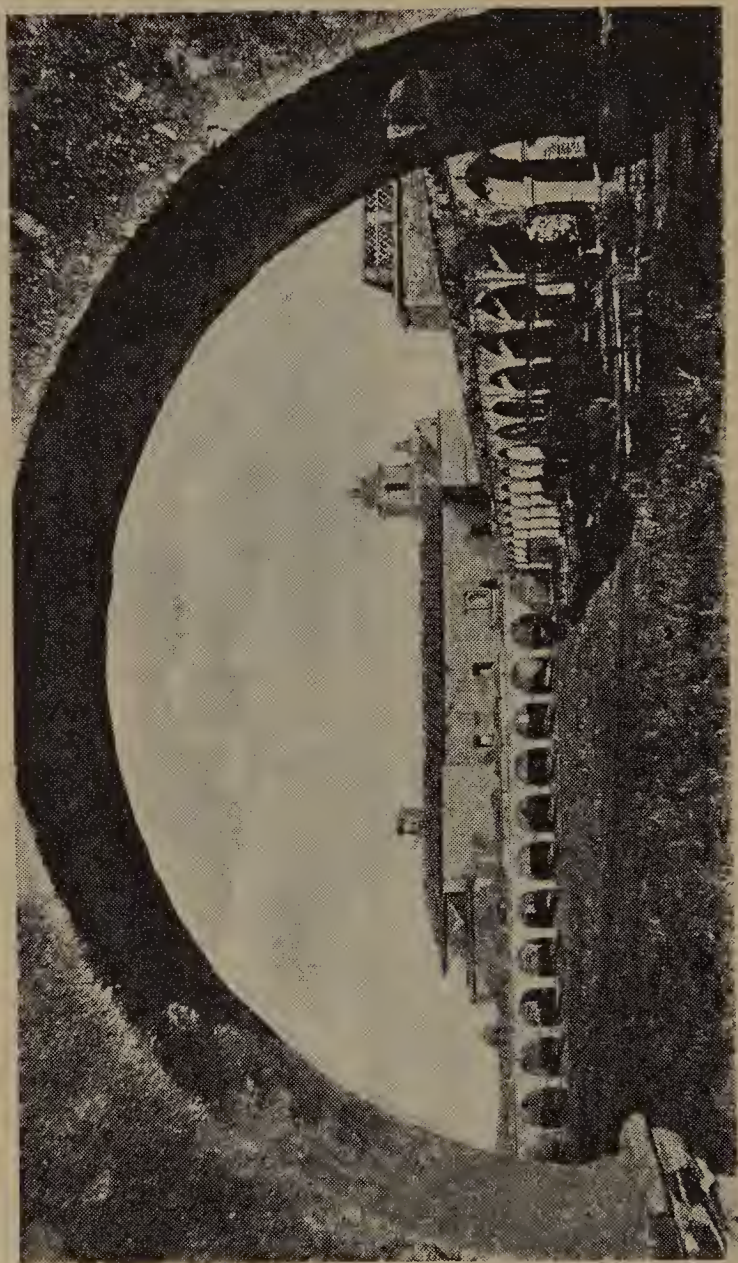
its pages? Indecent orgies, murders, advertisements of obscene, indecent plays, divorces, scandals. On last Christmas Eve our Holy Father Pope Benedict sounded a note of warning mentioning five great evils that eat away the life of the nations of the world and that are in a measure eating away the life of our nation: First, a revolt against all authority human and divine; second, class hatred, the strife of labor and capital and of brother against brother; third, a growing dislike for work; fourth, an insatiable desire for the pleasure of the senses, which degrade and stifle and kill, and last but not least the spread of materialism which throttles and annihilates the spiritual ideals and aspirations for which man was created. Who fails to see how the Tertiary home can be made a Noah's ark in this flood of iniquity?

The Tertiary home should above all things foster the spirit of St. Francis. What are we doing to bring that spirit into our homes? Have we in our families the spirit of prayer, which with Francis was not contemplation alone but service as well? Have we patience and kindness and unselfishness in our association with each other? Have we the spirit to render personal service, doing all we can to help the weak, the wayward, the fallen? Have we the spirit of truth exemplified in word and action, and above all the spirit of love and Christian charity? Have we charity of thought and charity of word as well as charitable deeds? Is there any pleasure so great, do you think, as that derived from doing a charitable deed for the love of God? Are these virtues becoming extinct? Where shall we begin to plant them, to cherish them, to have them bear fruit? I think you will all agree that the home is the ideal place for this. (*Great applause.*)

The Tertiary home is not dull and gloomy. Quite to the contrary, it is an abode of happiness. Joy and happiness are not excluded in the service of God. St. Francis knew this very well. The monasteries of his First and Second Orders are renowned for their spirit of true joy. The same spirit must reign in the Third Order. For rest and recreation we may, at times, need the distraction of the movie and the theatre. Our rule does not forbid such enjoyments, provided the shows and plays are morally clean. Young people especially enjoy such recreation, and they may have it even as Tertiaries. But can we not give them a happy home and thus make it less desirable for them to go out often? To be sure we can! Make your Tertiary home bright and happy.



A Souvenir Post Card of the Convention



Mission San Luis Rey, now in Ruins, was the most magnificent of the old Missions

Permit your children to have their games and jovial recreation. Do not object to the little parties and home enjoyments of your grown-up sons and daughters. The unhappy and the "impossible" home is the cradle of iniquity and crime.

The Tertiary home should cherish an intelligent appreciation of our Catholic inheritance and we can have this to a great extent by reading Catholic books and papers. Our rule prescribes that we exclude literature injurious to faith and morals and that we introduce into our homes such reading as is refreshing for the mind. Tertiaries cannot subscribe to all Catholic publications, but the Tertiary home without any Catholic literature is no Tertiary home at all. (*Applause.*)

A matter no less important than good Catholic literature in a Tertiary home is this that we have also good Catholic pictures on our walls. They enter the soul through the eyes of our body, especially on children they make a great impression. By all means have morally clean pictures in your home and have some religious pictures on the walls. In the Tertiary home we may aptly place a picture of the Sacred Heart of Jesus to whom the entire Franciscan family is dedicated. (*Applause.*) Of course, pictures of Mary Immaculate and of St. Francis, St. Anthony, St. Louis and St. Elizabeth are also very appropriate.

As in every home, so also, in a Tertiary home, the mother is the maker of bliss and happiness. The home is mostly what the mother makes it to be. The Tertiary mother should consider especially the strong woman of Holy Writ. She must be prudent and wise. Peace in the family and order depend upon her. She causes the first impressions on the minds of her children. Their rearing and education are greatly influenced by her. The hand that rocks the cradle is the hand that rules the land. (*Applause.*)

Today a new duty, a responsibility has been imposed on the women of the country. Whether we sought the ballot or not, it is our duty to exercise the right that in our day was conferred upon us. You heard the remarks of our Reverend Chairman on the obligation of using our right to vote. Many eyes are turned on Catholic women and much speculation is rife concerning the intelligent and conscientious way in which we shall use that right. Shall we do what we can to check the divorce evil, to prevent the spread of vice, of crime, of obscene literature on birth control, to guard against everything inimical to Catholic education and to

Catholic faith and practice? Shall we fail to use it if our country's welfare is threatened by radicals who would tear down the institutions of this country and write a new constitution? Shall we ever fail to use it for the welfare of our homes, our families, our Church, our country? Surely, next to our devotion to God, should come devotion to this great country of ours. (*Great applause.*)

We need the Tertiary home, where father, mother, brothers and sisters are all striving to hold up the ideals of St. Francis. Such homes are the Catholic ideal in family life; they are what Rome would like to see; they make our religion agreeable and inspiring; they are a shining example to the parish; they are the beloved homes of Mother Church. (*Applause.*)

We are singularly favored that the opportunity is ours to participate in this great festival. What shall we do to express our gratitude for the favor? Let us here resolve that when we go back to our homes and to our various avocations we shall do our best to encourage the practice in our homes of the simple virtues which Francis made the rule of the Tertiaries! Thus we can make the Tertiary home a great influence for good and do a little to bring Christ again to men. May St. Francis be our model in our Tertiary homes. May his spirit enter and abide there. (*Prolonged applause.*)

MRS. R. BEVERIDGE (Omaha, Neb.): Chairman,—I believe the paper of our sister Tertiary gives us ample food for thought, and may help us greatly in our actions. I make the motion that we extend a hearty vote of thanks to Mrs. W. J. O'Toole of St. Paul for her kind and constructive words. This motion was seconded and carried.

REV. S. P. HOFFMANN (Chairman): The fourth paper that was to be read to you today lies here on the table. It was written by Miss Clara Marks, an attorney at law of Detroit, Michigan. Miss Clara Marks is a Tertiary of St. Francis. An accident she met with a few days ago prevents her from attending this convention. I understand that although her accident is not serious, she will be confined to her room for about two weeks. Her paper will be published in the official proceedings of this convention. We extend our sympathy to Miss Clara Marks, and wish her a speedy recovery.

*NOTE: The paper of Miss Clara Marks reads as follows:*



## TERTIARIES AND MODERN WORLDLINESS.

MISS CLARA MARKS

DETROIT, MICH.



Miss Clara Marks  
Detroit, Mich.

THE subject assigned to me for this afternoon's talk is one which might well be the theme of a much longer discussion, led by one better able to portray its many important aspects. It enters into every phase of every life, from the cradle to the grave. The thoughts which it suggests are of so wide a range that I shall attempt to point out only its most salient characteristics, leaving the rest to the personal thought and resultant action of you to whom I have the honor and the privilege of speaking this afternoon.

The holy father is appealing to us, as many of his illustrious predecessors appealed to the women of their day, in a very particular manner, both as women and as Tertiaries, to become as the leaven in an epoch of worldliness, of unrest and of luxury, so that through our influence, women may be brought back to a sense of their duty to God, to neighbor, and to self.

Pius X assumed for his motto, "To restore all things in Christ," and found no better medium of accomplishing this task than the Third Order of St. Francis—"that institution," he says, "which has within itself the power to instill into our modern society the spirit of wisdom and Christian discipline,—an order which is in these days wonderfully adapted to modern needs."

What a privilege, and how greatly should we esteem it, to be entrusted in this, our day, with that work in which our order was founded. In the thirteenth century, as in the twentieth, the world abandoned itself to the craze for honor, for wealth and for pleasure. It spent its days in luxury and debauchery. Pope Leo XIII tells us: "Men of influence exerted that influence towards the oppression of the poor, and in the place of Christian charity, plague spots of rivalry, envy and hatred cropped up continuously, estranging and exciting the minds of men so that on the slightest

**A Souvenir Post Card of the Convention**



**View of the Mission Cloister, Santa Barbara**



provocation nation engaged nation in ruinous wars, and fellow citizens among themselves sought the inhuman issue of the sword." In these extreme conditions, by the providence of God, there appeared one who, though of high degree according to the esteem of the world, forsook its ways and, as the same Leo XIII so eloquently says, "espoused the folly of the cross of Christ, and finding therein absolute wisdom, learned as he penetrated its august mysteries, that nowhere could he find greater glory."

I refer to our holy founder, St. Francis, the poverello of Assisi. By his wonderful perseverance and simplicity of life, by his example and his precepts, he gradually won to his standard not only those privileged men and women who espoused the religious life, but also numbers of others who remained in the world and became known as the Third Order Secular.

These came from every walk of life, and these, under his beneficent guidance and rule of life, became models of modesty, of peace and moderation, an influence for good by which the whole world was leavened and "restored in Christ."

And this is our mission as Tertiaries today; this our privilege.

We have the same rule of life as the first Tertiaries, modified though it be to some extent to accommodate our less heroic natures. We have the same helps that they had, and even greater ones, for we have their example; and if we are faithful to the rule, as they were, and show the example they did, who shall say that our success shall be any the less marked than theirs?

But is it too much to say that the spirit and the example of St. Francis and his first Tertiaries are needed today? Is it true that twentieth century society is in as sad a moral plight as that described by the holy writers as existing in his day? The answer expresses itself only too eloquently in the sad tales of human unhappiness that are poured day by day into an attorney's ears; scarcely less pathetic than those of unhappy spiritual life confided to the confessor in his priestly capacity. To interpret this answer clearly, let us ask ourselves what is worldliness and then look about us for its manifestations.

Worldliness is simply the losing sight of God and our relation and obligations to Him in the mad rush for wealth, for position, for pleasure of whatever kind particularly appeals to our individual natures. It is as though our natural desires for these things were all that should be taken into consideration by the will in deciding what to do or leave undone, forgetting, or reversing for ourselves, the admonition to "seek first the kingdom of God and His justice." The unbridled indulgence in these things leads



us away from God and His justice, just as surely as night follows day.

And how is this spirit of worldliness manifested? If we pay just a little attention, we shall see it everywhere—hovering over the infant's crib and over the bier of the departed. Is it not true that proud parents vie with one another in the richness and the beauty of the material things that shall surround their darling's life, and put off as far as possible the day of beginning its training in the virtue of self-denial and self-control? Is it not true that the friends of the departed one look rather to the beauty of his shroud and coffin and the profusion of flowers that shall adorn the room wherein his body lies, rather than to the suffrages that shall follow his immortal soul? Is it not true that we admit it to our homes where extravagance reigns supreme, where an automobile at the front door is more to be desired than the rent receipt of the landlord or the paid grocery bill? Where parents set an example of bickering that often times ends in the disgraceful exhibitions of the divorce court, and where little children are given indelible impressions of what ought to be the "sweetest spot on earth, the home" as a place of mutual recrimination and final separation? Is it not the greatest depravity of worldliness to scorn that thundering admonition of the Most High, "What God has joined together, let not man put asunder"?

In my practice as an attorney, I cannot help but notice the very large percentage of delinquent, often absolutely immoral boys and girls brought before the juvenile court, who are the offspring of parents of this type,—parents who tell the judge that they "cannot do anything with the boy or girl of eight to twelve years of age." And as the child is father to the man and the home is parent to the nation, those unpeaceful homes produce warring classes, men and women who have no respect for the law, Ku Klux Klans, bandits and thieves. It is a thing of the past to wonder at the "boy bandit." And responsibility for society is not laid upon the home by religious leaders only. In a book on home training written by a wise and experienced physician, occurs the following: "The welfare of any community is divinely and hence inseparably dependent upon the qualities of its parents, and upon the spirit and charity of its homes."

Now, why is it that the holy father and his predecessors have invariably looked to the Third Order as the "institution most admirably fitted to modern needs?" First, from its history, to which we have already alluded, and then from its rule. What answer does the rule make to the question at issue? Members of the

Third Order are required by its rule to live strictly at variance with the spirit of the world. "They shall give good example in their home life, promote the practices of piety and all that is good, and shun that sort of reading which is presented to the modern human through the columns of the daily secular press, which arouses the curiosity and panders to the passions while destroying the virtue of innocent minds and hearts." What a wonderful medium of reformation that paragraph alone contains, carrying with its denunciation of bad reading the obligation of promoting that which is good. Our papers are filled with sensational stuff, and the lewdest and most immoral exhibitions are given columns of advertising before, and pages of press notices after their perpetration.

I instance the present movie sensation in all its sickening details, which is too recent to need comment; also one other, local to Detroit. Last year, just before Lent, a number of men and women, known as the exponents of that which is highest in social, financial and well educated circles, gave a ball, which was advertised far and wide, and came to be looked forward to as a "big event" of the season, a privilege to attend and a thing to be envied by those who were not fortunate enough to be invited. It was to be a costume ball, and costumers and modistes were besieged for costumes. These, when the affair was finally staged, proved to be such as made a mockery of our very humanity, for men and women appeared as beasts, and birds, and fish and reptiles; they wore their horns and hoofs and claws, they screeched and barked and hooted and cried, and indulged in the very actions peculiar to the brainless, soulless things they represented. And they danced those hideous travesties of human grace which have been of late years invented and indulged in by Terpsichorean devotees, until the wee small hours; they drank, and smoked and caroused; and the revels they indulged in have since formed the basis of many a sorrow and many a heartache, when conscience awakened from its spell. But, with the shock and the disillusionment fresh upon society, the press, still unsatisfied and undeterred by the shameless exhibitions it had witnessed, published in its expensive roto-gravure supplements the pictured tale of that night's carousal. I do not need to comment upon this occurrence; it speaks with an eloquence all its own for the need of the apostolate of the press and the particular rule of the Third Order above referred to,—for the need of a clean press, a press of high and holy and noble things, that youth may memorize and age acclaim.

Again, the rule requires Third Order members to refrain from excessive cost and elegance in personal adornment and to observe the rule of moderation according to their state of life. Perhaps we women Tertiaries can exercise our influence in this regard more potently than in other directions, in our opposition to the present craze for the immodest fashions of the day. In this connection, what is modesty? It is, we are told, "that outward comportment, style or dress, speech and carriage which indicates the presence of temperance set up in the heart within." This definition does not need analysis, nor yet comparison with the travesties upon womanhood that we daily see upon the city streets apparelled in what would be, perhaps, perfectly apropos upon the bathing beach, but in which the wearer exposes herself to the view of both sexes and all characters upon the streets and in public places, and then wonders, only to often, why man's courtesy and respect for womanhood has fled. Women of all ages and classes are to be seen in garments that little children are ashamed to look upon. Their clothes are a scandal, and their faces are so obscured by the too lavish use of paints and powders, as to be absolutely invisible. And why? Because it is the fashion, forsooth. But is it, or is it not the fashion created by the prostituted?

A certain school of dressmaking which issues bulletins upon this subject, says this: "The fashion models seen in plates and upon store models are intended, not for strict adherence, but to be adapted by the individual woman to her particular needs; they are merely suggestions as to the lines, colors and fabrics which are considered in good taste." And as to colors, the same magazine says: "As civilization grows in any community, quieter tones come into favor. It is only the savage, or one closely allied to him in character and taste, that adheres to the brilliant red and yellow of the primary color scale." Or, does my lady dress to please the male of the species? Men lose all respect for an immorally clad woman. One or two illustrations of their attitude will not be amiss.

The father of a nineteen year old girl, upon viewing the costume of a young lady employed in a neighboring office, said this: "If my daughter were to appear in our own drawing room, with no one but myself and her brothers and sisters present, in such a garb as that, old as she is, I would give her the greatest thrashing she ever got in her life."

Again, a young man in an office near my own, advertised for a stenographer, and upon interviewing two or three of the painted



and perfumed beauties in scanty attire who answered his advertisement, he came to me and said: "For pity's sake, isn't there a girl in Detroit who wears her own face and decent clothes? I wouldn't have one of these apparitions in the office ten minutes." I secured him a girl from one of our parochial schools and he was so pleased with her in every particular, that though himself a totally irreligious man, he has been advertising that school ever since, and in the recent campaign launched against our schools, he and every member of his family used every bit of their influence on behalf of the Catholic system of education. To quote again from the physician whose book I referred to a while ago, "Every right minded man wants to be conscious of the personality of the woman he meets, not her person; and every style of dress which attracts attention to the person rather than the personality of a woman, is unfortunate and dangerous."

A third point of our holy rule says: "They are required to refrain from dancing and dangerous plays and revelry of all kinds." The drama is another manifestation of the need for moral reform in the display that makes the appeal to modern humanity. Coming down town one day, past a theater that is supposed to be of high class, I could not help noticing the poster on exhibition to illustrate the attraction within—one of the most disgusting things I have ever seen in even that connection, a bare-legged, half naked female body in sensual attitude. Below the picture was the quotation from the New York Times,—“What the public wants and can't get enough of.” How many shows are so disgusting to their producers even, that they are advertised, “For men only;” “For women only;” or “No children allowed.” Yet these are the very ones before which long lines of would-be patrons stretch for hours before the box office is open. As a result, crime and youthful criminality flourish. The juvenile court, with its grist of seventeen year olds and younger, as well as the recorder's court for older criminals has to work all night very frequently, and times without number the investigator's report as to the source of the delinquent's habits reads, “Frequents public dance halls and movies.” The examples are legion that I could quote upon this point, and their details almost unbelievable.

A baby girl, barely out of her third year, taught her grown up relatives a lesson this summer, that might well be included in our meditation upon this subject. Being clad a little more scantily than usual one hot day, she drew the end of a sheet across her little body and looking up ashamed into the face of her attending relative, said, “But, auntie, God will see me this way.” How

many of us grown people who think we are so wise and quite proper in all we say and do, can say in regard to our dress, our speech, our thoughts, our amusements, and say it unashamed,—“God sees me this way.” Do we ever think of the presence of God as we go about our daily tasks? Do we ask ourselves in our daily examen whether we have given scandal to those little ones of God by indulging in these or other forms of worldliness? If so, surely we must find a way to remedy what is amiss, first in our own lives and then in those for whom we are responsible.

I have in mind a certain pastor in Detroit, well known and revered not only by his own people but throughout the community, honored by at least one noted university, and dignified by the holy father with the title of Monsignor, yet whose simplicity and sweetness of life is such that it suggests that of our holy founder, St. Francis himself. This good priest often says that such is the power of good example that if all Catholics were to practice their holy religion perfectly, in a very short time there would be no Protestants. He was a pioneer in the crusade against immodest fashions, especially when displayed in church. He it was who after one warning refused to give Holy Communion to women and girls who came to the altar improperly clothed; who told a young bride on her wedding night, “Pull up your collar;” who insists on the little children being properly dressed to appear in school before the sisters and pupils of the other sex. And his people have responded to his teachings and in almost every instance are the glory of their city and have an inestimable influence for good.

Now, if the influence of one good priest is so great, if that of the people of one parish is so potent, what should we not be able to accomplish—we who number many thousands, who are scattered throughout the length and breadth of the land, who belong to a great order that for seven hundred years has been regarded by Holy Mother Church as the most powerful means of effecting these great social reforms? What can we not do, first by our example and then by our precepts, going on record here in this convention as unalterably opposed to the abuses of modern society, and then as individuals seeing to it that our own lives do not give the lie to our protestations; refusing to adopt styles of any kind that are extreme, refusing to encourage strife among our fellows; refusing to attend places of amusement where innocence and virtue are endangered; in short, accepting for our special duty as Tertiary sisters that of “being in our whole mode of life an object lesson of holy modesty to other maids and matrons; to be

both a reminder and an invitation to those who have gone astray, to come to a sense of their duty." This the Church asks, this she expects of us, this she lays down in our holy rule of life. Then, so surely as St. Francis and the first Tertiaries, kings and queens and statesmen many of them, as well as those in the more ordinary walks of life, accomplished this holy mission in their day, just so surely shall we do so in ours.

We read that the women of Holland and the women of Ireland have already gone before us in a successful crusade against the modern fashions. Are we American women, bearing our slogan of America First, to fall behind those of other countries in this great work of freeing from the slavery of public opinion those ideals of innocence and virtue, of clean living and right thinking, that seem to be so firmly shackled by every sort of worldly vice and unscrupulousness that is leading us back to the degradation of ages long gone by? What right of woman is more high and holy, or more dear to her inmost heart than that of those ideals which have been our crowning glory since the days of Mary Immaculate, "in whose eyes there was nothing bold, in whose conduct nothing unbecoming?" We celebrated one of her greatest feasts yesterday; we will celebrate the feast of our illustrious founder tomorrow. Surely under no more happy auspices could we form the resolutions we should take in this convention, and surely those resolutions so formed, cannot fail to produce fruit a hundredfold.

REV. S. P. HOFFMANN (Chairman): We are now ready for any further suggestions or remarks that you Tertiary ladies would like to make.

MISS JOSEPHINE SCHOLTER (Milwaukee): Rev. Chairman,—Many remarks have been made about matters conducive to the welfare of children but nothing was said about sending children to our Catholic schools. Probably you did not think it necessary at a gathering of this kind, yet, you would be surprised to know the large number of Catholic children who attend the public schools. I am a teacher in Milwaukee and in my class last year one fourth of the children were Catholic children. I questioned some of them why they were attending the public school. The parents of course, are at fault. Some of the parents gave as a reason that the children in public schools advance more rapidly than children in our parochial schools. I am convinced if you compare the two you will see that most of our parochial schools are better in the academic work; besides they give a good religious training and the children learn to obey for higher mo-



tives. (*Applause.*) The only means we have of securing obedience in our public schools is through fear or through the love of the pupil for the teacher.

MRS. MARY CARSON (Yonkers, N. Y.): Rev. Chairman,—I believe we can never stop the wearing of indecent garments unless we get at the manufacturers of these garments. The suggestion that came to my mind when I heard the lady from Milwaukee speak, is this: That Tertiaries, if they are able to do so, band together and open a dressmaking concern for such girls that desire to dress respectably and especially for young people who join the Third Order and realize the harm in the careless garments of today. (*Applause.*)

REV. S. P. HOFFMANN (Chairman): Any further remarks or suggestions? Let us take up the question of the film-show. The film-show has come to stay; it is now a burning question for every one of us Tertiaries, especially for Tertiary ladies. What attitude shall the Tertiary ladies of the United States take in regard to film-shows?

MRS. A. LIBRETTI (Brooklyn, N. Y.): Rev. Chairman,—I would suggest, that we warn Tertiary parents, notably Tertiary mothers, regarding the dangers of the film-show, that the innocence and happiness of their children may not be blighted. The film-show appeals to children more than to anyone else, and the rapidity with which they grasp and understand things portrayed through the films, is truly amazing. This shows the moral and educational value of the film-show for children, but it also shows the tremendous harm that is done by evil films. The latter are always made beautiful and attractive to the unwary observer and frequently sin and vice are represented as justified.

REV. S. P. HOFFMANN (Chairman): Your remarks are good, but, I believe not only children, grown-ups also, especially young men and young ladies, suffer great harm from indiscriminate attendance at film-shows.

MRS. C. LORENZ (St. Louis, Mo.): Rev. Chairman,—We must be very careful about going to movies, if there is any question at all about our going. I would suggest that we Tertiary women stay away entirely. The film-show is a great problem,—one that the Catholic women of our country, I will not say, Tertiary women, because many of our good Catholic women are not yet Tertiaries, do not take seriously enough. We look at the movie advertisements, and in many instances they are terrible. In my childhood days we were not allowed to be out after dark.

Now it seems that boys hardly out of their dresses, and little girls, are not only out after dark, but in some cases, are regularly attending the movies. Boys and girls 14, 15 and 16 years of age are sitting there till 11 o'clock at night, their mothers do not know where they are. Will you, Reverend Father, as chairman of this meeting, give us some method how we can curb this evil?

REV. S. P. HOFFMANN (Chairman): What is the matter with the parents of those children? The parents are the cause. Parents have the duty to take care of their children. If children and young men and young ladies earn a little money for their homes that does not say they can do as they please. Denounce the proprietors who call for or permit evil films. Ask proprietors what kind of film-shows they have, if they are all right, then you can go and can permit your children to go. If a film is shown that is dangerous, refuse to go to that show-house again. The best rule is to stay away entirely from public show-houses. (*Applause.*)

RIGHT REV. AMANDUS BAHLMANN, D. D., O. F. M. (Santarem, Brazil): Rev. Chairman,—I have listened to what was said with great interest. In Brazil our Franciscan missionaries saw the danger of the film-show. They gathered the people together and made the proprietor of the film-show pledge that he would first show the film to a number of men that we select. The criticism of these men, who may be supplanted by others at any time, is given in the daily paper. In Rio de Janeiro, all films that are judged to be decent are first shown in the Franciscan convent, and if any film is rejected by the fathers it is not permitted to be shown. (*Great applause.*)

REV. S. P. HOFFMANN (Chairman): Bishop Bahlmann is to be congratulated upon the ideal conditions of the places in South America, which he just mentioned. Where the influence of the Catholic Church is very great such things can be done. In our country this is impossible.

MRS. CARMEN JOHNSON (Chicago): Rev. Chairman,—I suggest that we keep the daily papers away from our children, because of the pictures and the matter they publish regarding divorces and other evils.

REV. S. P. HOFFMANN (Chairman): That is a good remark, but let us not forget we must have papers in our homes. But we should have Catholic papers. Catholic papers must have our support. (*Applause.*) I would like to impress you Tertiaries

with the necessity of *personal* effort to support the Catholic press. A resolution on the press will be read to you tomorrow at one of the meetings. We cannot lay too much stress upon the resolution for the press.

MRS. L. McNIFF (Wilmington, Del.): Rev. Chairman,—Our non-Catholic daily papers are asking the question: *Is marriage a failure?* I think we ought to ask and urge our Tertiary mothers to instruct their daughters in practical housework. All girls ought to learn how to cook and sew and mend, how to keep a little garden and to do other home work. Girls could be sent to schools of domestic science, after they have finished the parochial school. A thorough training in housekeeping is of the greatest importance. After marriage it helps much to make the home happy. (*Applause.*)

REV. S. P. HOFFMANN (Chairman): Very good. Every girl has a natural inclination to learn such things. We also recommend that our Catholic institutions of domestic science be patronized by our people, and that many such institutions be established. (*Great applause.*)

MRS. M. GRATH (Paterson, N. J.): Rev. Chairman,—Do you not think we ought to express our stand on sex-hygiene and physical culture? You know they are often abused to strangle the sense of shame.

REV. S. P. HOFFMANN (Chairman): Well, what would you suggest?

MRS. M. GRATH (Paterson, N. J.): Rev. Chairman,—That we assist those who honestly strive in a conscientious way to preserve the health of our boys and girls and who thus raise the standards of hygiene in our schools. We welcome medical supervision, conscientiously exercised over our school children without any offense to modesty. Mothers will prudently instruct their daughters in matters that they must know, but we vehemently denounce as useless and dangerous the so-called “education to purity” by lectures and literature that have no religious basis, and that do not use the greatest prudence. Our religion is a sufficient incentive to clean living. Priests do their share, let parents do their part, and if our children have a good will, they will remain innocent, healthy and pure.. (*Applause.*)

REV. S. P. HOFFMANN (Chairman): We thank the lady for her splendid remarks.. It is good for you Tertiary ladies to



remember the things that were brought up at your meeting. All matters for various resolutions that were brought up at this meeting will be referred to the committees to which they pertain. It is getting late, but before we adjourn I will call upon Bishop Bahlmann of Brazil to say a few words to you.

ADDRESS OF RIGHT REV. AMANDUS BAHLMANN, D. D.  
SANTAREM, BRAZIL.

**R**EVEREND Fathers and dear Tertiaries,—I am glad that I was called upon to address you. (*Applause.*) You are women, single or married, of Tertiary homes. I ask you to have this laudable ambition and to pray that many priests, missionaries, and religious sisters are called from your homes to God's vineyard. The Third Order of St. Francis, though instituted for lay-people, was always a school for religious vocations. (*Applause.*) Young men and young ladies who join the Third Order and live up to its rule, are often rewarded by God with the call to go a step higher and to be yet more intimately united with Him. Today Mother Church needs very many missionaries, priests and nuns. Boys must begin at an early age to study for the priesthood. If Tertiary parents pray fervently and with confidence, God will grant that their boy receive the vocation to the priesthood. Many of our nuns were members of the Third Order of St. Francis when they were living in the world. (*Applause.*) To young people who are about to be married, or who are married already, the Third Order gives great spiritual help and the Third Order is surely not an enemy of joy and happiness. (*Applause.*)

In South America we have many members of the Third Order and we have had them for centuries. (*Great applause.*) In a number of larger cities they have institutions for the homeless, the poor and the sick. Among us this is an important thing. You will find Tertiaries in the whole world, and everywhere they are active according to the needs of the country. (*Applause.*)

It is very advantageous to be a Tertiary of St. Francis. (*Applause.*) The First Order gives immense benefits, spiritual benefits to members of the Third Order. You know that spiritual benefits are of much greater value than corporal benefits. Missionary work is a great work of charity. In the missionary work of the First Order, members of the Third Order must be interested because they have a spiritual share in this work. (*Applause.*)

Now I will tell you a little about our mission work in South America. On the ship that discovered South America there were Franciscan missionaries who wished to convert the inhabitants of the new world. As soon as they came to the shore they immediately set out to convert the land. (*Applause.*) Since that time hundreds and hundreds of Franciscan missionaries came to South America to convert and civilize the Indians and to help them build up homes in the forests. (*Applause.*) Many of these places afterwards became cities along the coast and in the interior of the country.

In Brazil at the present time the First Order of St. Francis is working very hard to convert the Indians. A great many of our Franciscan missionaries have spent twenty-five years and more in the missions. (*Applause.*) I have my little cathedral in the city of Santarem on the Amazon River, just a little south of the equator. My diocese is larger than the whole of Germany, and we have only sixteen missionary priests to do the work of converting the Indians and caring for them. Twelve of my missionaries are Franciscans and four are of other congregations. Brazil has very many rivers and swamps. In my diocese we have no railroad at all. We go up and down the rivers and cross the lakes and swamps in canoes. The Indians in the interior are very poor. Monkeys are very abundant, the Indians kill and eat them.

We also have Franciscan nuns to instruct the Indians and to take care of them. (*Applause.*) They bring many Indians for baptism. The sisters have baptized about five hundred children and one hundred adults. (*Great applause.*) Our work is very hard. Notwithstanding, we know that our Lord loves immortal souls and we know that St. Francis labored according to the example of our Lord. We are going on with great confidence in divine providence, and God is helping us. (*Applause.*) From Europe more and more sisters are coming to sacrifice their lives for the conversion and civilization of the Indians, to make them happy in this life and for life everlasting.

It is now necessary for us to build a little hospital. I know that for the starving and poor in Europe and for every good cause much money was collected from the Tertiaries of the country. Everyone was telling me about it, but from the Tertiaries I nevertheless received many donations, as well as from others. (*Great applause.*) To all I am very thankful. I have spent thirty years in Brazil and I would willingly spend thirty years more in the

Torrid Zone in hopes of converting ninety or one hundred Indians. (*Prolonged applause.*)

REV. S. P. HOFFMANN (Chairman): We are very grateful to His Lordship of Brazil. I will now entertain a motion to adjourn.

MRS. MARY McCARTHY (Lexington, Ky.): I make the motion that we adjourn.

REV. S. P. HOFFMANN (Chairman): The motion was made that we adjourn. Will anybody second this motion?

MISS MARY DOORY (Terre Haute, Ind.): I second the motion.

REV. S. P. HOFFMANN (Chairman): The motion was made and seconded that we adjourn. Those in favor of this motion will say "Aye," those opposed to it, "No."

THE ASSEMBLY: "Aye."

REV. S. P. HOFFMANN (Chairman): The "Ayes" have it and it is so ordered. Ladies, I thank you for your interest and attention at this meeting. I assure you again I felt highly honored to be called to Chicago to preside at this gathering. (*Prolonged applause.*) I will now ask His Lordship of Brazil to recite the closing prayer.

RT. REV. AMANDUS BAHLMANN, D.D., O.F.M.—Our Father, etc., Hail Mary, etc.







The Monastery Garden, Santa Barbara



## FRANCISCAN FAMILY GATHERING

Monday Evening, October 3, 1921

Convention Hall, Hotel LaSalle.

This assembly was the first gathering of its kind in the United States of America. A great number of sons of St. Francis attended the meeting. Tertiaries were there from the city and still more Tertiaries who were attending the convention as delegates. The spacious hall was crowded. A quartette furnished enlivening music after each oration of the evening. Reverend Fr. Hilarion Duerk, O. F. M., was chairman, and having called the meeting to order, asked Reverend John B. Puchala, of Manchester, N. H., to open the meeting with prayer. After the opening prayer the chairman addressed the great gathering introducing the first speaker.

Rev. Fr. Hilarion Duerk, O. F. M.,—Right Reverend, Very Reverend and Reverend Fathers, Dear Tertiaries and Friends: We gathered here this evening to strikingly manifest the union and brotherhood of the three branches of the First Order of St. Francis, likewise to hear orators of the First Order proclaim their views on the relation of the Third Order to some of the burning questions of today.

The first speaker who will address you this evening is a Friar Minor. The history of the Friars Minor is a history replete with heroic deeds for the glory of God. In sermons and missionary labors, in the educational field, in the care of souls, in the support of the poor and helpless, in consoling and aiding the distressed of mind and the sick, the Friars Minor throughout the centuries quietly and humbly did very much that redounds to the glory of Mother Church.—I take pleasure in introducing to you Reverend Fr. Philip Marke, O. F. M., the rector of St. Joseph's seminary, Teutopolis, Ill., who will address you on the topic: "The Third Order and the Laboring Classes."

## THE THIRD ORDER AND THE LABORING CLASSES.

REV. FR. PHILIP MARKE, O. F. M.

TEUTOPOLIS, ILL.



Rev. Philip Marke, O. F. M.  
Teutopolis, Ill.

**M**Y Dear Tertiaries:  
The Third Order is both an idea and an ideal. How can this idea be carried into the masses, living under modern economic conditions? How can this ideal be realized in the modern world of capital and labor? How can and will the spirit of St. Francis influence, transform and better the relations existing between the classes?

Pope Benedict XV in his encyclical on the seventh centenary of the Third Order says: "There are two great evils which predominate in the great moral subversion of today: a boundless craze for money and an insatiable thirst for pleasure." And enlarging upon the first of these two evils he remarks that the rich set no limit to their desire for money and wealth and that the poor show no disposition to be satisfied with a moderate allotment of the goods of this earth.

It is the conviction of our present gloriously reigning Pontiff, Pope Benedict XV, as it was the conviction of his illustrious predecessor Pope Leo XIII that the sovereign remedy against these multiplied evils of modern times is the spirit of St. Francis, the spirit of the Third Order. (*Applause.*)

That Spirit is nothing more or less than an enthusiastic reception and an intensive application of the maxim of the Gospel: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Let us first take the measure of modern unrest and iniquity, and then find and apply its cure.

**N**O one who has eyes to see can be blind to the fact that society is in a chaotic condition. A conflict of ideas and aims is raging around us which is as widespread and extended as was the late conflict in arms on the battlefields of Europe.



In this gigantic battle of conflicting views and cross purposes, the masses stand bewildered. They know not which cause to espouse or which leader to follow. Meanwhile the struggle is increasing in intensity and bitterness, and day by day the zone of war is extended and new recruits flock to the standards of the several factions. Unless some middle ground be found on which opposing views and clashing principles are harmonized, especially in the domain of economics, the struggle of minds will develop into a struggle of arms, and the conflict will descend from the higher plane of mentality to the lower plane of brute force and physical violence.

The master minds of the age are trying hard to find some common ground on which to reconstruct distracted and disjointed society. But unless they begin their work of reconstruction upon that basis, which the Divine Master laid 2000 years ago, their plans will all miscarry, and their best efforts will come to naught. Christ and His Gospel must form the rock-bottom foundation of any superstructure that will promise to endure. (*Applause.*)

When St. Francis, in the Middle Ages, inaugurated his great reform—he made Christ the center and rallying cry of his movement, and the Gospel the foundation and corner-stone of his institutions. (*Applause.*) The success which followed him proved the wisdom and godliness of his plans.

But what do we see now? Our modern architects, who deem themselves competent to rebuild and remodel society, are all building on the foundation of naturalism. The supernatural, Christ and His Gospel, and the vicar of Christ, are insultingly ignored. The names of God and Christ are never mentioned in the councils of the nations or in the documents which they draw up. Many of our modern leaders and reformers are rank infidels, positively hostile to God and Christ and His Church. Freemasonry dictates its terms to those who rule, and anarchy to those who are ruled. Both factions are trying to rebuild society, but they are building upon the quicksands of a mere human and natural policy. Who is not reminded of the parable of our Lord, so pertinent to present attempts at reconstruction: "Every one therefore, that heareth these my words and doeth them, shall be likened to a wise man that built his house upon a rock. And the rain fell and the floods came and the winds blew and they beat upon that house, and it fell not, for it was founded on a rock. And every one that heareth these my words and doeth them *not*, shall be like to a foolish man that built his house upon sand. And



*Original Painting in the Franciscan Monastery, Teutopolis, Ill.*

**St. Francis blesses his first Disciples and sends them to the Missions**



the rain fell and the floods came and the winds blew and they beat upon that house and it fell and great was the fall thereof."

Christ is the rock on which human society must be rebuilt. (*Applause.*) All the evils, moral and economic, that deluge society may be reduced to one fountain-head, whence the waters of iniquity rush forth and overwhelm and devastate modern society. That source is covetousness. Men are greedy and over-greedy for the goods of this world, men are money-mad. Money is the god of the twentieth century.

By covetousness I do not mean that low and sordid desire to make and hoard money for the sake of hoarding it—such covetousness is a form of insanity—but I mean that craving for the goods of this world, that hankering after money to gain the means of enjoyment or the means of social or political preferment. I mean that covetousness which wants money to satisfy passion.

St. Peter tells us that "the root of all evil is covetousness," and St. John expresses the same idea when he says, "All that is in the world is concupiscence of the eyes, concupiscence of the flesh and pride of life." The apostle mentions concupiscence of the eyes first, because it is the root of the other two, sensuality and pride. Whenever the spark of temptation flies into the tinder of covetousness, the flames of sensuality and pride shoot high up to heaven. Money is pleasure and power in a convenient and concentrated form.

People are money-mad because they are pleasure-mad. Many that need \$10.00 a week for board and lodging, need \$20.00 a week for luxuries and pleasures. The play-houses and movies and other resorts of pleasure are filled to capacity night after night. Thousands belong to that other class of which St. Paul says, "their God is their belly." Extravagance in dress and display of fineries and immodesty in tailoring are apparent on all sides. Thousands of people spend their money as fast as they make it and the beautiful habits of thrift, sobriety and moderation are no longer cultivated or esteemed.

No one can enter society or gain social or political prestige unless his money gives him a letter of introduction. The more wealthy a man is, the more will everybody be at his service. Whoever is ambitious and wants power, wants money because power is at the beck and mercy of money. We all know the all-important part that money plays in politics. St. Paul does not overstate the truth when he says: "The desire of money is the root of all evils."



LET us, for the moment, forget the bustle and strife of our present times and gaze upon a quiet and hallowed scene enacted in a distant time and clime. Upon an elevation we see the figure of a man full of dignity and majesty. His features, though awe-inspiring, are full of tenderness. A great throng surrounds Him and looks up to Him with expectancy and reverence. This man is Christ Jesus, the God-Man, the master and teacher of mankind. His mission is to make men better and happier. His doctrine is from heaven and leads to heaven. He is about to deliver his first sermon and to lay down the principles of his new religion. St. Matthew describes the incident with some formality: "And opening his mouth he taught them saying, " and the first sentence of this truly epochal pronouncement is: "Blessed are the poor in spirit for theirs is the kingdom of heaven."

Poverty in spirit is therefore the keynote of the religion of Christ. Poverty in spirit is the very basis of Christianity. Poverty in spirit means detachment from the goods and riches of this world. Poverty in spirit is the virtue of the poor, who bear their lot with resignation and contentment. Poverty in spirit is the virtue of the rich, who keep their hearts detached from the riches which they possess and regard themselves the stewards and not the owners of their wealth. Poverty in spirit is the exact counterpart of covetousness; it is diametrically opposed to greed and lust for money.

Upon this foundation Christ, the divine architect, has built up the fabric of his new religion. The same Christ Jesus also practiced the lesson which He taught. "He came into his own and his own received Him not," is chronicled on the very first page of the Gospel of St. John. "The foxes have holes and the birds of the air nests; but the Son of Man has not where to lay his head," is His own description of His mode of life. In abject poverty he was born, in grinding poverty he passed through life, and in supreme poverty he died naked on the cross. Such, my dear friends, is the sublime doctrine and the inspiring example of the Master, sent from heaven to teach and typify the fundamental lesson of Christianity: "Blessed are the poor in spirit for theirs is the kingdom of heaven."

Poverty, detachment from the goods of this world was the consuming passion of St. Francis, was the burden of all his sermons and songs. Detachment emptied his heart and made room for an

overwhelming flood of God's love,—hence the seraphic poverello. The great Bishop Bossuet calls him in reverent raillery, "the fanatical lover of Lady Poverty." His mode of life made him the closest follower of Christ and the greatest exponent of Evangelical poverty. He made poverty the very foundation of his First and second Orders and *poverty in spirit* the corner-stone of the Third Order. Upon this foundation he built up the walls of penance and arched them over with the roof of charity. Such is the real St. Francis as he stands before us on the pedestal of history. (*Applause.*)

This spirit of poverty however does not imply that the workingman is not permitted to better his lot or to improve his condition of living. He is even bound to do so in justice to himself and his family. A higher standard of living with less expenditure of labor is today the legitimate goal of the toiling masses. (*Applause.*)

The greatest document, next to the Gospel of Christ, on the rights of labor is the encyclical of Pope Leo XIII, "On the Condition of Labor." According to that document, it is the workingman's inalienable right to better his condition by all such means as are fair and do not endanger the welfare and stability of society.—On the other hand, it is the stern duty of every employer to pay at least a living wage even for the most menial labor, so that the employee and his family may live in decent and frugal comfort. (*Applause.*) But it is one thing to bend every legitimate effort to better one's condition, and another to sow the seeds of discontent and class hatred, to preach the gospel of anarchy—that all capital and private property is theft; that all class-distinction is of mere human origin; and that all power and authority is but usurpation on the part of a few to cow and subdue the rest. Such are the ideas and sentiments of anarchists and bolshevists. Such is the language of greed and covetousness. Such are the ravings of men who must have their heaven here on earth by fair play or foul, because they believe in no heaven hereafter.

How different is the language of the Gospel! It says, "Blessed are the poor in spirit," and then adds the consoling message, "for theirs is the kingdom of heaven." Take away my faith and hope in things eternal, and I shall become a socialist and anarchist myself. But now I know that God who allows un-





*Original Painting in the Franciscan Monastery, Teutopolis, Ill.*

**St. Paschal, the Patron of all Eucharistic Societies and Congresses**



equal conditions to exist here below, will equalize all things hereafter. In heaven the standards of value, that obtain here below, are all reversed. Many a poor woman scours and scrubs the office of a rich man for a dollar a day to receive a pay-check for a hundred dollars on the bank of heaven; and many a rich man manages a railroad for a hundred dollars a day to receive a pay-check for 10 cents on the same bank—if that much. (*Laughter and applause.*)

If we see the things of earth with the eyes of earth, and measure them with the rule of nature, they are hopelessly disproportioned and unjust. But if we see them with the eyes of faith and measure them with the rule of the Gospel, then, "Every valley shall be exalted and every mountain shall be brought low, and the crooked shall become straight and the rough ways plain." (*Applause.*)

It is a blessing to be a poor man or, at most, a man of moderate means. The man thus circumstanced should learn by heart the beautiful prayer in the Book of Proverbs: "O God give me neither beggary nor riches; give me only the necessities of life, lest perhaps being filled I should be tempted to deny God and say 'Who is the Lord?' . . . or being compelled by poverty. . . . I should steal and forswear the name of God." St. Paul writes to his disciple Timothy: "Godliness with contentment is great gain, for we brought nothing into this world and certainly we can carry nothing out, but having food and wherewith to be covered, with these we are content." All this is but paraphrasing the saying of the Master: "Blessed are the poor in spirit for theirs is the kingdom of heaven."

Our Lord says, "Blessed are the poor in spirit." He adds "in spirit," in order not to exclude the *rich* from God's kingdom. But the rich man must be or become poor in spirit, i. e., regard himself as the trustee and not the owner, as the steward and not the proprietor, of his riches, if he wishes to find his salvation. It is indeed a rare thing to see a rich man take this attitude of mind and live up to it; so rare that our Lord says: "Amen I say to you, that a rich man shall hardly enter into the kingdom of heaven. Again I say unto you, it is easier for a camel to pass through a needle's eye, than for a rich man to enter the kingdom of heaven." It takes a miracle of God's grace to bring about the conversion and salvation of a rich man. God

is able and willing to perform that miracle, but the rich as a rule will not let him. Hence the appalling words of the gentle Savior: "Woe to you who are rich, for you have your consolation; woe to you that are filled, for you shall hunger." Hence riches are always a danger to those who possess them, and excessive wealth is a positive menace to its owner and to the community as well.

The concentration of great fortunes in the hands of a few is becoming a serious danger to society, because so many rich men nowadays employ their wealth to establish monopolies, to obtain excessive profits, to defraud their fellowmen and to purchase political power. The number of millionaires, that sprang up during the war is reported as 18,000. The fact that it is possible under present conditions for the exceptionally able, the exceptionally cunning, and the exceptionally lucky to accumulate enormous riches, through the clever and unscrupulous utilization of special advantages, natural and artificial, has given rise to a just demand for the legal limitation of wealth. And although it is not easy to find a workable plan, some such plan must be found and enforced. And that would be the function of an enlightened, a Christian government.

Several years ago Andrew Carnegie recommended an inheritance tax of 50 per cent on estates more than a million dollars. The income tax, properly graded upward, is another measure of fitting the burden to the back. The decision of the Supreme Court of the United States by a vote of 5 to 4, that profit, taken out in dividend-bearing stock, is untaxable, works a veritable hardship on the country, especially on the middle and poorer classes. If it is unconstitutional to tax such profits, let the constitution be amended. The moral law is higher than the constitution. If all men are essentially equal, then elementary justice demands that the stronger shoulders bear the heavier burden. If the rich, and foremost the exclusively rich, fail to learn their lesson that ownership is stewardship, why should they be shocked, if the poor fail to learn their lesson, that private property is sacred?

Is it fair that all profit and even all excess profit should go as dividends to those that supply the capital? Why should labor, the prime cause of all profit, go without its due share in the spoils? The workingmen by clamoring for a system of

profit-sharing, do not whine for charity but demand justice. (*Applause.*) If the capitalist makes a decent profit on his investment, the laborer must acquiesce. But what if the capitalist makes 100 or 200 or as in some cases a 1000 per cent on the invested capital? Should labor in no wise receive a premium over and above the stipulated wages? (*Applause.*) If it takes capital and labor to make profit, and if labor is the higher and more important factor in profit-making, why should labor alone not enter into profit-sharing? Is the laborer a mere machine, which the employer installs for his own sole benefit? And if a special profit be the result of chance, of some lucky combination, why should luck be harnessed to the chariot of capital ever and to the cart of labor never? (*Applause.*)

But I go one step further, quoting Father Ryan, the greatest authority on economy in the United States: "The proposition, that men are under moral obligation to give away the greater portion of their superfluous wealth or income is indeed a hard saying. No Catholic however, who knows the traditional teaching of the Church on the right use of wealth, and who considers patiently and seriously the extent and magnitude of human misery, can refute our proposition by solid arguments. Indeed, no man can deny it, who admits that all men are essentially equal by nature and all intrinsically sacred, and that all men have equal claims upon the common heritage of the earth." My friends, we have lived too long under the assumption, that man may exploit man to the limit; that workingmen are mere human machines, that profit belongs to capital alone; that man may use his superfluous wealth as he pleases. We must admit that some measure of inequality is inherent in human society as willed and constituted by God. But the same God has given man an understanding heart, that he may reduce this inequality to a minimum. It is precisely this inequality which makes possible the practice of the sublimest virtues—of the virtue of humility and contentment on the part of the poor and of condescension and charity on the part of the rich. If all superfluous wealth would be used to relieve the distress of the deserving poor, this would be a better and happier world to live in, because governed by the great principle, first announced by Christ Jesus: "Blessed are the poor in spirit, for theirs is the kingdom of heaven."





*Original Painting in the Franciscan Monastery, Teutopolis, Ill.*

**The Infant Jesus blesses the Bread that St. Anthony and his Brethren distribute to the Poor**

I see therefore no salvation for society except by a return to Christ and the principles of His Gospel. (*Applause.*) Society must reform its soul for the reform of the soul is the soul of every reform. Unless we build on Christ and His Gospel, we build on sand. Every true reformer must himself be imbued with the spirit of Christ and must saturate his program with the leaven of the Gospel. Would to God, that another St. Francis would rise in our midst in these times of social unrest! By the preaching and practice of poverty and charity, St. Francis inaugurated a religious and social reform in the Middle Ages which changed the face of the earth and, in the Third Order endures to the present day. I make bold to say that if all men, rich and poor, were to enter the Third Order, observe its rule and live up to its spirit, the reconstruction of society would be an accomplished fact. (*Applause.*) Pope Leo XIII said: "My program of social reform is the Third Order of St. Francis." St. Francis was filled with the spirit of Christ and His Gospel. That spirit made him the greatest reformer the world has seen since the days of Christ Jesus. (*Applause.*) St. Francis had learned his lesson of reform at the feet of the Master, who had whispered to him the secret: "Blessed are the poor in spirit for theirs is the kingdom of heaven." (*Prolonged applause.*)

REVEREND FR. HILARION DUEK, O. F. M.—The next speaker to address the meeting is a Conventual Friar Minor. From the ranks of the Conventual Friars Minor came many men who were illustrious for holiness and learning: bishops, cardinals, and three popes, Sixtus IV, Sixtus V and Clement XIV. Blessed Bonaventure of Potenza, who died in 1711, and St. Joseph of Cupertino, "the greatest saint of the seventeenth century," were Conventual Friars Minor. This branch of the First Order is now engaged in laying before the Holy See the cause of a number of its members for beatification, and are rendering many important services to Mother Church. The Conventual Friars Minor have the immense privilege of guarding the Tomb of our holy father St. Francis and that of St. Anthony of Padua, and to them is entrusted the mission of supplying the basilica of St. Peter and the holy sanctuary of Loretto with penitentiaries for every language. Reverend Father Bede Hess, a Conventual Friar Minor, from Trenton, N. J., will address you now on the topic: "The Third Order and the Lay-Aposolate."



## THE THIRD ORDER AND THE LAY-APOSTOLATE

REV. FR. BEDE HESS, O. M. C.

TRENTON, N. J.



Rev. Bede Hess, O. M. C.  
Trenton, N. J.

EVERY person has his individual features, by which we recognize, distinguish and identify him. Every age has its own features: the marks of recognition, distinction and identification. Thus we distinguish different ages or periods of history. Speaking of the Church of God on earth in her relation to the world, there were the centuries of persecution on the part of the world and of martyrdom on the part of the Church; there followed the age of false doctrine and of doctrinal development; then came the era of the migration of

nations and of Church expansion; there followed the period of chivalry and of the Crusades; there was the time of religious revolution and of Church defense. In each age God providentially raised the men and the means to combat the rampant evil and to uphold and protect His handiwork—His Church. Thus the origin of each religious order can be traced to the needs of that respective period in which it was founded. Great men heard the voice of God and, gathering around themselves followers, arose to the defense of His Church. Each age closed with the defeat of the powers of darkness and the ultimate triumph of the kingdom of God. (*Applause.*) Our Savior's prophecy was ever verified: "And the gates of hell shall not prevail against it." (Mt. 16, 18.)

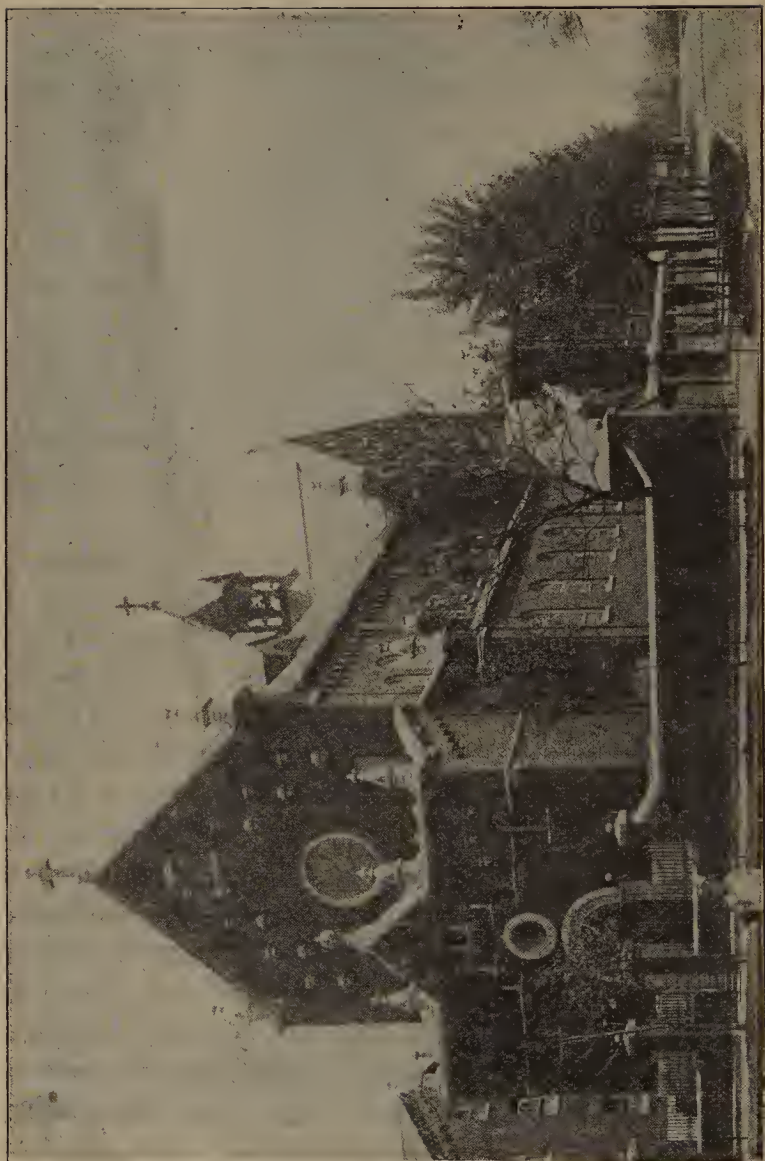
In what age or era or period are we now? We can recognize and distinguish and identify its features, so clearly traced by our sovereign pontiff, Pope Benedict XV. The marks of our age are: irreligion, national and international hatred and strife, the conflict of the classes and the masses, pleasure-mania, general



immorality, insubordination to authority human or divine, irresponsibility. There is a falling away from God and religion; there is a decline of faith and morals. There is an increase of unbelief and immorality; there is a rising wave of lawlessness and crime. What age is it? Give it a name. Which name seems to identify it? *This is the age of mammon—the era of mammon-worship—the days of crass materialism, of utter abandonment to the world and worldliness.* Our Savior said: “No man can serve two masters. For either he will hate the one and love the other, or he will sustain the one and despise the other. You cannot serve God and mammon.” (Mt. 6, 24.) The world has taken Him on His word and without shame it is openly worshipping mammon and rejecting the living God; it is bending its knee to the golden calf and turning its back to the Lamb of God. Mammon-worship, materialism, is the root and cause of the evils of our times. It is the sponsor of irreligion, the fomenter of national and international strife, the cause of the conflict between the classes and the masses, the root of pleasure-mania, of general immorality, the occasion of lawlessness and irresponsibility.

Much has been said and written of late about the reconstruction and readjustment of human society. But Pope Leo XIII pointed out the path which the world must follow, if it will save itself from its final ruin. He said: “Society can be healed in no other way than by a return to Christian life and Christian institutions.” But how shall society return to Christian life and Christian institutions? Who shall combat the forces of mammon? Who shall stand and contradict the world in its worldliness? How can mankind be led back from materialism to a spiritual and religious regeneration? Where lies the hope of the Church today? The transformation of human society in these times can and must be wrought by means of the Catholic lay-apostolate—the apostolate of men and women who live by their faith, whose faith is their life. (*Prolonged applause.*) Is it not providential that the Catholic lay forces are coming to the front in our times? The development of the Catholic lay-apostolate in this age is as much the plan of Divine Providence for the good of His Church, as was the origin of each religious order in its respective age. (*Great applause.*)

To some of you the idea of lay-apostolate may be unclear. You may not understand what it means or what its purpose is.



Exterior, Poor Clare Chapel of Perpetual Adoration, Chicago

For your sake be it said that the Catholic lay-apostolate is the concerted action of fearless Catholics, under their bishops and priests, for the expansion and protection of the kingdom of God—the Church of Christ upon earth. It is the conscription of our Catholic lay forces for the success of the Catholic cause; it is the regeneration of Catholic life from within; it is Christian social reform by practice and example; it is the apostolic work of making myself and my fellowmen better, stronger and holier Catholics by practising and propagating the Gospel lessons of the God-man. The field of the Catholic lay-apostolate extends as far and wide as the domain of the Church. There is work for it everywhere: there is every kind of work for it. Listen to a program, the motive of which is “Catholic Ideals in Daily Life”: the defense and the spread of the doctrine, the principles, the discipline and the ideals of holy Mother Church; the sanctity of marriage and the integrity of the home; the right of every Catholic child to a Catholic education; catechetical instruction of neglected children and of uninstructed adults; regulation and reformation of youthful amusements: dances, parties, theatres; recreational facilities for young folks far from the danger of corruption; settlement work in all its branches; a higher moral standard in styles and fashions; justice, honesty, charity, industry, thrift in business and in labor; works of charity for the sick and the poor; support of the Catholic press and of the Catholic school;—briefly, the spiritual and corporal works of mercy. Abroad the program of the Catholic lay-apostolate is summarized by the word, “Caritas,” “Charity”—that is, works of charity. In this country, the Catholic lay-apostolate aims at “Social Service,” that is, works for the welfare of our fellowmen. From this list of works of the lay-apostolate, it is evident that there is much to do for everyone, who is interested in the welfare of his fellow beings. (*Applause.*)

“*The Third Order and the Lay-Apostolate*,” is the subject assigned for this discourse. I beg pardon, if I say that a mistake must have been made. The subject should be: “*The Third Order is the Lay-Apostolate.*” There are many organizations, societies and fraternities, which are part of the lay-apostolate and are doing splendid work: spiritual, educational, social, charitable, missionary societies. But there is only one organization, which is



all-comprehensive, demands life-long service and cures the very heart of mankind. This is the Third Order of Saint Francis. This statement coming from the speaker may court contradiction. But did not the far-seeing vicar of Christ, Pope Leo XIII, make that very statement, when he said: "My social reform is the Third Order?" Every other society devoted to the Catholic lay-apostolate if not actually a fraternity of the Third Order, borrows the ideals and imitates the practices of the Third Order,—for the Third Order of St. Francis, seven centuries old, has been the model of all lay-societies of the Church. (*Thundering applause.*)

*The Third Order is the Lay-Apostolate.* With its spirit of individual and social reform it enters all classes of society. Men and women, youths and maidens, boys and girls of fourteen years or older, the rich and the poor, the cultured and the uncultured, the professor and his scholar, the employer and his employee, the priest and the faithful, the superior and the subordinate—all may and should be enrolled in its membership and girded with the penitential cord of the saint of Assisi. (*Great applause.*) It is all-comprehensive and reaches every class-distinction of human society. By its self-same rule of life for all it preaches the gospel of true equality of all men before God, before the God-Man, before the Church of God and before the tribunal of conscience. It teaches most emphatically that before these there are no class privileges. It is therefore, "the brotherhood of men under one God, their Father," which is the motive of the lay-apostolate. (*Applause.*)

*The Third Order of St. Francis is the Lay-Apostolate.* By its constitution it inculcates the spirit of prayer, without which we can do nothing, and thus emphasizes our dependence upon God. It insists upon obedience to the laws of God, of the Church and of the state and thereby teaches the necessary virtue of respectful subordination to all lawfully constituted authority. The Third Order demands temperance in the use of food and drink, decency in dress and fashion, morality of recreation and amusement, conscientiousness in all transactions, the solicitous care of the sick and the poor and consequently inculcates the practical virtues of justice, honesty, charity, temperance, self-control, industry, economy, thrift. The Third Order insists

upon home-life, the good example of elders, the watchful supervision of the young in their friendships and pastimes and thus reaches the very heart of mankind, since it demands good parents for good children. In summary the Third Order is: the gospel of the fear of the Lord, the crusade of prayer, the guardian of conscience, the defender of lawful authority, the balance of justice, the embodiment of charity, the teacher of personal and social purity, the protector of the home, the harmonizer of classes, the covenant of peace. (*Great applause.*) Little wonder that Pope Leo XIII said: "My social reform is the Third Order." For, as the present sovereign pontiff, Pope Benedict XV, said: "The rule of the Third Order of St. Francis is naught else than the Gospel applied to every day life." "The Third Order is, in these days, wonderfully adapted to modern needs" (Pope Pius X) and is therefore the most timely and most potent social force of our time: it is a campaign of social service—it is "Caritas"—"Charity" in action. And this is the program of the lay-apostolate. (*Prolonged applause.*)

*The Third Order is the Lay-Apostolate.* (*Applause.*) By its membership we dedicate ourselves to life-long example and work for the welfare of our fellow-beings. When we have made our profession in the Third Order, we are in honor bound to persevere therein. To cease to be a Tertiary is an act of disloyalty to the Gospel of Christ, which we promised to follow out in daily life. This pledge of life-long service in the Third Order gives its membership the character of the true apostolate. For the true apostolate is and must be a life-long work: there can be no desertion, no apostacy, no return to former standards. Hence, it is not surprising that great lay-apostles or advocates of the lay-apostolate were faithful Tertiaries. Such were: Frederick Ozanam, the great lay-apostle and founder of the St. Vincent de Paul Society; Garcia Moreno, the zealous lay-apostle and president of Ecuador; Bishop William Emmanuel von Kettleler, the strenuous advocate of the lay-apostolate and father of Christian social reform; Cardinal Manning, the workingmen's friend. (*Applause.*) Still less surprising is it that our last three pontiffs, Pope Leo XIII, the far-seeing social reformer, Pope Pius X, the people's pope, and Benedict XV, the peace pope, who were so zealously engaged in the spread of the lay-apostolate,





Interior, Poor Clare Chapel of Perpetual Adoration, Chicago



High Altar and Monstrance, Chapel of Perpetual Adoration, Chicago



were ardent Tertiaries. (*Applause.*) The lay-apostolate is the life-work of the Tertiary. (*Great applause.*)

*This is the Age of the Third Order.* In these modern times Tertiaries must constitute the advance legion—the rainbow division—of the Catholic lay-apostolate. (*Thundering applause.*) The Third Order must respond to the hope placed in it by the last three pontiffs and must take up the work of St. Francis: the reform of mankind by the living example. If every industrial centre of this country had an active and zealous fraternity of the Third Order, gathering its members from all classes of society, the social question would be readily solved. (*Applause.*) The Tertiary spirit would penetrate the social life of the city and would work marvels of transformation. Our sovereign pontiff, Pope Benedict XV, has sounded the call for Tertiaries: “On this immense field of action, to which We as Vicar of the King of Peace have devoted special care and thought, We desire to gather the concerted efforts of all children of Christian peace, but especially of the Tertiaries, whose influence in restoring harmony of sentiments will be something wonderful, once their number and their enterprise have generally increased. It is desirable, therefore, that every town and village and hamlet should have many members of the order—not indeed slack members, content with the mere name of Tertiaries, but active and eager for their own and their neighbor’s salvation. Why should not the numerous and various associations of young people, of workmen, of women, existing everywhere throughout the Catholic world, join the Third Order, and inspired with St. Francis’ zeal for peace and charity devote themselves persistently to the glory of Christ and the prosperity of the Church? . . . . For our part, We trust the Third Order will receive a notable increase from the coming festivities; and We have no doubt that you, Venerable Brethren, and pastors of souls, will devote great care to revive the Tertiary fraternities where they may be declining, to establish new fraternities wherever possible, and to have them all flourish in observance as well as in membership. When all is said, it is a question of opening to as many as possible, by following Francis, the path and the return to Christ, on which reposes Our best hope of general salvation.” (*Prolonged applause.*)

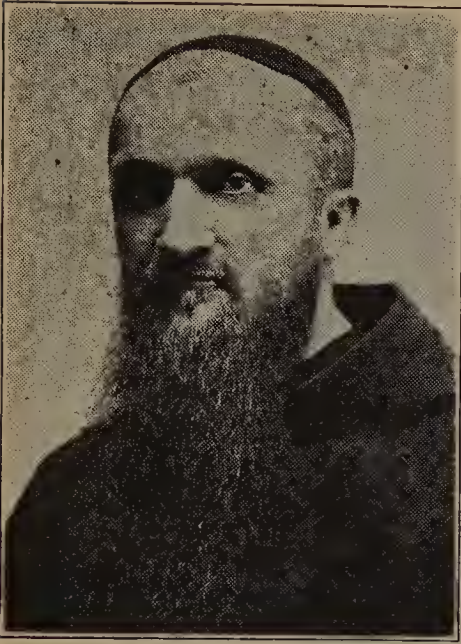
Our obligation then is to be apostles of the Third Order. First of all, we must have *faith in the Third Order as the great lay-apostolate*. (*Applause.*) Through the Third Order in the centuries following its inception the Christian world was regenerated, was brought back to the Gospel-spirit, the spirit of the sermon on the Mount. Through the Third Order the regeneration of society can be brought about today. Next, every Tertiary, being a lay-apostle, must be a *living sermon* so that he can say: "Be ye followers of me as I am a follower of Christ through St. Francis." He must keep his Tertiary rule unto the edification of others. Lastly, every Tertiary lay-apostle must be a *propagandist*. (*Applause.*) With apostolic zeal he must labor for the increase of the Third Order. When I come to die, if there are not three sons of St. Francis who have found their vocation through my influence, my head will not rest well on my death-bed pillow, because I have not been grateful for my religious vocation. You are Tertiaries. When your days are declining, will you be content, if there are not at least three sons or daughters of St. Francis who have become Tertiaries through your influence? Start this propaganda at home, so that *every member of your family* may be a Tertiary and your home may be a Tertiary home. The Third Order is the Lay-Apostolate. (*Cheers and repeated raptures of thundering applause.*)

REVEREND FR. HILARION DUERK, O. F. M.—We will now hear from a member of the third branch of the Franciscan First Order, known as the Friars Minor Capuchin. In harmony with the other two branches of the Order, the Friars Minor Capuchin or the Capuchin fathers as they are usually called, worked with indefatigable zeal for the conversion of heretics, of whom they brought many back to the Church more by their saintly lives and their direct appeal to the heart than by learned controversy. History tells us how they welcomed the opportunity of giving special service to the plague-stricken whenever such an opportunity presented itself. The Capuchins gave ten saints to the seraphic First Order, while they have many other servants of God whose cause is now being examined at Rome. At present the Capuchin fathers are very active in many ways and in all things they prove themselves worthy of their high apostolic vocation and their saintly predecessors. Father Venantius Buessing, a Friar Minor Capuchin from New York City will now address you on the topic: "The Third Order and True Peace."

## THE THIRD ORDER AND TRUE PEACE

REV. FR. VENANTIUS BUESSING, O. M. Cap.

NEW YORK.



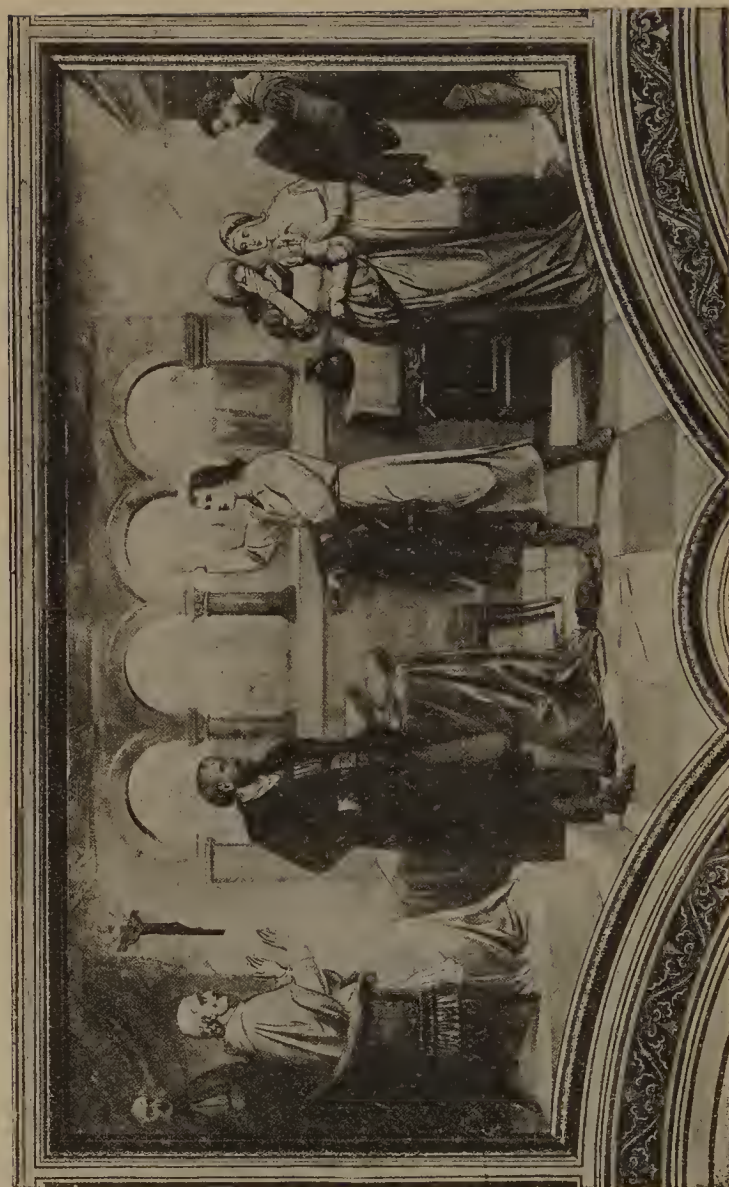
Rev. Venantius Buessing, O. M. Cap.  
New York, N. Y.

I AM to speak on the Third Order and True Peace, and therefore, in those blessed words that were continually on the lips of St. Francis and which in his holy testament he directs his brethren to use since the Lord had revealed them to him, in his blessed words and in his name I say to you: "*Dominus det vobis Suam Pacem.*"—"The Lord give you His Peace!"

Brethren, Children of St. Francis, I see the hand, the stigmatized hand of our holy father St. Francis raised in benediction over the gathering of these days, and I almost fancy to hear his lips whisper his words of blessing: "*Dominus det vobis Suam Pacem!*" Here we are, children of one great family. For the first time in the history of the Church in this great country of ours we see in the three speakers of tonight the three branches of the First Franciscan Order—the brown Franciscan, the black Conventual, and the bearded Capuchin—united and uniting with their Tertiary brethren for one common cause. As children of one common father we have met; we see Tertiaries from every state of the Union even from Mexico and Canada; we all are one heart and one soul, animated by the selfsame spirit; although we have never seen one another before, we understand one another and love one another as if we had been reared in the same house and had known each other for years. This is but natural. Not only is St. Francis' blessed hand raised in benediction over our gatherings, but we can equally say without any boast or self-glorification on our part that St. Francis has given to his spiritual children at least a little of his own spirit. A blessed peace, a peaceful and peaceloving character is our inheritance.



A Souvenir Post Card of the Convention



*Mural Painting in the Capuchin Church, Milwaukee, Wis.*  
**Renunciation of St. Francis**

THE Third Order and True Peace, is the subject I am to speak on. I will limit my discourse to these two considerations, first, how the Third Order is the surest means of procuring for ourselves that inestimable blessing, true peace of heart; and second, how the Third Order fosters and produces good will and peace with our fellowmen.

"Pax,—Peace!" A word from heaven. "Pax et Bonum, a blessed peace," the greatest gift from heaven! The world had lost its peace. Christ came to restore peace on earth. He was the Prince of Peace. At His birth the angels sing, "Peace to men of good will." After His resurrection He appears saying, "Pax vobis!" His Gospel is the harbinger of peace. Those—and those only—who live up to the teachings of the Gospel of Christ enjoy true peace that blessed peace which the world cannot give. This needs no further proof for us Christians. Now, the rule of the Third Order of St. Francis, according to Popes Leo XIII, Pius X and Benedict XV, is naught else than the Gospel applied to and translated into every day life. Hence, Tertiaries, in observing your holy rule you will find that gift of heaven which our heart is created for, which every human heart craves for, *peace*, the gift which the world cannot give.

A German artist, a Tertiary, has given a most beautiful jubilee gift to the Third Order in the form of a wonderful painting of St. Francis and his Tertiary family: St. Francis under the cross of his crucified Love and saints and blessed grouped around the cross, men and women of all ranks and conditions in life, representing, as they are grouped together, the various charitable activities of the Third Order; and this great Tertiary family, these various groupings, he has set in the shadow of two mighty olive trees, the symbol of peace. Very appropriate and significant, indeed. "And whosoever follows this rule, peace unto him and unto the Israel of God!" (Gal. 6, 16.)

Dear Tertiaries, *you* are this Israel of God. You constitute this chosen people of God. Your monthly meetings are always opened with the prayer, "O blessed father Francis, from thy high throne in heaven, look down upon thy people, the people whom thou hast chosen." To you, therefore, we can in justice apply the words of the apostle, "Peace unto you and unto the Israel of God." If you want to see real happy and contented souls, go into a monastery. There is the home where, disburdened from the cares and anxieties of the world, thousands and hundreds of thousands have found the peace and happiness they could not find in the world.

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*Mural Painting in the Capuchin Church, Milwaukee, Wis.*

**Our Savior grants the Portiuncula Indulgence to St. Francis**



About a hundred years after the death of St. Francis there knocked at the door of his sons in an Italian town, late in the evening, a tired wanderer. The brother opened the door and asked: "Signore, what is your desire, what do you want?" And the answer came: "*Pace*," "Peace!" This tired traveler, dear Tertiaries, was Dante, the world's greatest poet, whom with pride you claim as your own. The friars gave him the garb he had asked for, and sent him into a monastery,—Tertiaries attention!—they gave him the Third Order habit and sent him into the biggest monastery that existed, into the big monastery wherein you live, the monastery of the world, whose walls are the very confines of the earth.

Brethren, this cloister, whose architect and builder was the Poor Man of Assisi, is also your cloister, your monastery. Obedience, poverty and chastity sanctify the walls of the monastery and are the foundation and source of the holy joy and happy peace to be found therein. Within the enclosure of the world, your monastery, you may gratefully enjoy the goods and pleasures and liberties of the world, but according to the Gospel of Christ. "Use this world as if you used it not," use it as Christ has pointed out to you, use it as your holy rule directs you, and peace and happiness will be yours. (*Applause.*)

I say therefore, your holy rule of the Third Order, drawn up by the wisest lawgiver, as Pope Benedict XV calls St. Francis, though modified by Leo XIII, yet not changed in its spirit and nature, this holy rule gives you the key to God's treasury of peace and happiness.

"Sin maketh nations miserable," says the Holy Ghost, "but great is the peace of those who love Thy commandments," adds the royal prophet. Francis, who weeps all through the long night, because his Love is not loved, because he sees sin committed by ungrateful men, sends his lay-apostles into the world that they may prevent sin as much as is in their power by the sermon of their exemplary lives. Hence at your profession he led you to the altar steps and made you promise in a most solemn manner, not evangelical obedience, but that you would always be obedient to the commandments which the world has long forgotten. Dear Tertiary Brother, all honor to you! Because of your courage when standing in God's sanctuary you joined the great army of Christ and for Christ, and said like Josue of old: "I and my house, we shall serve the Lord." "*Par tibi, frater*,—you are indeed a happy man!

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*Mural Painting in the Capuchin Church, Milwaukee, Wis.*

Pope Innocent III sanctions the Rule of the First Order

Ours is a materialistic age. Mankind bends its knee before its idol, the golden calf. Mammon rules, him do millions serve, yea, legions. "Cathedral of Commerce" they call in New York the highest office building in the world. That is no misnomer. In our century the great business buildings of our cities are far higher than the crosses on the steeples of our churches. Expressive, significant indeed of the spirit of the age. But do people in the mad rush for money and riches ever find full satisfaction and peace? No, and again, no! It needs no further proof. Francis trained in the school of Christ who proclaims blessed the poor in spirit, prescribes therefore that his followers in the world use the things of the world "with moderation." He demands even that Tertiaries who possess riches make their last will and dispose of their property in time. Why? For what reason? He the wise lawgiver wants to detach the hearts of his children from the goods and riches of this life, that they may always be mindful of the Gospel wisdom which teaches us that, since we brought nothing into the world we cannot take anything with us out of it at death. The pagan philosopher Diogenes was wiser than millions of today; he had discovered this truth through his own reasoning; he was happy in his tub. It requires little to satisfy our needs and make us happy. Observe your holy rule of "moderation in all things," and peace will be yours.—"The Lord give you His peace!"

To teach a living lesson to our corrupt and immoral world, in which we see vice parading in the streets of our cities, a world which glorifies vice on the stage, in art, in literature, Francis defines, that chastity for his Tertiary children consists "in modesty in dress and demeanor" and in solid interior virtue. It is the pure of heart that enjoy more than anyone else the true peace of heart which God alone can give. Follow your rule and—"the Lord will give you His peace!"

If you want to know where this true peace is to be found, open again your Third Order rule book where Francis asks you to go to confession at least once every month. To those who had made their confession, who had obtained from Him absolution, to Peter and Magdalene, Christ appeared first on Easter morning. The Lord gave them His Peace. "Pax vobis!" The confessionals of our churches are still God's tribunal of mercy and peace, they contain God's Easter gift of peace. Oh, if the confessionals of our Catholic churches could speak, they would re-echo all along the ages the words of Christ, "Thy sins are forgiven thee, go in peace." Hence the precept of your



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*Mural Painting in the Capuchin Church, Milwaukee, Wis.*

**St. Francis blessing Assisi**

rule to go at least monthly to confession in order that heaven's gift of peace may always dwell in your hearts. "The Lord give you His peace!"

Ask the little boy on his first communion day, ask the sinner at his mission communion, they can tell you where real peace is to be found. Francis directs your steps also once a month at least to the Eucharistic table, but even daily he opens the door of your church to you in the morning, when he says that "those who can conveniently do so, should assist at mass daily," and, of course, also partake of the Bread of the Altar, for he knows better than anyone else that, coming from the altar rails with our arms crossed upon our breast—"My God and my All!" we shall experience within ourselves what the apostle expresses in the words, "The kingdom of God is justice and peace and joy!"—"The Lord give you His peace!"

Brethren, we might take up every single point of the second chapter of your holy rule, your daily examination of conscience, your daily office, and so forth, and we shall find that "The Lord give you His peace" is the keynote of your holy Third Order rule. Indeed, "And whosoever shall follow this rule, peace unto him and unto the Israel of God!"

NOT only is the holy rule of the Third Order calculated to give peace and happiness to its individual followers, St. Francis also commands in his rule that his Tertiary children be peacemakers; that they themselves be men of peace, affable, kind to all, and that they be peacemakers between man and man, endeavoring wherever necessary, to bring rival parties together. I need not recall to you the success St. Francis had in allaying the social unrest and strifes of the thirteenth century. Our holy father, Pope Benedict XV, in his recent encyclical letter has but repeated the sentiments of Leo XIII, expressed in his encyclical of 1882, when he proposes and recommends, urges and insists upon the revival and propagation of the Third Order as the surest and swiftest means to bring humanity back to normal conditions and to bring order and peace out of chaos and strife. In the days of St. Francis we find continual and bitter antagonism between the classes and the masses, the lords and the serfs, and endless bloody wars between the various cities. By means of the Third Order St. Francis efficiently and quickly brought together all discordant elements on a common basis. He abolished the feudal system of Europe by forbidding the oath which bound serfs to the support of any party of the feud; he brought freedom to slaves and to the oppressed, recon-

ciled the different social and political factions of his times, and henceforth men saluted one another as brethren with the blessed words of peace: "*Dominus det tibi Pacem!*"

Dear Tertiaries, it is, therefore, your historical inheritance to be engaged in spreading peace and good will and mutual charity wherever you may be. You are bound by your rule always to live in peace with others, to seek to establish peace between opposing parties, to foster unity and harmony wherever you find discord.—"*Dominus det vobis Suam Pacem!*"

St. Francis ordains in the rule of the Third Order that you contribute toward a common fund, in order to assist the poor who are always with us, that happiness and peace and sunshine may enter their homes. He directs that you visit the sick, and pray for the dead, so that your Tertiary influence may reach out to all, even beyond the grave.—"The Lord give you His peace!"

My Tertiary brethren! Would to God that we still had a St. Francis in our midst in these days of international, industrial and individual strife! Tertiaries, hear my words: St. Francis is still with us, his mantle has fallen upon you his children. Give us Tertiaries filled with the zeal and charity of a Francis in our political and social life, and the blessed days of St. Francis will soon return. It is the weakness of the men of today that many who in private life manifest a Christian conscience, in public life, however, be it political or social or industrial, seem to have no conscience at all, or accommodate it to the standards of the modern pagans around them. (*Great applause.*)

Give us more Daniel O'Connolls in the Parliament of England—and Daniel O'Connell was a Tertiary—and we shall have peace!

Give us more Ludwig Windhorsts in the Reichstag in Germany—and Ludwig Windhorst was a Tertiary—and we shall have peace!

Give us more Garcia Morenos in the presidential chairs of the republics—and Garcia Moreno was a Tertiary—and we shall have peace!

Give us more Bourke Cochrans in the House of Representatives and in the Senate—and Bourke Cochran is a Tertiary—and we shall have peace! (*Great applause.*)

Give us more King Louis' of France, more Queen Elizabeths, more Rose Viterbos, more Maids of Orleans, give us more men and women and children after the Heart of Jesus Christ, fashioned by the mode of life of the Third Order—and the in-



dividual, and the family, and the state, and the nations shall have peace! The face of the world will be renewed, the days of Francis will return, yea, the days of Christ Himself! (*Great applause.*)

Tertiaries, you are the St. Francis of today. You hold, as many speakers today stated, a golden key to the solution of the great problems of today. Therefore, I say, first, strive to live up to your holy rule, and you shall have peace—peace for yourselves and peace with you fellowmen! Secondly, strive to propagate the Third Order throughout the world! Let not only individuals, as our holy father says, but entire societies, colleges, seminaries enter in a body; let them imitate the example of Dante and knock at the door of the cloister and say: “Allow us to enter. We are seeking peace!”

As my last and final word I repeat with emphasis the words of one of the greatest men of the Middle Ages, our own St. Bonaventure, written at the end of his renowned and monumental work: “*Solutio omnium difficultatum Christus*”—“The solution of all difficulties is Christ!” Brethren, these words should have been written in letters of gold above the door of the peace Conference at Versailles. If it were permitted, I would have them engraved on every step of the Capitol and the White House in Washington. If I could, I would write them above the door of every home, and would fain write them into the heart of every man: “The solution of all difficulties is Christ!”

Tertiaries! We have solved the greatest of all difficulties, the greatest of all problems for the individual, for the family, for the nation. We have found the solution in the holy Gospel of Christ and in the holy rule of St. Francis,—in Francis and Christ—in Christ and Francis! “The Lord give you His Peace!” (*Prolonged thundering applause.*)

REVEREND FR. HILARION DUERK, O. F. M.—Father Philip Marke, O. F. M., has an important matter that he would like to propose to this meeting.

REVEREND PHILIP MARKE, O. F. M.—I have just a few words to say. Tomorrow the archbishop of Milwaukee, Most Reverend Sebastian Messmer, D. D., will celebrate his golden sacerdotal jubilee. The archbishop of Milwaukee is a very interested and loyal Tertiary of St. Francis. He was received publicly into the Third Order. After his reception, he, wearing the scapular and cord of the Third Order over his episcopal purple, addressed

the vast throng of faithful who were witnesses of his investment, and spoke to them with great love and zeal.

He exhorted all those of his hearers who were not yet Tertiaries to follow his example and have themselves enrolled in the Third Order. He invited the Tertiaries present to rejoice with him and thank God for the graces and benefits that accrue to all members. Ever since that memorable occasion, of which I had the pleasure of also being a witness, the archbishop of Milwaukee showered many favors upon the Third Order in his diocese. Tomorrow, he, our Tertiary brother, celebrates his golden sacerdotal jubilee, I therefore make the motion that we send the following telegram of congratulations to him:

TO THE MOST REVEREND SEBASTIAN MESSMER, D. D.,  
MILWAUKEE, WIS.

The members of the Third Order of St. Francis assembled in National Convention, send your Grace sincere congratulations and all best wishes for your jubilee. (*Cheers and applause.*)

(Signed) *Fr. Martin Strub, O. F. M., Fr. Leo Greulich, O. M. C., Fr. Benno Aichinger, O. M. Cap.*

The motion was seconded by Very Reverend Chilian Lutz, O. M. Cap., and carried. The telegram was sent the next morning.

REVEREND FR. HILARION DUERK, O. F. M.—For the first time in the history of Franciscanism in this country, the sons of St. Francis had an opportunity to come together and address you on common ground. How brotherly, how elevating, how inspiring were the words they spoke! Truly the spirit of God descended upon this convention and upon this meeting! Take with you the councils and instruction you have received and act accordingly. Oh thrice blessed vigil, that brought us together and gave us such a preparation for St. Francis day! May harmony and charity, and the spirit of co-operation ever reign among the children of St. Francis! God grant that in the course of time many opportunities may present themselves and be used to strengthen this bond of brotherhood more and more. It behooves us my dear friends, to show our gratitude to the three excellent orators of this evening's meeting by a rising vote of thanks. (*The convention arises and applauds.*) We will close the meeting with prayer by the Very Reverend Benno Aichinger, O. M. Cap., Provincial of the St. Joseph's Capuchin Province.

VERY REVEREND BENNO AICHINGER, O. M. Cap.—Our Father, etc., Hail Mary, etc.

### THIRD DAY OF THE CONVENTION

#### FEAST OF ST. FRANCIS

##### Tuesday Morning Solemn Pontifical High Mass.

The feast of St. Francis, October 4, 1921, abundantly blessed by Almighty God, will remain a memorable day in the annals of the Third Order in the United States. It was the first time that representatives of the First and Third Orders and of every branch of these orders had an opportunity to unite in celebrating the feast day of their spiritual father and founder. It was the day on which the First National Third Order Convention brought forth its best results; for on that day the convention and the provincial superiors pledged themselves wholeheartedly to national Tertiary organization and action.

This greatest day in the history of Tertiary fraternities in the United States began with a solemn pontifical high mass in the cathedral, at 9 o'clock. Amid the pealing of the cathedral chimes, and the alternating roll and murmur and rich strains of the organ, the servers, singers, regular and secular clergy, the prelates, the officers of the holy mass and Most Reverend George W. Mundelein, D. D., Archbishop of Chicago, entered the sanctuary. Every available place in the cathedral was occupied by the Tertiary delegates and the Tertiaries of Chicago. They formed one compact mass of people devoutly looking to the altar. The choir stalls on either side in the sanctuary were reserved for the prelates and other members of the clergy. When the bishops and archbishops entered, the choir sang the "*Ecce Sacerdos Magnus*" by Prof. Singenberger. The archbishop having vested approached the altar and offered to heaven the great sacrifice of the New Law. The officers of the holy mass were:

Celebrant: Most Reverend George W. Mundelein, D. D., Archbishop of Chicago.

Assistant Priest: Very Reverend Fr. Martin Strub, O. F. M., Minister Provincial of the Sacred Heart Province.

Deacon: Very Reverend Fr. Matthias Faust, O. F. M., New York, N. Y., Minister Provincial of the Holy Name Province.

Sub-Deacon: Very Reverend Fr. Louis P. Donahue, T. O. R., Loretto, Pa., Minister Provincial of the Third Order Regular, U. S. A.

Deacons for Archbishop Daeger, O. F. M., D. D.—Very Reverend Fr. Leo Greulich, O. M. C., Syracuse, N. Y., Minister Provincial of the Immaculate Conception Province, and Reverend Fr. Venantius Buessing, O. M. Cap., New York, N. Y.

Master of Ceremonies: Reverend Dennis Dunne, Chicago.





**Very Reverend Raymond Lawler, O. P.**  
Minneapolis, Minn.

## MUSICAL PROGRAM.

Ecce Sacerdos . . . . .	Singenberger
Introit: Gaudeamus . . . . .	Vatican Chant
Missa "Salve Regina Pacis" . . . . .	Huber
Gradual: Quasi stella matutina . . . . .	Vatican Chant
Alleluja and Verse . . . . .	Haller
Sequence: "Sanctitatis" . . . . .	Traditional Chant
Offertory: Magnificabitur Christus" . . . . .	Vatican Chant
Motet: O Crux ave, spes unica. . . . .	Nekes (6 part a capella)
Communion: Non sunt condignae . . . . .	Vatican Chant
Glory to God on High. (Recessional) . . . . .	Molitor

After the Gospel of the holy mass Very Reverend Fr. Raymond Lawler, O. P., of Minneapolis, Minn., the superior of the Dominican missionary band in the Mississippi Valley ascended the pulpit to preach the panegyric of that blessed and happy day.

## ST. FRANCIS AND ST. DOMINIC

PANEGYRIC OF VERY REVEREND FR. RAYMOND LAWLER, O. P.  
MINNEAPOLIS, MINN.

*"Mercy and truth have met each other; justice and peace have kissed." Ps. 84, Verse 11.*

Most Reverend Archbishop, Right Reverend Bishops and Monsignors, Very Reverend and Reverend Fathers, Dear Brothers and Sisters through St. Francis:

Seven hundred years ago two men, strangers to each other, met in the city of Rome. They had come there bent on but one mission and that the salvation of souls. They had come there, Francis and Dominic, to ask the Holy See to put its seal of approval upon the great work they had undertaken. When they met on the street of Rome they embraced and called each other brother. From that day to this it is the custom for the Dominicans to go to the Franciscan churches to unite with them in celebrating the feast of their blessed founder. And on St. Dominic's Day the Franciscan fathers go to the Dominican churches to participate in the celebration of their great feast day. The custom further is that a Dominican preaches on the feast of St. Francis and a Franciscan on that of St. Dominic. We are told that this custom can be traced back to that wonderful Franciscan Tertiary whose sixth centenary the whole world is celebrating this year, the great Dante. In his *Paradiso* he puts on the lips of St. Bonaventure the words of praise of the Dominicans and St. Thomas Aquinas praises the Franciscans. So, my

friends, any words that may be spoken from this pulpit today are but the faintest echo of the praise of St. Francis that has been sung during seven centuries.

I bring you greeting, Franciscan fathers and members of the Third Order of St. Francis; I bring you cordial greetings from the Dominicans in the United States, and wish you all the blessings your holy father and ours can obtain from God for you to-day.

St. Francis of Assisi stands out today in the world as one of its most prominent figures. Not only do the Franciscans honor St. Francis today; not only do the Dominicans pay him honor and call him father, but the whole world is drawn to him and loves him because of his simplicity and humility. From his simple life the world has drawn practical lessons. His humility compels many as it did centuries ago to follow in his footsteps. The poor have learned to love him—"the little Poor Man of Assisi." Poverty is a trial but it becomes to the poor a sweet burden in the light of St. Francis. To the worldly the life of St. Francis is a stinging rebuke. Francis was a young man of the world. His father had wealth and honor and distinction. Surrounded by all the world could give he was of the world, worldly. But when he heard the voice of God compelling him to renounce the things of the world he stripped himself of his rich robes, put on the coarse habit of brown and gave himself over to the service of his God. With the spirit of a St. Paul he asked: "What wouldst Thou have me to do?" Unlike the rich man in the Gospel who loved his wealth and wanted the generosity demanded by the Lord of His disciples, he sold all he had, gave it to the poor and followed Christ. The one burning desire of his heart was to be nearer to God and we all know from his life how straight was the path that led St. Francis to God; and after seven centuries that spirit of St. Francis is with us still. It inflamed the hearts of his sons and daughters. Bonaventure and Clare became seraphs in their love and service of God. Peter of Alcantara, Bernardine of Siena, Rose of Viterbo, they and many more saw St. Francis' way to God and followed it.

But there were throngs of people who heard the words of Francis and saw his actions and would have followed him in his austere life but for obligations and ties that held them at home. St. Francis then established his Third Order—just seven hundred years ago—that mighty army of the laity numbering millions during its seven centuries of existence. Among the many great

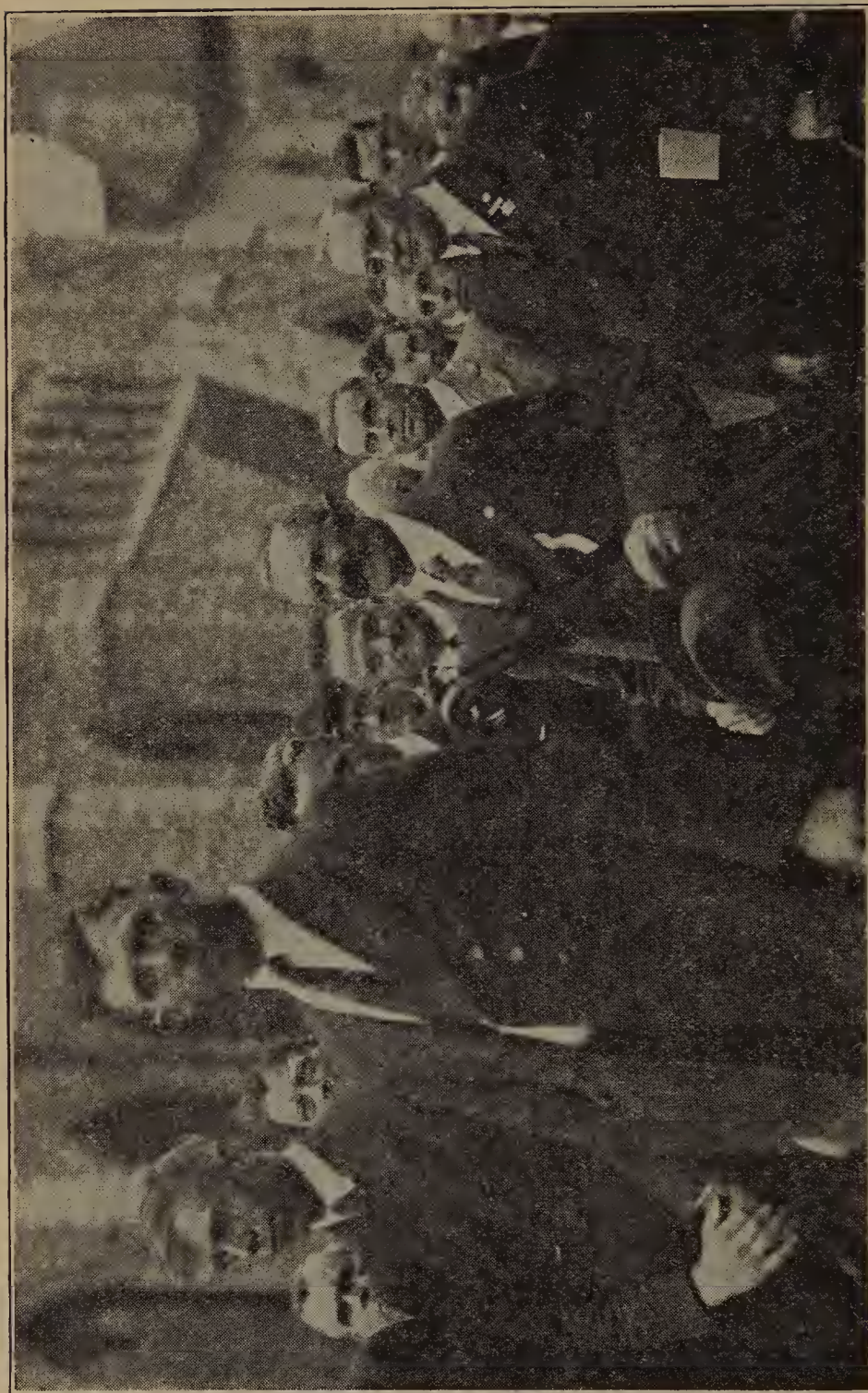


and holy ones of the Third Order of St. Francis we find popes and bishops and priests; kings and queens and princes; men of letters, of the professions and of business; laboring men; the rich and the poor. The simplicity of the "little Poor Man of Assisi" attracted them. His deep love for Christ in His poverty drew them, great and small, to the crib he built for them. His silent yet eloquent sermons of good example drew the hearts of many away from the noises of the world. And when it would seem that no one would listen to his lessons of love the birds would gather, the fishes would listen, the animals would hear.

And today we love these beautiful tales of this great *little man* of God. We smile at the tale of his having to quiet the swallows that were attracted by his familiar voice. But we believe that even the birds, glad little singing creatures of God, would heed the commands of this friend of God. The wolf hangs his head in shame when he is rebuked for his attack on the lamb. To the worldly this is but foolishness, but to the simple and loving it is wisdom. Elizabeth of Hungary, Louis of France, Ferdinand of Spain, Elizabeth of Portugal, all found wisdom in these things. The fear of the Lord which is the very beginning of wisdom overcame their worldliness in the midst of the glamor and noise of royal courts. The little Poor Man of Assisi throwing off the garments of the rich inspired them to wear beneath their royal robes the coarse brown of the Franciscan; the cowl of St. Francis led them to wear under their crowns of gold and precious jewels the thorns of the crown of the King of the Jews.

When the sinner of Cortona learned the lesson of heavenly love she cast aside the livery of the sinner and put on the habit of the saint. The mere child of Viterbo, Rose, in her innocence cast herself down and received the habit of the Third Order and became a saint. About one hundred saints and beatified reign in heaven as a reward of their faithfulness to the ideal set up before them in their holy father.

Names familiar to us all because celebrated in history for letters, the arts, politics, inventions, are on the records of the Third Order. Dante, Giotto, Columbus, Cervantes, Thomas More, Galvani, Volta, Garcia Moreno and Liszt; Popes Leo XIII and Pius X were Tertiaries, and furthered its interests. Pope Leo XIII adapted the rule to the conditions of the present time with the results that today the membership is about three million scattered all over the world and found in all conditions and positions in



*Photograph by Kaufmann & Fabry Co.—Official Photographers of the Convention*

**Tertiary Men Leaving the Cathedral After the Holy Mass**



life. It is a wonderful power for good in this world which is at present bent on a headlong dash to perdition. If the world today would let the spirit of a St. Francis of Assisi penetrate into its affairs God would be brought back and enthroned in the hearts of men there to reign and there to rule.

For seven hundred years side by side with the Franciscan Tertiaries have the Dominican Tertiaries run flying their colors of their saintly and sainted founders charging onwards and defying the world, the flesh and the devil in their efforts for good. They laid down the weapons of a bloody warfare ages ago only to take up those of a bloodless one. Through the ages by word and example, by prayer and the sacraments, by penance and mortification they have taught the world the lessons of love and the happiness of peace that comes with love. Into the homes the spirit of love is carried; in public offices it shows itself. The zeal of the priest is increased, the nun, robed in the habit of the Tertiary, forgets home and goes to the far distant land searching for souls upon which to let shine the light of Divine Love. Love is the compelling force of the Tertiary. In a world where hatred and ambition strive for the mastery, what a comfort to find a Rose of Viterbo or a Rose of Lima shedding happiness as she goes on her way. Whether it be a Francis or a Dominic, a Clare or a Catherine it matters not. It may be a Blessed Cure d'Ars or a Louis de Monfort who filled with the zeal of the house of God preaches the power of love. It may be an Elizabeth of Hungary or a Margaret of Hungary who in the royal courts of the world finds happiness in paying honor to the King of kings. It may be a Louis of France or an Edward of England, but he is fired with a zeal for God and His honor. May that spirit grow! May it take hold of hearts and drive them on to take courage and do!

Again I congratulate the Franciscans on this their seventh centenary. May the Third Order flourish in the future as it has in the past. May its numbers increase and its spirit spread. May the love of its founder sweetly draw souls from this world of strife and sorrow to the world of eternal peace and happiness where Tertiaries, Franciscan and Dominican, united with their fathers shall sing the songs of eternity. Amen.

After the solemn pontifical high mass, the delegates to the convention and Tertiaries from Chicago went to convention headquarters to attend the morning business session.



## MORNING BUSINESS SESSION

Convention Hall, LaSalle Hotel  
October 4, 1921, 11 A. M.

HON. ANTHONY MATRE (Chairman): Please come to order. We will open this session with prayer by Very Reverend Chilian Lutz, O. M. Cap., Provincial Representative of St. Augustine's Province.

Our Father, etc. Hail Mary, etc.: Glory be to the Father, etc.

HON. ANTHONY MATRE (Chairman): Right Reverend Bishop, Very Reverend and Reverend Fathers, Ladies and Gentlemen of the Third Order: We shall close this morning's meeting at a quarter of one and open the last session of the convention at two o'clock this afternoon.

Two important committees, the Committee on Resolutions and the Committee on the Program of Action, are not quite finished with their work. They will be ready this afternoon.

The Committee on the Constitution, I believe, is ready to make its report. We would like to hear from the Very Reverend Chairman of the committee.

VERY REV. FR. MARTIN STRUB, O. F. M., (Chairman of the Committee):

*To the First National Third Order Convention in the United States:*

Your Committee on the Constitution presents the following report: Since the question of the constitution is too important a matter to settle in such a short time, it was resolved that the individual Very Reverend Provincials appoint a father of their respective provinces, well versed in Third Order matters, to thoroughly study the proposed constitution and make corrections and suggestions if they deem them necessary. These fathers shall meet shortly after Christmas vacation. Reverend Fr. Roger Middendorf, O. F. M., was appointed secretary for this future meeting. A copy of the revised constitution shall be sent to the Very Rev. Provincials who at a later meeting will give it their further consideration.

(Signed). *Fr. Martin Strub, O. F. M., Chairman.*

*Fr. Leo Greulich, O. M. C.*

*Fr. Benno Aichinger, O. M. Cap.*

*and the other members of the committee.*

HON. ANTHONY MATRE (Chairman): We have heard the report of the Committee on the Constitution and as this mat-

ter is left to the Very Reverend Provincials, there is no further immediate action to be taken on the national constitution at this time.

HON. ANTHONY MATRE (Chairman): The Ways and Means Committee will please present its report.

VERY REV. FR. LOUIS DONAHUE, T. O. R., (Chairman of the Committee):

*To the First National Third Order Convention of the United States:*

We, the undersigned members of the Ways and Means Committee recommend: That when funds are required for future national activities of the Third Order of St. Francis, the executive board shall request from each fraternity a contribution based on its membership. Furthermore, we recommend that said funds be raised by voluntary contribution or by any other means except that of direct assessment of the individual members.

(Signed): *Fr. Louis Donahue, T. O. R., Chairman,  
and the other members of the committee.*

HON. ANTHONY MATRE (Chairman): You have heard the report of the Committee on Ways and Means. What is your pleasure with the report?

PROF. RICHARD BELLE (Appleton, Wis.): I move it be accepted.—This motion was duly seconded and carried with applause.

HON. ANTHONY MATRE (Chairman): We are now ready to consider such discussion of business as you wish to present to this meeting. If there is anything that you intend to submit for the *Program of Action* or for the *Resolution Committee*, please hand it directly to the respective committees in writing.

It would be interesting to know about the work of Franciscan Tertiaries in the country,—a general talk on how healthy membership in the Third Order could be greatly increased, or what can be done by Tertiaries themselves to spread the spirit of St. Francis or to augment the activities of the Third Order. Is there anyone here that wishes to bring anything before this meeting?

DR. CHARLES B. HOBRECHT (San Francisco): Hon. Chairman, Brothers and Sisters,—The messages of our American hierarchy should have been the keynote of this convention, and we ought, therefore, have considered united effort or organization more seriously.

In speaking to the delegates from the Third Order branches throughout the country. I have yet to find one to agree on the

mode of procedure of Third Order fraternities taken singly or collectively. It seems to me that some definite action should be taken to put all the various fraternities on a business basis; organize your individual branches of the Third Order of St. Francis and let them be responsible to some central organization. (*Great applause.*) So far, it seems in most instances the guidance of the fraternity in all matters has been under the spiritual director. The director, however, has not always the time nor the opportunity to look after the business interests of the various fraternities. We submitted a written report to what we thought the proper committee, to the Committee on the Program of Action, and it was transferred from that committee to another, until now it is practically lying dormant with the Committee on the Constitution. We will have no action on it for a time and some action, it seems to me, ought to be agreed upon now. Action in a Third Order fraternity is just as important as the religious meetings. (*Applause.*)

I submit, that we must have a good, sound, honest-to-goodness business meeting, perhaps several of them, before a fraternity of the Third Order can be placed on a practical working basis. (*Applause.*) In many places Tertiary affairs are too general. There is nothing specific to give the lay officers and the lay members, and there is no confederation of fraternities. It seems to me that some definite action should be taken now along these lines. I was in hopes this would be one of the most important topics here. I pledged my branch at San Francisco that I would lay stress upon organization and that when I returned to my home city, there would be some immediate steps made in the right direction; that the Third Order would be organized and the various officers would know what to do, and the various members would know what to do.

In our Tertiary publications I find the spiritual director generally reports the religious matters, omitting the activities and business affairs of the Third Order. This, I believe, must also be changed if we do not wish to leave things in an almost hopeless condition. (*Applause.*) The Third Order must not lie dormant, we must give it proper attention. (*Great applause.*)

The duties of the various officers should be in line with the duties of the spiritual director, they should not overlap; the director, I think, should deal with matters concerning the religious part of the Third Order and, I recommend, he should leave the business part mostly to the lay-people, because, after all, the



Third Order is a lay organization. I am not speaking of Third Order fraternities of priests.

Tertiaries themselves can do much in many ways. I would like to say just one word in this connection. In the far West Tertiaries are already very active. (*Applause.*) We have also inaugurated a custom in San Francisco of going to the house or to the bier of a deceased Tertiary and reciting a beautiful little office which has been very instrumental in bringing in new members. After hearing that beautiful office recited, the result is that sometimes the whole family will come and join the Third Order. We have submitted the little office that we use there to the Committee on the Program of Action. The little office could, of course, be revised and improved upon greatly. So much good came from it that we would like to see it introduced more generally. (*Applause.*)

MR. LOUIS A. DINAN (New York): Hon. Chairman, Fellow Delegates,—I rise to endorse the words of Brother Hobrecht, both in regard to local and national organization. (*Great applause.*) It is very important, as Brother Hobrecht says, that we should have a better organization of individual fraternities. There seems to be nothing for Tertiaries to do until another election comes around because we have not the proper organization. Brother Hobrecht has spoken about visiting the house of a deceased brother or sister. The rule of the Third Order calls for this and it is good advertising for the Third Order. People can be induced to enter an order that gives attention in sickness and in death to its members. (*Applause.*) That we have prefects in all fraternities of the country is, of course, very important. When fraternities have no prefects, members join the Third Order and that is all. There is no life and no action. But if we have prefects, in all of the conferences, to look after the members and see the reason for their failure to attend the meetings and find out whether they are living or dead or what kind of life they are leading, it helps the Third Order. That is very important. (*Applause.*)

MR. ANSELM RITT (St. Paul): Hon. Chairman,—I fully agree with the brothers of California and New York. (*Thundering applause.*) The Third Order is called to be and should be in every respect the greatest order among the Catholic people in the world. I fear, however, that in regard to activity, it is quite secondary. We have, so far, little to guide us; we really are standing in the dark. I belong to the Third Order a number of years and I must say from what I hear, it does not appeal to me

greatly from a standpoint of activity. Most Tertiaries go to their meetings on whatever Sunday they are held. They say a few little prayers and then they are through. I think the Third Order ought to be explained to them from every standpoint at the meetings. The fraternities should be organized so that every man and every woman knows and understands the workings of the Third Order. Just as soon as we get to understand what we are to do in the Third Order, I think the Third Order will be the greatest lay organization in the world also in activity, and it will help to bring about the greatest reformation of our times. (*Prolonged applause.*)

MRS. CATHERINE WORMSER (Boston): Hon. Chairman,—I have a little paper about our fraternity in Boston to show how we grew and what we are doing. Our spiritual director is sick and unable to attend this convention; otherwise I never could have presumed to ask the favor of telling you about his fraternity and its work.

HON. ANTHONY MATRE (Chairman): If the paper mentioned is very short, the lady from Boston may come to the platform and read it to the convention.

*NOTE. Rev. Fr. Anthony Sousa, O. F. M., died Dec. 8th., 1921. As a tribute to this well-known director the entire paper of the lady from Boston is herewith submitted to the reader. Only fragments of this paper were read to the national gathering of Tertiaries, the convention having limited the address of the lady from Boston to five minutes.*

#### THE TERTIARY WORK OF FR. ANTHONY SOUSA, O. F. M.

MRS. CATHERINE WORMSER

**H**ON. Chairman, Rev. Members of the Clergy, Fellow Delegates, Ladies and Gentlemen:—It is my very agreeable privilege to tell you about the establishment of, and progress made by the Boston fraternity of the Third Order of St. Francis.

The Third Order was established at the church of St. Leonard of Port Maurice, Prince St.—at the historic North End, of Boston—in the year 1876, or 45 years ago. During those 45 years, there have been ten spiritual directors; whose names in their order of succession were respectively: Father Joachim Guerrino; Father Boniface Brigantini; Father Athanasius Prutteli; Father Ubaldus Pandolfi, Father Valerianus Prangiani; Father Ubaldus Pandolfi, a second time; Father James Mereghi; Father Francis

Palumbizio; Father Leonardo Florio; and Father Anthony Sousa, our present greatly respected and beloved spiritual director.

The beginning of most every undertaking is difficult; and in this case, the apathetic indifference of the people made it doubly trying and uphill work. As a consequence, it was not till after a lapse of twenty-eight years, i. e., 1876—1904, that this particular fraternity could boast a membership of 300. During the thirteen years intervening between 1904—1917, there was an increase in membership averaging 100 yearly. According to the roster, in the spring of 1917 there was a total membership of 1600.

In the spring of 1918, the books showed a further increase of 400 members; a total of 2000. There is no doubt but that this (as considered at that time), phenomenal increase, was attributable—under God, and our holy father Francis—to the two following causes: *First*, the terrible epidemic. Influenza had crept into homes by the thousand and stolen loved ones, leaving behind—in most cases—the more helpless, the extremely old and very young. Stricken with fear and terror the people turned toward the Tabernacle. Thousands crowded the churches. Even there, the dread scourge pursued them, causing the civil authorities to issue orders to the effect that all churches of every denomination be closed.

Ah! Then! O my God! Shall we ever forget that “Black Sunday” when a sign on our own Catholic Church door read: “This church is closed!” No Mass! No Holy Communion! On *that* day, many of us learned what St. Francis meant, when he said, repeated, and reiterated: “My *God*, and my *All*! In terrified haste, fear and trembling and sorrowful remorse, hundreds begged the gentle Christ to make a tabernacle of his or her poor heart. Turning to St. Francis and the Third Order, of which they had previously made sport, as being fit only “for old maid aunts and grandmothers,” they found peace and comfort and that indescribable sense of safety which accompanies the knowledge that, if we are faithful children of St. Francis, we will surely become true followers of Christ.

Dovetailing perfectly with the first cause, the second, and equally potent influence leading to the extraordinary and ever increasing influx of members to the fraternity was the manner in which the spiritual director, Rev. Father Anthony Sousa, O. F. M., sacrificed his time, health and strength for the members: going without his meals to answer sick calls from the many surrounding towns, when members wished to be professed in case of death.



Now that there were 2000 members, all fairly well off as regards this world's goods, the Rev. Director tried to make them realize that if they would become true children of our holy father Francis, they must cease being a conglomerate mass of self-loving and self-pitying individuals; and become, instead, the tremendous force for good which they could not fail to be, if they would but pray, and think and act as a *unit* in dispensing the "charity of Christ" to others. With untiring zeal he talked, explained, and lived St. Francis, warning them that, "To whom much is given, of him much shall be required;" explaining to them, that "Where grace has been augmented, the account has been increased."

Trying to overcome that narrow and selfish aloofness known as "localism" and as manifested by a congregation whose members represent a score or more of small towns is not a sinecure; and amalgamation, even of forces, is slow work. The Rev. Director urged the necessity for securing a home for the little children; many of whom had lost both parents. He also pointed out the imperative need for a home where the aged and indigent members might find an asylum, instead of being obliged to go to Long Island as one poor unfortunate had to do.

During the epidemic I was obliged frequently—as a Visitor for St. Patrick's Charitable Society (Watertown) and for the Watertown Branch of the Massachusetts Catholic Woman's Guild—to make application at the Catholic and State Charity Bureaus, as also to the pastors of different churches, for information or data. One day I called on the Rev. Father Sousa to inquire if he knew where I could find a good Italian housekeeper.

The Rev. Director was in the sacristy of the church. Three little children were clinging to him; while a woman whom he had recommended to their father—an honest, upright man who had recently lost his wife with the "flue," and who would pay every cent of his hard-earned wages to keep his little ones together—was telling him that "she was too old now to take care of these three children, and there was yet another, a wee baby, at home. You'll find a place for them somewhere." And he did; for thus it was, that the spiritual corner-stone of the beautiful "*Home for Italian Children*" was laid.

Owing perhaps to that localism of which I have made mention, the response to Rev. Father Sousa's urgent plea for a home for the little ones was both frigid and indefinite. Tertiaries could not waste time with these people. He was keenly disappointed to find that in so far as actual, practical charity was concerned, he

had here the raw material instead of the finished product. However, he had given them a chance to serve God and St. Francis by aiding the little ones; and they had allowed the golden opportunity to slip through their fingers.

The Rev. Director immediately took the matter up with the Italian members of the Third Order; delighted, they passed it on to the other Italians—there is a wonderful congregation of fine Italians at the church of St. Leonard of Port Maurice. So great was the enthusiasm, so splendid the response, so whole-hearted were the promises of co-operation, that it became at once a separate issue; and every Italian in the congregation worked with the Rev. Director, day and night, till the home was an accomplished fact. You will pardon a slight digression, but it may interest you to hear that, when, on February 10, 1921, His Eminence Cardinal O'Connell dedicated the home, it was absolutely clear of debt; and had a fund of twenty-eight thousand dollars (\$28,000) in the treasury. Occupying one of the finest sites in Boston, at 1125 Centre street, Jamaica Plain, enjoying a very special patronage of our beloved Cardinal O'Connell, under the supervision of four of our very efficient Franciscan Tertiary sisters, its official personnel one of the very finest, with Mr. Felix Forte at the helm—truly the founder, Father Anthony Sousa, the Italian members of the Third Order in particular, and all the Italians in general, are to be congratulated.

When the Rev. Director saw that the campaign for the children's home was safely and securely launched, he lost no time in bringing the American members of the fraternity to a sense of their responsibility. Overcome with chagrin and shame when he pictured to them how they must appear in their smug conceit and security in the sight of God and of the humble St. Francis, they set to with a will, and made so splendid a showing that in a very short time, one of the most beautiful mansions ever built in the state—being part of what was at one time the "Whitten Estate" at Dorchester, and for which Ex-Governor Foss paid \$100,000 when, upon his marriage to Miss Sturtevant, he purchased it for a residence—became the "Third Order Home" or the *Seraphic Institute*, the name under which it was incorporated.

Primarily, a home for the aged and indigent members of the Third Order, the *Seraphic Institute*—upon having been properly approved by His Eminence Cardinal O'Connell—will issue a prospectus showing the scope of the work planned along educational, religious and charitable lines. Several ladies of means have taken

up a permanent residence at the *Institute*. Specific duties having been assigned to each of these members. The little circle has accomplished wonders by living in community. Already widely known for their broad charity, they feed the hungry, clothe the naked, nurse the sick poor, without any recompense; solely for the love of God and St. Francis. On one occasion a Tertiary sister was on a sick case for six weeks. They leave the *Institute* at 8 A. M. and return at 6 P. M. daily. They ask no remuneration; but should an offering be given them—no matter how small—it is turned into the treasury.

Protectorate work is another feature of the charitable work done by the *Institute*. Already, many cases have been handled and the reputations of several foolish and stubborn young girls saved; having vouched for them to the court, the probation officer brings them to the *Institute*, where they remain till their difficulties have been straightened out, and they have been either returned to their secure homes or placed in respectable families. Positions are also found for girls.

Speaking of probation officers: the president of the Board of Directors of the *Institute*, Miss Elizabeth Keefe, is not only the probation officer for the State, but she is also a visitor for the "Diocesan Catholic Charitable Bureau."

During the recent long seige of "hard times" when so many men, some of them fathers of families, found it impossible to obtain work, the priests of St. Mark's parish, in which the *Seraphic Institute* is happily situated, sent the names of several deserving cases to the *Institute*; and thank God, no one has ever been turned away; there have always been means to aid them.

Simultaneously with the establishment of the home, the fraternity made wonderful strides, spiritually, numerically, and financially. When the *Seraphic Institute* was incorporated, June 1, 1920, the records showed that the total membership which in 1918 numbered 2000, had reached the 3000 mark. Today the Boston fraternity registers 3500 members; and "still they come." There is no doubt but that the establishment of the *Seraphic Institute* has caused a great many to join the Third Order.

Very soon, with the help of God and our holy father Francis, the small balance due on the building will be paid. When that balance will have been paid, the Boston fraternity,—through the holy zeal, truly Franciscan patience and courage of its spiritual director, who had to bear all the burden,—will be in possession of one of the finest institutions in the state. When that happy day



arrives, Father Sousa will be able to realize another of his heart's desires; he will be privileged to bring our Eucharistic Lord into yet another Franciscan home. Should God spare his health, Father Sousa hopes some day to build a home for the men of the Third Order; there is plenty of land on the same estate.

Every member of the order is now up and doing. There have been a few "live wires" all along the line; such as Doctor Anna O'Sullivan, than whom there never could be a truer Franciscan, and whose work for God and St. Francis must be tabulated on the Sacred Heart of Jesus, and that of His Seraphic Saint. East Boston was the field in which she chose to labor, where the work she has done for the church of Our Lady of Mount Carmel, makes it impossible to think of the work without thinking of her.

Then there is Miss Annie Reardon, who has served the order as secretary since 1904 in a most efficient and faithful manner; in recognition of which she has been appointed superintendent of the *Seraphic Institute*. Progress? Achievement? Live wires in the Third Order? You question? We challenge the whole wide world to produce a combination that can equal Martha Moore Avery and David Goldstein; both of whom, are noble children of St. Francis.

God grant we may continue to increase in spiritual strength and numbers; showing gratitude to Him for His everlasting love which has so mercifully drawn us toward Him; and may we, in union with all the Tertiaries over the whole world be able on the Last Great Day to say,—with our holy father Francis, "*Deus Meus Et Omnia!*"—"My GOD and my ALL!"

Written on the feast of the Sacred Stigmata.

*Katherine M. Wormser, Boston, Mass.*

MR. ANTHONY RASH (Chicago): Hon. Chairman,—In justice to the delegates present who may wish to speak on organization, I move you that all speeches from the floor be limited to five minutes and that the matter proposed be restricted to organization.—This motion was seconded and carried.

HON. ANTHONY MATRE (Chairman): The matter before us is a question of organization. As stated by the delegate from California and the delegates from New York and St. Paul. We realize that splendid work is being done in various sections of the country and in various fraternities. The present momentous question is a question brought up from California and from New York and from Minnesota on the general way of organiza-

tion, or in other words, how we will get out of the catacombs. Organization—that is the question. We would like to hear from those who wish to speak on that particular question.

MRS. MARGARET DURNIN (Milwaukee): Hon Chairman,—I am just going to take five minutes. I am going to tell you as a Tertiary and an officer, a prefect from Milwaukee, of our plans. We are centralized at St. Francis of Assisi Capuchin church, Milwaukee, and we are very well organized, I think. We have a meeting once a month and every officer is supposed to be present. We have a prefect for each of our three sections of the fraternity and I am prefect over all three. We have a young lady prefect over the young ladies and a married lady over the married ladies. We all meet at St. Francis church and a Capuchin father is the head. He came from New York, and I will say to you who come from New York, we are very proud of him. We have one regular meeting a month. Postulants are supposed to attend the meetings on the third Sunday to learn to know their duties as Tertiaries before we receive them.

MR. JAMES CULLEN (Chicago): I move you, Hon. Chairman, that the delegates be not permitted to listen to any more reports of the work and methods in individual fraternities, but that we proceed to national organization.

HON. ANTHONY MATRE (Chairman): I will later on ask the gentleman from California to bring up some sort of a motion along the lines expressed by him and endorsed from the delegate of New York and the gentleman from St. Paul, Minn. Ladies and Gentlemen, we have assembled from all parts of the United States for the first time and we want to bring out national ideas on the Third Order. It is for us to spread Franciscanism throughout the country; especially, do we want to get the men interested in the movement. Let us hear some expressions along these lines so that we can begin such a great movement at this convention.

DR. CHARLES B. HOBRECHT (San Francisco): Hon. Chairman,—With your indulgence I would like to make a few remarks. I was pleased to hear the lady from Boston speak as she did, it is of interest, it strikes home. There will be a grand mass-meeting held in San Francisco at which the various fraternities throughout the district will attend. Among other reasons, we are doing this as part of our campaign to get men interested in the Third Order. We have also started a series of lectures on topics of the Third Order of St. Francis, they will be

delivered throughout this district. The grand mass-meeting will be held in a building with a capacity of fifteen thousand and the archbishop will be there. On that occasion Schuman-Heink will sing. We are inviting others outside the Third Order, especially the men to attend this meeting. In a friendly spirit of emulation, I wish to inform some of the members of even larger fraternities of the Third Order represented here today that the various branches of the San Francisco district are so far ahead of them that it will take them a long time to catch up. (*Laughter and applause.*) We hold monthly religious meetings; we hold our regular business meetings. We have not only our prefect, we have a splendid staff of active officers, and we are now laying plans to build a Third Order center for the San Francisco district, a Catholic Y. M. C. A., the same as the well-known Y. M. C. A. has for its members. (*Applause.*)

HON. ANTHONY MATRE (Chairman): Let us leave aside the work we are doing. We all appreciate that. Let us consider whether we should encourage universal organization of the Third Order. We are aware, some of the provinces have a provincial body of Tertiaries. They meet, possibly every two or three years. The question is whether it would be the wish of the delegates to have other provincial bodies formed. If so, these provincial bodies could be in conference with one national center and report their activities and membership. Of course, all this must be done under the supervision of our higher superiors. We would then have a number of Tertiary provinces in this country headed by their provincials. These Tertiary provinces would come together and meet at a specified time in a national convention. I think thereby we could spread the Franciscan Third Order and its activities throughout the country. I believe if you have some plan of that kind to advocate, it would be considered by the provincials and it would stimulate our order. In organizing, we must remember that the Third Order is an order of the Church. Just as we cannot affiliate the Third Order of St. Francis with any other society, any more than we can affiliate the First or Second Order with an association, so also we have to conform with the order and its rules in organizing. We can, however, express our desire to be organized along these lines and to form a union or a confederation of Tertiaries. Then we could bring in many good members and we could soon have a great active family established all over the country.



MR. LOUIS A. DINAN (New York): I make a motion to that effect. This motion was seconded.

HON. ANTHONY MATRE (Chairman): This seems to be the motion, the Tertiary gentleman of New York wants to present,—“It is the wish and sentiment of this convention that we urge the formation of Tertiary provinces as some of them already exist, and that these Tertiary provinces will unite in one national body of which the Very Reverend Provincials of the various provinces will be the head.” If that is the motion, I will present it.

MR. LOUIS A. DINAN (New York): It is.

HON. ANTHONY MATRE (Chairman): Well, you can vote on it, but the final word rests with the provincials. Any remarks on this motion?

MR. JAMES CULLEN (Chicago): Hon. Chairman,—I move that the officers of the Third Order organization shall be composed of laymen and members of the clergy.

HON. ANTHONY MATRE (Chairman): I happen to know that the Tertiary Province of the Sacred Heart of Jesus has a staff of officers which comprises: Three directors, two Tertiary men and two Tertiary women presided over by the Very Reverend Provincial. There may be similar Tertiary provinces in the country. The idea is that we have provincial bodies of Tertiaries established, if feasible, in all sections of the country. These can meet in national conventions, biennially, triennially, or every five years.

MR. JAMES CULLEN (Chicago): What I am trying to bring before this convention is the fact, that if we have a national organization of the Third Order, which will be established and voted into existence today and if we have that national organization, and the officers are elected today, the officers should be comprised of laymen and members of the clergy.

HON. ANTHONY MATRE (Chairman): The Committee on the Constitution made its report and no doubt will in due time provide for officers of the national organization. The provincials of the various provinces in their wisdom reported that the time is too brief to go into the adoption of a constitution. There will be nothing done with reference to a constitution excepting that we will have general requests for national organization of the Third Order and a request for a national constitution made to the provincials. These requests will give encouragement to the provincials in their work for the Third Order and they will

know our sentiments, the sentiments of the laity. Are you ready for the question? Father Forest?

REV. FR. FOREST McGEE, O. F. M., (Cincinnati): Hon. Chairman,—Is this convention authorized to establish provincial conferences of the Third Order?

HON. ANTHONY MATRE, (Chairman): It is just expressing the sentiments of the lay delegates to this convention that they would like to see Tertiary provinces established. We feel that we want to bring the Third Order out of the catacombs and to do that, we would appreciate a provincial board that will be authorized to encourage the Tertiaries and to labor among them in the respective provinces.

REV. FR. FOREST McGEE, O. F. M., (Cincinnati): What I mean to say, is this: Suppose the convention goes on record establishing such provinces?

HON. ANTHONY MATRE (Chairman): You were possibly not here. The convention recommends them, that is all it can do. I believe there are several Tertiary provinces existing. There is a Tertiary confederation existing in the Province of the Sacred Heart. If other provinces do not care to take up provincial organization, that would not mean that the Sacred Heart Province would have to discontinue its federation that is established, nor would it mean that a national organization is impossible.

DR. ADRIAN BURKHARD (Santa Barbara, Cal.): Dr. Hobrecht of California showed us what the Third Order should do. So did the esteemed delegates from New York, St. Paul, and others. The reverend clergy understand that we need organization and activity. If I am wrong, please tell me. Therefore, I feel, Brothers and Sisters and Reverend and Very Reverend Fathers, that this matter of lay organization is a most important matter. We must give guided laymen a chance to get together to further the interests of the Third Order. We must get the laymen to do things, and unless they are organized, unless they meet outside the church at stated times, unless they know what they are to do, unless they have conventions, they cannot do it. I thank you. (*Great applause.*)

HON. ANTHONY MATRE (Chairman): You heartily second the motion before the house?

DR. ADRIAN BURKHARD (Santa Barbara, Cal.): Very heartily. (*Applause.*)

MR. ALBERT BURGER (Chicago): Hon. Chairman,—I want to speak on the motion. It seems to me the mind of this convention is not yet clear on the matter of organization. We want to have national organization and I think it is not absolutely necessary to organize all the provinces or to have regional federations in the provinces. We could, however, give attention to these matters and form regional organizations of the Third Order according to the diocese or sections of the diocese where the Tertiaries can conveniently meet, without provincial organization. By regional federation, you could organize at home as they say, and surely the provincials will not oppose this. From the national headquarters you can reach every fraternity, even if they are not organized into provinces. Thus we can eliminate difficulties if Tertiary provinces are not formed and we Tertiary laymen can come in and take a full part in the national organization.

MR. ROBERT DEVLIN (Chicago): Might it not be well to let the lay members hear some of the Very Reverend Provincials, what they have to say, before this motion that is going to be voted on be put before the house? We have heard only the lay aspect of it.

HON. ANTHONY MATRE (Chairman): I think we are ready for the question. The Very Reverend Provincials, I understand, want to know the sentiments of the Tertiaries themselves about the feasibility of forming a national organization. I believe they no longer have any doubts on this head. The idea is to recommend complete organization to the provincials and leave the rest to their judgment.

VERY REV. FR. HUGOLINE STORFF, O. F. M. (San Francisco): Reverend Fathers, Brothers and Sisters. I think that the provincials should voice their sentiments to some extent and the Very Reverend Father Provincial of the Sacred Heart Province asked me to say a few words. I can say from my heart that whatever we see will promote the welfare of the Third Order in any way at all will meet with our most hearty approval. (*Thundering applause.*) Yesterday afternoon in the meeting of the priests, one of the fathers from New York arose and tried to urge the provincials to give all possible privileges to the priests to establish fraternities of the Third Order. I would like to see the day when all the pastors in the United States are directors of the Third Order. For my part, speaking as a provincial, in the name of the Santa Barbara Province, I am heart and soul for



organization and shall do my best to promote this project. (*Great applause.*) Since this meeting also favors organization, I shall return to California and say we have accomplished a great deal at the Third Order convention. We are going to form one body all working for the same great project and I know that St. Francis from his lofty place in heaven will bless you and me. (*Prolonged applause.*)

HON. ANTHONY MATRE (Chairman): I am certain we all feel encouraged by the words from the provincial of Santa Barbara. We would like to hear from the other provincials. Very Reverend Father Martin will you please say a few words?

VERY REV. FR. MARTIN STRUB, O. F. M. (St. Louis): Hon. Chairman,—We have a province of Tertiaries existing under our direction. It was officially established in November, 1917, and had its first convention last year in Indianapolis. Our organization may be defective. If any persons or any events show this to be the case, we shall try to improve it and attempt to make it more perfect. For about eighteen years, some of our fathers have devoted much time to the Third Order and our provincials have always encouraged its growth, and did what they deemed expedient to promote its welfare. (*Applause.*) For my part, I wish to state that I will follow the same policy. Whenever, any movement that is practical and advisable is brought about to promote the welfare of the Third Order, I shall be there to stand behind it and to assist in every possible way. (*Great applause.*) I believe that organization is not only good, but necessary if we earnestly desire to have order and to make progress. The Third Order in this country has developed sufficiently by this time to be organized, and I therefore also favor national organization. (*Thundering applause.*)

HON. ANTHONY MATRE (Chairman): Very Reverend Matthias Faust, O. F. M., Provincial of the Holy Name Province of New York, will you please express your sentiments?

VERY REV. MATTHIAS FAUST, O. F. M. (New York): My dear Brothers and Sisters: The sentiments which the two preceding Very Reverend Provincials expressed to you regarding organization are the sentiments that I also wish to express at this meeting. They have voiced my views on the feasibility and need of organization, and I may add, they have voiced the views of the Third Order directors of our New York province. (*Cheers and prolonged applause.*) We need national organization and we need men. (*Great applause.*) For many years I have

been active as a Tertiary director. This has been one of my efforts: to work for the men and get the men into our Third Order and to organize a men's fraternity of the Third Order. As to organization, I am voicing the feelings and sentiments of our province:—We will do all we can to promote organization and to coöperate to the fullest and best of our abilities. (*Great applause.*)

HON. ANTHONY MATRE (Chairman): We would like to hear from the province of St. John the Baptist which has its headquarters at Cincinnati, Ohio. Is the provincial of said province, Very Reverend Edmund Klein, O.F.M., present at this meeting?

REPRESENTATIVE: Hon. Chairman,—Owing to urgent business the Very Reverend Edmund Klein cannot attend this morning's session, but I happen to be in the position to know that he heartily endorses national organization. (*Prolonged applause.*)

HON. ANTHONY MATRE (Chairman): Is the provincial of St. Joseph's Province of Detroit, Mich., Very Reverend Benno Aichinger, O.M.Cap., here? Will you please express your views on organization?

VERY REV. BENNO AICHINGER, O.M.Cap. (Detroit): Dear Brothers and Sisters in St. Francis,—The question of regional federation of the Third Order was removed in our province several years ago. I am only sorry that Father Ludger (O.M.Cap.) is not here just now. He could give you the details of the organization. In the East, representatives of the Tertiaries under our care meet at certain intervals, at least once a year and discuss matters of interest for all of them. In the West, however, Tertiaries under our care are far apart and it is pretty difficult for the members to come together. The cause of these Tertiaries was lately again discussed by our fathers and we will do whatever we can for them within the next few months. (*Applause.*) I believe they also will form a regional federation. As you see, this is a sort of provincial organization. Under the circumstances, we believe it to be the most practical organization that we can accomplish in our province at present.

The other provinces of the country, I understand, have either organized the Tertiaries under their care, or intend to do so. (*Applause.*) Thus we have a nucleus for better organization and I do not see why the Tertiaries of the entire country should not be united by national organization. (*Great applause.*) My dear

Tertiaries, you may rest assured that I and the fathers of both Capuchin provinces in the United States will do the utmost to assist you in your endeavors. (*Thundering applause.*) We, of course, must be obedient children of Mother Church and whenever the pope issues a decree we must be the first to obey. I think in 1912 a decree was issued that touches on several practical points relative to national organization and Tertiary activity. We will have to study this matter. As far as national organization is concerned, we Capuchin fathers also strongly favor it. (*Prolonged applause.*)

HON. ANTHONY MATRE (Chairman): Is there any Very Reverend Provincial in the hall whom we have not yet heard on the motion before the assembly?—Is the provincial of the Friars Minor Conventual here?—

REV. VENANTIUS BUESSING, O. M. Cap. (New York, N. Y.): Hon. Chairman,—I am not a provincial, but would like to tell you about our regional federation in New York. It will not take me long. In the organization of our regional federation, we simply followed the same lines that we find in the First Order. Our board of officers consists of all the various prefects of the Third Order conferences that are affiliated to the regional federation. From their number they elect a chairman. This makes a just, a simple, and I believe, a practical organization. The organization can empower committees for special work. I spoke to several reverend directors about this mode of organization. There may be some difficulty to include conferences that are directed by secular priests, but they also could be represented in the regional federation by the prefects of their conferences.

HON. ANTHONY MATRE (Chairman): Thanks for your remarks. We have a motion before the house. I believe we ought now modify it thus: "We endorse the Very Reverend Provincials in whatever steps they will take in the national Third Order organization that was brought about by this convention." Is this satisfactory to the gentleman from New York?

MR. LOUIS A. DINAN (New York): It is.

HON. ANTHONY MATRE (Chairman): Will anybody second the motion as it now stands?

MANY REPRESENTATIVES: We second the motion!

HON. ANTHONY MATRE (Chairman): Have you any



further remarks on the motion as it is now framed?

REPRESENTATIVES: Question, Question, Question!

HON. ANTHONY MATRE (Chairman): You understand the motion before the house. All in favor of this motion will so signify by saying "Aye," those opposed to it will say "No."

THE CONVENTION: "Aye."

HON. ANTHONY MATRE (Chairman): The "Ayes" have it and it is so ordered. (*Great applause.*) I think, ladies and gentlemen, we have accomplished a great deal at this session in expressing our sentiments on national organization and in endorsing whatever steps the Very Reverend Provincials may take to further this work. You have the endorsements of the provincials and they have your endorsement. It now remains to get out a good constitution with practical methods of operation and then to get the whole arrangement started. I will call on Reverend Father Hilarion, (O. F. M.) for his remarks.

REV. FR. HILARION DUERK, O. F. M.: Hon. Chairman, Very Reverend and Reverend Fathers, dear Tertiaries,—This meeting held on the feast day of our seraphic father, St. Francis, marks a momentous event in the history of the Third Order in this country. You understand its significance. I am sure you have never doubted the whole-hearted and sincere support of the provincials. In convention preparations and in the convention itself they have unswervingly shown their loyalty to the Third Order and manifested extraordinary interest and no little spirit of sacrifice. This grand convention is the fruit of their coöperation, likewise the national organization of the Third Order which in a sense begins today. (*Applause.*) For these reasons, dear Tertiaries, I am happy to have this opportunity of publicly thanking the Very Reverend Provincials of the three branches of our seraphic First Order and I ask you to also express your gratitude to them by a rising vote of thanks.—(*The convention arises and applauds vehemently.*)

HON. ANTHONY MATRE (Chairman): The chair will now entertain a motion to adjourn till two o'clock this afternoon.

MR. JAMES MILLER (Indianapolis): I make the motion that we adjourn till two o'clock this afternoon. This motion was seconded and carried. At the request of the chairman the Right Reverend Amandus Bahlmann, D. D., O. F. M., of Santarem, Brazil, recited the closing prayer.

NOTE 1.—In answer to an official letter from convention headquarters which was sent to all Very Reverend Provincials together with a copy of the national constitution in tentative form, the Very Reverend Edmund Klein, O. F. M., wrote as follows:

Cincinnati, Ohio,  
September 20, 1921.

Reverend dear Father:—

Your letter and constitution of the Third Order were received in due time, but I found no time to read the constitution till I went to Louisville. On the train, I read it carefully. I think the constitution is all right and also the section in regard to the *priests fraternities*. I hope we can induce a sufficient number to join the Third Order.

With best wishes for the success of the Third Order convention, I am,

Fraternally yours,  
Fr. Edmund Klein, O. F. M.

NOTE 2.—Another interested superior, the Very Reverend Provincial of the Capuchin Province of St. Augustin, Pittsburg., Pa., was, like his predecessor, Very Rev. Benedict Wich, O. M. Cap., greatly interested and very helpful in the preparations for the National Third Order Convention. Sept. 23, 1921, he closed his letter to convention headquarters with the statement: "Four of my confreres and myself will arrive Saturday morning at 7:30, anxious to greet you. If not too much trouble we would desire to say holy mass upon our arrival." At the last moment he was hindered from attending the Third Order convention, he expressed his deep regret that it would be impossible for him to come. But in a previous letter, dated September 20, 1921, he gave his views on national organization in no doubtful terms. "It was planned," he states, "with much wisdom and opens up a field of untold advantages and benefits. I am also heartily in favor of the *priests fraternities*. With affairs as well under way as they are, the convention with God's help is surely going to be a grand success. We shall pray much to our glorious father St. Francis."

NOTE 3—Very Reverend Leo Greulich, O. M. C., Provincial of the Conventual Province of the Immaculate Conception, Syracuse, N. Y., was also greatly interested in the national organization and the national constitution of the Third Order. He was present at the convention but could not attend the morning session on the feast of St. Francis. In his letter of September 17, 1921, he expresses his views as follows: "I looked over the draft of the national constitution of the Third Order. To my mind, the good fathers, to whom this work was entrusted, did noble work. *Deo volente* I will be in Chicago, Saturday, October 1, and with me will be our Most Reverend Ex-General, Fr. Dominic Reuter, O. M. C., who is staying at our convent here, Syracuse, N. Y. He, like myself, is agreeably interested in the Third Order. What a great work you good fathers are doing! How pleased heaven must be!"

Even before this time the Very Reverend Eustace Bartoszewicz, O. M. C., Provincial of St. Anthony's Province, Detroit, Michigan, expressed his interest in the Third Order convention and was confident that it would bring many good results.





**FINAL BUSINESS MEETING**

Convention Hall, Hotel LaSalle  
Tuesday Afternoon, October 4, 1921.

HON. ANTHONY MATRE (Chairman): We will now open the afternoon session with prayer by Archbishop Daeger, D. D., O. F. M., of Sante Fe, New Mexico.

MOST REV. ARCHBISHOP DAEGER, D. D., O. F. M.—  
Our Father, etc., Hail Mary, etc.

HON. ANTHONY MATRE (Chairman): We regret that the good archbishop has to leave us. He has an important meeting this afternoon to attend but we appreciate his kindness of coming here at this time to open our last session with his benediction. Is the Committee on Resolutions ready to make its report?

MR. JOHN FURTH (Chicago): Hon. Chairman, the committee is not quite ready.

HON. ANTHONY MATRE (Chairman): Is the Committee on the Program of Action ready to report?

MR. JAMES CULLEN (Chicago): The committee is not ready. It will report in about thirty minutes.

HON. ANTHONY MATRE (Chairman): Well, we will have to be patient. Both these committees have worked and are working very hard. Such delays cannot be helped. In the meanwhile Father Hilarion will address you. I know he has a message for you from Archbishop Daeger.

**ARCHBISHOP DAEGER'S MESSAGE**

REV. FR. HILARION DUERK, O. F. M. (Chicago): Hon. Chairman, Right Reverend and Reverend Fathers, dear Tertiaries, While we are waiting for the committees that are yet to report, I will deliver the archbishop's message. The archbishop himself would have addressed you on this important matter, but it was absolutely impossible for him to remain for this meeting.

As you know, His Grace is archbishop of a far distant diocese, the diocese of Santa Fe, New Mexico, which is practically all desert land. In this district there are quite a number of Indians and Mexicans—they have an immortal soul the same as we. Now it was agreed upon and it is understood that this gathering, the First National Convention of the Third Order, be not used in any way as a means of solicitation for finances. All agencies are excluded, and the sale of articles is prohibited. None of you need even buy any of the official souvenirs of the convention

and of the Seventh Tertiary Centenary, this is left entirely to your discretion. We feel that you made great sacrifices in coming to this convention and we do not want to impose any unnecessary burdens, nor do we want the delegates to be annoyed by requests and solicitations. Although this is the understanding, you will notice a line of mission articles are being sold outside of this hall in the sitting room. Not a word was said in opposition to this. And why not? Because the mission spirit is a most important element in the spirit of the Third Order.

Before entering the hall Archbishop Daeger asked me to make a plea to you in his name for the missions. He stated: "I do wish that you would carry this message for me to the entire convention: After the Tertiaries of St. Francis in the United States have organized I hope they will not only stand united, but move ahead in various activities, especially in activities for our domestic and foreign missions." Dear Tertiaries, by standing united you achieve nothing, you grow stagnant. But if you move on and unite in activities you will bring upon your national organization the special blessing of Almighty God. Let every Tertiary fraternity, let every province, with due regard for the authority of the respective Very Reverend Provincial, unite in the first place to aid our home missions and in the second place to ably assist our brethren in distant lands, whether they be in Brazil, in China or Japan or in the dense jungles of distant Africa. Yesterday afternoon I incidentally came into this hall during the meeting when Bishop Bahlmann of Brazil was telling the Tertiary ladies about that distant land in the Torrid Zone along the Amazon where the scalding sun burns down upon the missionaries. He called their attention to the immortal souls of those regions, spoke of the work the Franciscans are doing there, and expressed the hope that the Tertiaries of the United States would never forget the missions.

Some years ago, at a convention of the Third Order held in Europe a discussion of the missions arose and one of the priests attending the convention said: "My dear friends, remember the main purpose of the Third Order is self-sanctification. Sanctify your souls and you will be like a light, a kindly light, burning in the darkness and you will throw rays of light and peacefulness about you, you will enlighten and sanctify your surroundings," and then he added: "and the second purpose of the Third Order of St. Francis is active charity. What greater charity," he exclaimed, "is there than this, that a man sacrifice his life for the sake of his brothers' salvation." We need not leave all and give

our lives for souls as Jesus, did; but something of our heart's blood we should give, something near and dear to us, that our sacrifice for the missions may be worthy of the great sacrifices of Jesus in the crib and on the cross. Every Tertiary can be a missionary by being a mission promoter and by giving mission alms, not only now and then, but regularly.

St. Francis, the father and founder of the Third Order, loved mission work with his whole heart, because he loved God and his neighbor exceedingly. At the very beginning of his preaching, his thoughts drifted out to the missions. Throughout his life, the missions were uppermost in his mind. "Nothing," he said, "is preferable to the salvation of souls." For them he labored and lived; for them, in some measure, he called in question the justice of God in prayer, and powerfully solicited His mercy: for them he very frequently forewent the sweets of a contemplative life. Three times he journeyed to heathen lands and in his love for mission labor exposed himself to martyrdom. The one great desire of his life was this, that he might be able to preach the Gospel to the Saracens, to remain in their country and win souls over to Christ. Had he been allowed to sacrifice his life for the missions he would have been the happiest of men. He instilled this love for mission labor into all his companions.

When our seraphic father had but a few disciples, he instructed them most lovingly regarding the value of immortal souls and sent them forth to preach the Gospel to all nations, even as did Christ his Divine Master. At the *Chapter of the Mats*, when the number of his brethren had wonderfully increased, he took for himself and twelve of his companions the open mission fields of Syria and Egypt. He sent other brethren to found missions in Greece, Africa, Spain, France, the Low Countries, Gascony, England and Germany. When St. Francis was informed that the five Franciscans sent to Morocco had suffered martyrdom, he said to those who were with him: "It is now that I can rest assured that I have five true Friars Minor." At Coimbra, St. Anthony of Padua saw the relics of these five martyrs: he joined the Franciscan Order and shortly after by permission of his superiors we find him on his way to the missions in Africa. A century later, we see the sons of St. Francis storming the strongholds of Satan in every known country. St. Francis had left the missionary spirit and the love for the mission labor as a sacred legacy to all his followers.

True it is, the members of the Second and Third Orders, being neither priests nor missionaries, did not go out to mission fields



with cross and book and bell, but it goes without saying, that the members of the Second and Third Orders knew full well the intense missionary activity of the First Order and showed the keenest interest in it. They could not preach but they could pray. God alone knows how many millions of souls were saved and are being saved by the hidden prayers of the members of the Second Order and in this grand cause the members of the Third Order are not idle and never were idle. (*Applause.*)

But the activity of Tertiaries is not restricted to mission work. According to Pope Pius X, "it is a law for them to strive to perform all the works of mercy," yet, in their various undertakings, mission work has a primary place. Just as members of the First Order habitually turn their eyes to the missions as soon as they are firmly established in a place and have grown in numbers, so also members of the Third Order enjoy an hereditary love for the missions, that breaks out into open flames as soon as an opportunity presents itself. It is the spirit of St. Francis hovering over them, and his love for the missions which they gradually imbibed, that gives the only satisfactory solution for this phenomenon. Hence we need not be surprised to find the missionary spirit in every fraternity of the Third order that has the true spirit of its seraphic founder. This is but the natural effect and fruit of intelligent and loyal membership.

I need not call your attention to the devastated fields of Europe, riveted with bullets and torn with shells. You have read and heard of the appalling famine and poverty that stalk in the wake of the war. Now these foreign countries are no longer able to give that support to the missions which they formerly gave and therefore we must help. Up to a few years ago, our beloved land was a missionary country and in many places mission conditions still prevail. Right here I would like to call your kind attention to the fact that the main reason why the Third Order of St. Francis in the United States had no national convention before this time was owing to the fact that the comparatively few fathers were too busy with parish and missionary work, going from one little station to the other, often to two different stations on one Sunday, with the result that many had no time to devote to the Third Order. Now to some extent things have changed, and by the grace of God, Tertiary work through all the co-operation that was given, is developing into a wonderful and most admirable, a generous and wholehearted national movement. (*Applause.*)

At the very beginning of our national movement, at our First National Convention, let us look up to our holy father St. Francis and let us ask ourselves what was his heart's desire, what was the first thing to him, what was uppermost in his mind, and the answer will be: the salvation of immortal souls! May the missionary spirit of St. Francis and his followers descend upon this gathering, and with all respect for lawful authority, let us suggest to our Very Reverend Provincials, that in Tertiary activities this burning question of the present time, the mission question, be not overlooked. As Tertiaries of St. Francis, as a national organization, help those sons and daughters of St. Francis who have sacrificed their homes, cut themselves off from civilization, and have barely the necessities of life.

Whether these missionaries went to the Indians in the desert lands of Arizona, or to the torrid regions of Brazil, whether they traveled across the vast expanse of the ocean to distant China and Japan, they live as the poorest of the poor. The land in which they are living is strange, the customs are strange, the language is strange. On all sides they are surrounded by the "Treasure of the Church," as St. Lawrence so lovingly called the helpless aged, the poor, and the orphans. They clamor to them for their daily bread. Yet they are not sad and despondent—these missionaries of the kingdom of God. They have no time to be heartsore, for they are strenuously fighting the battles of God. In the fierce struggle between Christ and Satan, between the God of Light and the Powers of Darkness they willingly and without reserve sacrifice their health and their very lives. No daily papers proclaim their deeds in glaring headlines; no poet sings their praises; no orator proclaims their valor to the people. By the majority of men they are forgotten. Nor do they care for the praise of man. God's greater glory and the welfare of immortal souls is the motto of their lives, of their prayers, their suffering and their death. Their battles are not fought with weapons, but by mortification, suffering, bleeding and martyrdom. This is the painful ladder that leads to victory and to triumph.

How noble and grand it is to co-operate with the Church to the best of our ability in the salvation of souls! Of each and every soul it is written: "Redeemed with the blood of the Lamb." For each and everyone the Son of God cried out: "I thirst!" Hence St. Dionysius was accustomed to say: "The most divine of all divine things is to co-operate with God in the

salvation of souls." Hence also our seraphic father often exclaimed: "Nothing is preferable to the salvation of souls!" For the same reason St. Francis Xavier daily prayed: "Give me souls, O Lord! And if Thou hast any reward in store for me, let it be more souls!" We all should have similar sentiments regarding the salvation of souls. Sentiment alone, however, will avail nothing, we must follow the example of the saints and put our sentiment into action.

We cannot do all, but we should humbly and quietly try to do our little share for the cause of God in the mission fields. The great mission morning has dawned and with it the great day for mission labor. Now, that we have the opportunity as American Catholics, as members of the Franciscan family, as children of the Sacred Heart, let us hasten to save those who blindly grope their way along the brink of perdition. We can do exceedingly much for them if we so desire. God has placed their salvation in our hands. It is our duty to coöperate that the Gospel be preached to them. The result lies with them and with the grace of God. (*Prolonged applause.*)

This is the import of the message that His Grace, the Archbishop of Santa Fe, requested me to bring before you. (*Applause.*)

MR. HENRY STARKLOFF (Baltimore, Md.): Hon Chairman,—I make the motion that the message of Archbishop Daeger be received and placed on record. The motion was seconded and carried.

HON. ANTHONY MATRE (Chairman): Thank you. The Committee on Resolutions will now make its report.

REV. FR. ALOYSIUS FISH, O. M. C. (Carey, O.): To the First National Third Order Convention: Your Committee on Resolutions submits the following report:

#### **LOYALTY TO THE HOLY SEE.**

The Third Order of St. Francis, in convention assembled, renews its profession of Catholic faith and of loyalty to the Church and to her divinely constituted head. It is imbued with that spirit of its holy founder which inspired him when, at the very beginning of his holy rule, he declared: "And Brother Francis promises obedience and reverence to the Lord Pope Honorius and to his successors who shall enter upon their office canonically and to the Roman Church."



**THE ENCYCLICAL ON THE SEVENTH CENTENARY.**

The Third Order expresses its gratitude to our reigning Pontiff, Benedict XV, for his encyclical on the seventh centenary and it fondly hopes and earnestly prays that it may continue to be an instrument in the hands of God for the regeneration of human society and its return to God in the manner so lucidly expounded in the encyclical.

**ALLEGIANCE TO OUR COUNTRY.**

The Third Order, composed of citizens, male and female, of these United States, renews its pledge of allegiance to our beloved country and of its obedience to lawful authority exercised under the provisions of, and in accordance with our constitution; its members will always be found faithful in their allegiance, and studious of the attainment and exhibition of the attributes of true Americanism and righteous citizenship.

**HOMAGE TO THE MINISTERS-GENERAL.**

The Third Order, recognizing in the Ministers-General of the three branches of the First Order of Friars Minor, the lawful successors of St. Francis, expresses to them obeisance and offers homage; extending also an expression of respectful attitude to the Minister General of the Third Order Regular.

**FEALTY TO THE HIERARCHY.**

The Third Order, not puffed up in spiritual pride, but abasing itself in the spirit of the humble Francis, expresses its grateful appreciation of the encomiums heaped upon it in so many letters by the hierarchy of this and other countries; and to each and everyone of them it does homage as to a successor of the apostles and to each within his own jurisdiction it promises fealty and obedience on the part of its members.

**ST. FRANCIS AND THE THIRD ORDER.**

The Third Order, on this the death-day as a man and the feast-day as a saint of its seraphic founder, honors his glorious memory and unites in glorifying him through praise, invoking his patronage through pious petition, and renewing its adherence to his spirit and his rule through a repetition of profession.

**SEVENTH CENTENARY OF ST. FRANCIS' DEATH.**

The Third Order, looking forward to the seventh centenary of his death in 1926, resolves that the event shall be observed in a most noteworthy manner, that it shall strive to make him known by that time to all men and women, and it expresses hope that on that occasion the world may gather about his Tomb, conscious that again his resting place is in untrammelled posses-

sion of his sons who have been since his death the custodians of his sacred remains. Deeply deploring the fact that the *Sagro Convento* is no longer in the possession of the order which he founded, we pledge all our resources, financial and moral, to obtain from the government of Italy the restoration of these holy premises to the unquestioned control and full possession of his spiritual children before the seven hundredth anniversary of his death.

#### AIM AND PURPOSE OF THIRD ORDER.

The Third Order, in accordance with the expressed principles of Pius X, of holy memory, does not regard itself as primarily dedicated to the works of social service. Its aim, primarily, is to lead men and women to self-sanctification and to shine forth as from a candle-stand by deep religiousness, all-embracing charity and firm moderation in the use of what earthly life affords. But it does encourage its members to seek the extension of the kingdom of God on earth by proving of service unselfishly to others, by helping to alleviate human misery in all its forms, by being followers and leaders in all movements that tend to elevate humanity whether it be in the religious, civic or moral sphere. The charity of Christ, being their inspiration, the ideals of Francis their guide, they will become agents and promoters of good in myriad forms.

#### WORLD PEACE AND REGENERATION.

The Third Order deplors the made *greed of gain* that sets class against class and begets economic turmoil and social discontent and unrest; the wild *chase after pleasure* that renders our generation so irresponsible to higher ideals and appeals; the *evils of divorce* and cognate causes that are corrupting the home-life in our beloved country; the revival of *pagan indecency* that contaminates the stage, the films, the press, the very apparel of our women and girls. It hails with delight the *efforts at disarmament* and consequent *return of peace and good will* among the nations of the earth, so consonant with the principles and aims of the Third Order; and it prays Almighty God through the power of the Spirit to *regenerate the hearts of men* and thus to bring about a *restoration of all things in Christ Jesus*.

#### PROPAGANDA FOR THE THIRD ORDER.

The Third Order invites into membership all Catholic men and women. It issues a call to young and old to place themselves within its embrace and to consecrate themselves to the realization

of its principles and ideals. None are excluded, provided they be willing to follow Christ and walk in the footsteps of Francis. And those that already know its beauties, that are tasting its sweets, may they be active propagandists in spreading the knowledge and in drawing others to a participation in the good things that are found in abundance in the Third Order of St. Francis.

#### A VOTE OF THANKS.

The Third Order, in convention assembled, tenders an expression of gratitude to the Most Reverend George W. Mundelein, Archbishop of Chicago, for his fatherly interest and his whole-hearted courtesy shown to it. And to all that in so many ways, in planning, preparing and executing what has been a monumental thing in the history of the three Franciscan Orders in the United States, it extends a heartfelt expression of appreciative thanks.

MR. JOSEPH LARIVIERE (Detroit, Mich.): Hon. Chairman, I make the motion that the report of the Committee on Resolutions be accepted with thanks and be placed on the record of the convention.

MR. JOHN SCHULTE (Washington, Mo.): I second the motion.

HON. ANTHONY MATRE (Chairman): The motion was made and seconded that the report of the Committee on Resolutions be accepted with thanks and placed on the record of the convention. All in favor of this motion will please signify it by saying "Aye," those opposed, "No."

THE CONVENTION: "Aye."

HON. ANTHONY MATRE (Chairman): The "Ayes" have it and it is so ordered. (*Applause.*) Is the Committee on the Program of Action ready to report?

HON. BOURKE COCHRAN, K. S. G. (Washington, D. C.): The Committee on the Program of Action, declining to follow the usual procedure at conventions gave due consideration to every resolution that was submitted to it. A great number of resolutions were placed before us. We carefully considered them all, and then tried to frame our resolutions in such terms that they embrace all specific resolutions that were submitted. The resolutions will be read by the secretary of the committee who is here upon the platform. (*Applause.*)



MR. DAVID GOLDSTEIN (Boston, Mass.): To the First National Third Order Convention,—Your Committee on the Program of Action submits the following report:

“Believing that the opportune time has arrived to follow the example of our beloved father in Christ, St. Francis, who went out on the highways and in the byways to preach the Gospel of Christ crucified;

“Believing that the apostleship of the laity should be extended to the carrying of the Catholic message of individual, family, economic and civil well-being to the man in the street;

“Believing that the practicability of this work has been amply demonstrated by the Catholic Truth Guild of Boston;

“Believing that the errors preached on our street corners, squares and in our public parks should be and can be counter-acted through public expression out in the open by laymen of the reasons for the faith with which, by God’s grace, they have been blessed;

“We recommend that this work be endorsed and we pledge our active support in furthering this mission and of all other lay movements of a similar character, which have received the approbation of the ordinary of the diocese.

“Believing that every Tertiary must be an active lay-apostle, a living sermon, a shining light of Christian life and Christian institutions;

“Believing that the Tertiary fraternity of each parish must be an advance legion in promoting Catholic ideals in daily life;

“Believing that a constant reminder will serve to keep alive the Tertiary fervor;

“Therefore be it suggested that the local fraternities take action on the following recommendation:

“That on the day of holy profession the Tertiary receive a card with the formula of profession and an outline of the duties of the respective Tertiary’s state of life in conformity with the Tertiary rule and that, on each communion day the Tertiaries renew their profession and pledge of a faithful fulfillment of these duties.

(SIGNED)

W. BOURKE COCHRAN, *Chairman*;

*and the other members of the Committee.*

HON. BOURKE COCHRAN, K. S. G. (Washington, D. C.): Hon. Chairman, I move that we adopt the committee’s report.

MR. DAVID GOLDSTEIN (Boston, Mass.): I second the motion of the Honorable Bourke Cochran.

HON. ANTHONY MATRE (Chairman): You have heard the resolutions of the Committee on the Program of Action. The motion is made and seconded that they be adopted. If you Tertiaries desire to discuss them, the chairman will be glad to give you the floor. Do I hear any remarks?

MR. CORNELIUS CRAINE (Chicago): Hon. Chairman, I have listened for two days with great interest to the discussions of this convention and to the papers read. Now, before those resolutions are accepted I want to propose two slogans for the Third Order of St. Francis. The first is "Every Catholic child in a Catholic school." The next is: "A Catholic paper in every Catholic home." (*Thundering applause.*)

MR. DAVID GOLDSTEIN (Boston, Mass.): I move, Hon. Chairman, that we add the slogans to the committee's report. This motion was seconded.

MR. CORNELIUS CRAINE (Chicago): I want to add another slogan to that "A conference of the Third Order in every parish and every man and woman a member." (*Cheers and prolonged applause.*)

MR. DAVID GOLDSTEIN (Boston, Mass.): I move we include this third slogan as a means of propagating our work.

MR. HENRY SCHENE (Louisville, Ky.): I second the motions of Mr. David Goldstein. The triple motion was carried.

REPRESENTATIVE (New York): Hon. Chairman,— I would like to ask a question. What preparation has been made for the education of those persons who are to go on the byways and highways to spread the Catholic doctrine among non-Catholics? The reason I ask the question is this: I am greatly interested in the work carried on by the *Mission League of New York*. The Honorable Chairman of the Committee on the Program of Action no doubt knows about the *Mission League* and its troubles. We have had on the streets of New York and around New York men claiming to be Catholic leaders and lecturers, actual Catholics, who failed to carry out the provisions and the ideas issued in the archbishop's program in relation to social and industrial questions. If we are going to send apostles on the street corners we cannot hope they will all be inspired as was St. Francis. I fear we have not very many men with that exceptional ability and sound Catholic knowledge and judgment needed for such work. If Tertiaries are to be lay apostles lecturing in public places and refuting objections to our religion, they will have to prepare themselves with extraordinary study and care. Then

they will be a help to our religion by their lectures and refutations.

HON. BOURKE COCHRAN, K. S. G. (Washington, D. C.): Hon. Chairman,—The committee had an enormous number of suggestions. We had very many and they were all of considerable merit but in order to present the conclusions to this convention in such concrete form that would be likely to carry, the committee agreed to present nothing but propositions that would be fundamental. Therefore the committee confined itself to the measures that are now before you. The suggestions with reference to the *Mission League* are all embraced in the report just made here. We urge to send an apostolate of the laity out into the streets and byways but we are mindful of what the gentleman said, that at every stage we are exposed to dangers. There are dangers that arise from ignorance, others that come from unregulated enthusiasm. Men are likely to go out with the best intentions in the world, in a spirit of devotion to the Church, with a desire to aid their fellows in every way and they will say things that are a detriment to the Church. The resolution that is before you calls for the encouragement of every activity and specifies that it must be under the direction of the ordinary of the diocese; social questions and especially industrial questions should be considered only in as far as they are moral questions and as directed by the bishop of the diocese. That is what the Committee on the Program of Action desires to place before the convention. In connection with the resolutions I urge again that there is but one way by which all the evils affecting humanity can be remedied. A restoration of all things in Christ can be effected only by daily approaching the communion rail. There we have the solution of all evils, the prescribed remedy.

HON. ANTHONY MATRE (Chairman): The delegates appreciate your lucid explanation of the resolutions. A motion has been made by the Honorable Bourke Cochran that the report of the Committee on the Program of Action be accepted. Any further remarks?

MR. DAVID GOLDSTEIN (Boston, Mass.): Hon. Chairman,—I shall not be very long in my remarks. I do not speak as a member of the committee, I speak as an individual delegate here regarding the point that has been raised about the resolution endorsing the open air campaign in the interests of Mother Church. I am well aware of the fact that there were two or three men in the city of New York who stood on the street corners proclaim-



ing themselves as Catholics and who carried on debates that were not of a very high calibre and were not a credit to the Church. Now such a campaign is a detriment rather than a benefit to our cause. We who organized the Catholic Truth Guild of Boston did not start out with any such talk. We realized the responsibility of standing upon the street corners speaking in the interests of Mother Church, and we always held in view the fact that to speak on Catholic doctrines we have to meet the people with proper knowledge and in the right spirit. We were in existence twelve years before we approached our archbishop and laid our plans of also giving lectures on religion before him. We then asked him to permit us to go out in the streets and he assured us that our ideas are strikingly and thoroughly American, and perfectly satisfactory to him. (*Applause.*) We then went ahead. With our own money we built our own auto-vans. (*Applause.*) Now we never go into a diocese save the bishop is willing that we should go there and after we have his approval, we never enter into a city with our auto-van unless the pastor of the place is willing to welcome us. Therefore our resolution says specifically that we endorse such activities only if they have the approbation of the ordinary of the diocese. (*Great applause.*)

HON. ANTHONY MATRE (Chairman): We thank you. Are you ready to accept the report of the Program of Action Committee? All in favor—

REPRESENTATIVE (New York): Hon. Chairman,—I am not opposed to the adoption of the resolution. I wanted to be sure that everybody here understands that some provisions must be made to send out the right men, that prudent, educated men are needed for such work, men who are well versed in their religion.

HON. ANTHONY MATRE (Chairman): Your remarks were timely. The convention understands. We have the motion of the Honorable Bourke Cochran before the house, that the report of the Program of Action Committee be accepted as read. All in favor of this motion will say "Aye," contrary, "No."

THE CONVENTION: "Aye."

HON. ANTHONY MATRE (Chairman): The "Ayes" have it and it is so ordered. (*Applause.*) The Very Reverend Hugoline Storff, O. F. M., chairman of the priests meeting of this Third Order convention, would like to read to you the report of said meeting which convened yesterday.

VERY REV. HUGOLINE STORFF, O. F. M. (San Francisco, Cal.): We had a meeting of reverend directors and priests who are members of the Third Order of St. Francis from among the secular clergy, yesterday afternoon. I understand a number of the Tertiary priests desire to have diocesan and national organizations, and called on one of the four convention committees expressing their willingness to organize according to the plans that will be laid down by the provincial representatives at the meeting on the national Third Order constitution. (*Applause.*)

HON. ANTHONY MATRE (Chairman): We are now going to hear from the Reverend Forest McGee, O. F. M., of Cincinnati, Ohio, who did some census work for the Tertiaries of the United States.

REV. FR. FOREST MCGEE, O. F. M. (Cincinnati): My dear Tertiaries: I am supposed to tell you something that you all know. You have heard it preached here in the hall and in the churches. We have about 75,000 Tertiaries in this country. In Cleveland (1917) I was appointed to take up a national census of the Tertiaries. I sent a questionnaire to every pastor in this country; many, who have a fraternity responded, many did not. The result of my census showed a total membership of 40,000 Tertiaries. (See St. Anthony's Messenger, July, 1920.) I forwarded all returns to Father Hilarion at convention headquarters. He knows all about the work that was done to perfect the census. He just reassured me we have about 400 fraternities of the Third Order in the United States that have been located up to the time of this convention, and that the Tertiaries of the country number about 75,000 members all told. I know positively that when I finished my census and sent the returns to Father Hilarion, many fraternities had not responded to my letters. Some of them I understand, numbered 300 and 400 members. I could not force them to send their answers. My work is done and if there is any more work along that line to be done I am willing to do it. (*Applause.*)

HON. ANTHONY MATRE (Chairman): We will now hear from the Reverend Fr. Aloysius Fish, O. M. C., the financial secretary of the national convention, who will make a brief report.

REV. FR. ALOYSIUS FISH, O. M. C. (Carey, O.): The amount of money that we at the present time have in the national Third Order treasury is \$7,795.25. (*Applause.*) This amount has been sent to me as national financial secretary from the Ter-

tiary fraternities of the United States. I do not know whether every fraternity responded and sent in moneys. I did not check that up. From convention headquarters I received a mailing list of about 400 Third Order fraternities. This is independent of moneys that the local treasury in Chicago pledged themselves to raise. Chicago, Joliet and Milwaukee raised the amount of \$3500.00 for this convention. Now that is all the report I can make, but I will add this: *(Applause.)* The amount approximately needed for this convention was set up in a budget form by five fathers representing the three great branches of the First Order and they thus formed a committee of which I am a member. Furthermore, this amount will be carefully administered. This is the first time that we have a national Third Order convention and the first time that we raised such a fund. The method we adopted was deemed the best way to handle the finances. I move this report be accepted and placed on record. This was duly seconded.

HON. ANTHONY MATRE (Chairman): It is moved and seconded that the report of the financial secretary be accepted and embodied in the records of the convention. All in favor will signify by saying "Aye," contrary, "No."

THE CONVENTION: "Aye."

HON. ANTHONY MATRE (Chairman): The "Ayes" have it and it is so ordered. *(Applause.)*

REV. FR. ALOYSIUS FISH, O. M. C. (Carey, O.): Hon. Chairman,—I ask a further privilege. It is in relation to the redemption of the Tomb of St. Francis. I have the pleasure of acknowledging the first contribution that has been offered for this purpose by Mrs. Susan R. Ford of Buffalo, N. Y. And wish to state that a second contribution was made by the Province of the Immaculate Conception of the Friars Minor Conventual who add the sum of \$5000 as a beginning. *(Applause.)* I presume it will make a great impression upon the Italian government if we show earnestness and determination and sacrifice to redeem this property which the Italian government is withholding from our order.

HON. ANTHONY MATRE (Chairman): Very Reverend Fr. Hugoline Storff, O. F. M., wishes to say a few words at this time.

VERY REV. FR. HUGOLINE STORFF, O. F. M. (San Francisco): You well know, my dear brothers and sisters that the present rule which the Third Order follows is the old rule of



the Third Order revised by Pope Leo XIII. Now we have no authority to change the paragraph of the rule regarding Holy Communion. But can we not at our First National Convention of the Third Order pledge ourselves to carry out the decree of Pope Pius X concerning frequent Holy Communions? What do I mean? That the members of the Third Order will try to go to Holy Communion every day, if this is not practicable that they go once a week on Sundays. The Third Order is more than any good Catholic society, and today it is expected of every good society that the members go to Holy Communion once a month. This great First National Third Order Convention ought to go on record as urgently recommending frequent Holy Communion to all Tertiaries. Thus the Third Order can give a splendid example to all Catholic societies. We can send the resolution even to Rome, to our Most Reverend Fathers General, and spread the news of it all over the Catholic world. I remember when I was present at the Eucharistic Congress in London, when thousands of good Catholics assembled in the vast Cathedral. It was one of the finest sights I have ever seen. The whole assembly arose and with uplifted hands professed their firm belief in the real presence of our dear Lord in the Blessed Sacrament. Now my dear Tertiaries, I at this convention of the Third Order, ask you to arise also for a moment and to profess your belief in the real presence, yet more, to pledge yourselves to foster frequent Holy Communion." (*The convention arises and Fr. Hugoline continues.*) "In the name of St. Francis, our holy father, who tried so much to instill love and veneration of the Blessed Sacrament into the hearts of the people, I hereby profess my firm belief in the real presence of our dear Lord in the holy Eucharist. I fervently ask our saint of the Eucharist, St. Francis, to procure for me the grace to always carry out the wishes of Pope Pius X regarding frequent Holy Communion. May my seraphic father St. Francis assist me to frequently receive My God and My All."—"I express the hope that all of you, having returned to your homes and to your parishes, will try your best to induce the other members of the congregation to receive Holy Communion as frequently as possible, and therefore help in the upbuilding of the religious spirit of the congregation."

MR. JAMES BURNS (Columbus, O.): Hon. Chairman,—I make the motion that the resolution of Very Reverend Father Hugoliné, O. F. M., be received and put on record. This resolution was seconded and carried with applause.

HON. ANTHONY MATRE (Chairman): We have just received a cablegram from Assisi and two telegrams, one from the archbishop of New Orleans, the other from the Honorable Maurice Francis Egan. I will read them to you.

*To the First National Third Order Convention, Chicago, U. S. A.*

*The Friars Minor Conventual, guardians of the Tomb of St. Francis, send their congratulations to the Tertiaries of the United States. May the convention effect a revival of the spirit of Christ so clearly proclaimed by St. Francis through word and example. We humbly beg alms to redeem the Sagro Convento. (Applause.)*

(Signed)

FR. ANTONELLI, Custos. Assisi, Italy.

*"Best wishes! May the results of the National Third Order Convention be widespread and lasting! I send you my blessing." (Applause.)*

(Signed)

ARCHBISHOP SHAW, New Orleans.

*I wish all possible success to the convention. I have not the least doubt that it will be a grand success. (Applause.) Cannot come to Chicago till October 6.*

(Signed)

MAURICE FRANCIS EGAN.

HON. ANTHONY MATRE (Chairman): We have with us the Baroness Elise von Rast, who wishes to address the meeting for about five minutes.

BARONESS ELISE VON RAST: Very Reverend and Reverend Fathers, Ladies and Gentlemen,—I have the honor to bring you the heartiest greetings from His Eminence, Cardinal Piffle, the Cardinal Archbishop of Vienna. (Applause.) I am appearing before you in the name of the starving women and children of poor suffering Austria. You know what the world war brought to us in Europe. You gained the victory, and we pleaded for pardon and mercy. I am not a Tertiary of St. Francis, but I have friends and relatives who are members of the Third Order. I stand before you, and call upon you in the name of Christian charity. Do not think that I am proud or haughty or that I demand help for the suffering and innocent little ones of my country. In the war I lost my husband and several of my sons. My home is ruined. Whatever I receive in charity from the people of this great and generous country, I give over to those who are in even greater need than I am. Truly the war was fought for democracy and humanity. And I do not think that there is one of

you who will scorn my humble plea for charity. The only thing that is left for us in Austria is to depend upon you for charity, you who live in a most glorious and wealthy land so wonderfully blessed by Almighty God and crowned by Him with victory. Help us in our need. God will not forget to repay you for your generosity. Most of what I have to tell you, I will say in German. I know very little English and fear you would not understand me correctly." The baroness thereupon pictured the misery and need of her people as she witnessed it in her extensive travels through her country. She dwelt especially on the suffering, famine and death of infants in her native land, and spoke with a sigh of relief of the untold good the alms of America are doing for the helpless infants. The baroness stood at the door of the Convention Hall after the meeting to receive the alms offered to her. The Tertiaries were lavish in their donations.

HON. ANTHONY MATRE (Chairman): Is there any other matter that you Tertiaries wish to bring before the convention?

DR. ADRIAN BURKHARD (Santa Barbara, Calif.): Hon. Chairman,—We are certainly anxious to spread the spirit of St. Francis. One thing occurs to me, which I do not think was mentioned sufficiently. We need the assistance of heaven to accomplish anything. We ourselves must be constant in prayer. That was one of the distinguishing marks of the spirit of St. Francis, his wonderful spirit of prayer. Now we have a representation at this convention of the First Order and the Third Order. Necessarily, of course, the Second Order cannot be represented, but I am sure if the Poor Clares were properly approached they would help us in their way, which is the way of prayer, and we need their help, brothers and sisters. They are the very dear friends of Almighty God. We need God's help. Let us, therefore, if it is possible, and it is, let us ask their assistance in the way of their prayers to accomplish the objects which we have set for ourselves at this great convention. (*Great applause.*)

HON. ANTHONY MATRE (Chairman): Very good.—Any further remarks?

REV. JOHN KASTER (New London, Wis.): Hon. Chairman,—You of the laity as members of the Third Order agreed upon national organization. We priests agreed upon diocesan organization. Where there is a sufficient number of Tertiary priests in a diocese, a fraternity of priests of that diocese is to be formed with the permission of a provincial and the ordinary. (*Ap-*



*plause.*) Now, if I am not out of order, I will make a motion to the effect, that all the priests here present of the Third Order of St. Francis express their intention of forming a national Third Order organization in union with the national organization of our Tertiary lay people. I think that it is but proper and right that we priests desire to be organized along national lines, all the more so since the lay people at this convention in such a magnificent and enthusiastic manner already expressed the same desire. (*Great applause.*) Will you, Hon. Chairman, inform me, if my motion is out of order?

HON. ANTHONY MATRE (Chairman): You are in order.

REV. JOHN KASTER (New London, Wis.): I am glad to know this. I therefore make the motion that we priests of the Third Order be organized along national lines.

REV. F. G. HOLWECK (St. Louis): I second the motion.

HON. ANTHONY MATRE (Chairman): It is moved and seconded that the Tertiary priests of the United States be gathered into the national Third Order organization. This motion pertains to priests only. Those, who favor the motion will say "Aye," contrary, "No."

THE ATTENDING PRIESTS: "Aye."

HON. ANTHONY MATRE (Chairman): The "Ayes" have it and it is so ordered. (*Great applause.*)

DR. CHARLES B. HOBRECHT (San Francisco): Hon. Chairman,—As long as we are all working for the greater glory of our seraphic St. Francis, I would like to make a motion here that we go on record as discouraging that ugly, short, meaningless word of "Frisco" for the beautiful title of San Francisco. If we do this we have accomplished another thing. I move you we go on record and encourage the members to support the use of the name San Francisco, not "Frisco."

MR. DAVID GOLDSTEIN (Boston, Mass.): I rise to second that motion. I believe the use of "Frisco" is but an example of the universal attempt to deprive Catholics of their inheritance. It is hardly known at the present day that Boston is a corrupted name. Originally our city was called St. Bothol's town and now it is so changed that very few outside of Boston know in whose city they are living.

VERY REV. FR. HOGOLINE STORFF, O. F. M. (San Francisco): Just a moment to illustrate another example. Someone today mentioned to me the beautiful name of the city of Los Angeles and I think he is under the impression that it means "the

holy angels." I take exception to that. Los Angeles indicates one of our most beautiful Franciscan names. When the Franciscan fathers had built the first little mission there they dedicated it to our Lady of the Angels, the town that arose there had the same name and now the city has the same glorious patroness. (*Applause.*) Of course the name "our Lady of the Angels" was too long for our people of California and so they shortened it to Los Angeles. If you ever go to beautiful California and visit the city of Los Angeles, remember you are in the old Franciscan city of our Lady of the Angels. (*Applause.*)

HON. ANTHONY MATRE (Chairman): I am glad that we brought out that criticism. The Very Reverend Father has enlightened us on this subject very beautifully. We have a motion before the house to encourage the use of the name San Francisco, in place of "Frisco." Those, who, favor this motion will say "Aye," contrary "No."

THE CONVENTION: "Aye."

HON. ANTHONY MATRE (Chairman): The "Ayes" have it and it is so ordered.

REV. FR. RUPERT HAUSER, O. F. M. (St. Paul): Hon. Chairman,—I would like to bring a matter before this great convention which, as far as I know, was overlooked. The Franciscan fathers of the three branches of the First Order have a number of colleges throughout the United States. You will find Franciscan colleges in the far East, in the Mississippi Valley and in the far West. We have colleges not only for students for the holy priesthood, we conduct business colleges also. I will not insist that our colleges are the most excellent in the country, but on the other hand from a religious, moral, and from an educational standpoint, we fear no comparisons. (*Applause.*) Our colleges are certainly just as good as any others. Now, Tertiaries are members of the Franciscan family, as members they ought to encourage things Franciscan. I therefore, move, that at this convention we resolve to patronize and advertise our Franciscan colleges as much as we reasonably can.

REV. FR. ADOLPH BERNHOLZ, O. M. C. (Douglas, Wyo.): I second the motion.—The motion was carried.

REV. FR. SIGMUND CRATZ, O. M. Cap. (Pittsburgh, Pa.): Hon. Chairman,—I would like to recommend the *Seraphic Work of Charity* to the Tertiaries of the United States. The Seraphic Work of Charity is a work of international extent. It owes its origin to the Franciscan family. It is said that St. Fran-

cis one day found a poor forsaken boy by the roadside. He took great interest in him, questioned him lovingly and compassionately, and moved with pity conducted him to the monastery of St. Clare in Assisi asking the nuns to provide for him until a suitable home could be found for the little waif. According to an old tradition this neat incident in the life of St. Francis marks the beginning of a movement to provide for poor and forsaken children. The early followers of St. Francis cherished this good work and in the course of time it took definite shape. Now it is known throughout the world as the *Seraphic Work of Charity*. (*Applause.*) In this country the Capuchin fathers at Pittsburgh have for a number of years energetically taken up work for the forgotten child, and in a number of cases provided that poor boys who are deserving and have the vocation received the necessary training for the holy priesthood. We would like to see the *Seraphic Work of Charity* grow in this country as one of the results of this imposing convention. (*Applause.*)

HON. ANTHONY MATRE (Chairman): We thank the reverend father for his remarks. After our organization is perfected, I am sure we will do great things in spreading the spirit of St. Francis and his work. The *Seraphic Work of Charity* will, no doubt, receive far more attention then, than it receives now.—Any further matters?—I think a motion will be in order to express our thanks to our convention choir, the St. Anthony choristers of St. Louis, Mo. They made great sacrifices of time and money in coming to this convention of the seventh centenary year. His Grace, the Archbishop, told me in the auditorium, that he was greatly pleased with their well rendered ecclesiastical singing that morning in the cathedral. I will entertain a motion for a rising vote of thanks to the choristers of St. Anthony church of St. Louis. .

MR. JOHN O'NEILL (New York, N. Y.): I make that motion.—The motion was seconded.

MR. ANTHONY MATRE (Chairman): All in favor will please rise. *The Convention arose and applauded.*

MR. CORNELIUS CRAINE (Chicago): I understand that the management of the hotel donated the use of the Convention Hall, also of the "Red Room" and the committee rooms. I therefore move you, Hon. President, that the thanks of this convention be extended to the management of the hotel.

HON. ANTHONY MATRE (Chairman): The local committee will take care of that, Mr. Craine. I will now call on Rev-



erend Fr. Hilarion Duerk, O. F. M. I believe he has a few announcements to make.

REV. FR. HILARION DUERK, O. F. M.: This evening at eight o'clock the closing services for the feastday of St. Francis will take place in the cathedral. These services may aptly be attended in a spirit of thanksgiving to Almighty God for the many good results brought about by this convention. The sermon this evening will be preached by the excellent orator, Bishop Schrembs of Cleveland, a great friend of the Friars Minor Conventual; our own beloved Archbishop, George Wm. Mundelein, will officiate at the solemn benediction with the Blessed Sacrament. Tomorrow morning at eight o'clock the last religious services of the convention will take place in the cathedral, a pontifical *Requiem* high mass for the deceased brothers and sisters of the Third Order. After that visiting delegates will be taken for an automobile ride through the city. I again thank you all for your coöperation and good will and am confident that God will reward your labors. (*Applause.*)

HON. ANTHONY MATRE (Chairman): Before we adjourn, I also wish to thank you, my dear Tertiaries, to express my profound gratitude for the uniform courtesy you have shown me as chairman of your business meetings. I want to say to you that we have made history for the Third Order in the two days of our business meetings. Let us hope that our good fathers provincial will soon have a constitution for us and that henceforth we will gather here and in other cities in regular national conventions to continue our work and to plan new work in spreading the gospel of St. Francis. (*Prolonged applause.*) A motion is now in order to adjourn.

DR. CHARLES HOBRECHT (San Francisco): I do not think we should adjourn before we give a rising vote of thanks to the outstanding figures of this convention, the Hon. Anthony Matre and Father Hilarion at his side.

MR. JOSEPH HAAS (Pittsburgh, Pa.): We must also include our recording secretary. He was always punctual and had a difficult task.—This motion was seconded.

HON. ANTHONY MATRE (Chairman): We appreciate your kind sentiments. It is all done for the honor and glory of God. However, I will place the motion before the convention. The convention arose and applauded.

HON. ANTHONY MATRE (Chairman): A motion to adjourn is now in order.

REV. FR. ALOYSIUS FISH, O. M. C. (Carey, O.): I move we adjourn this convention "*sine die*." The motion was seconded.

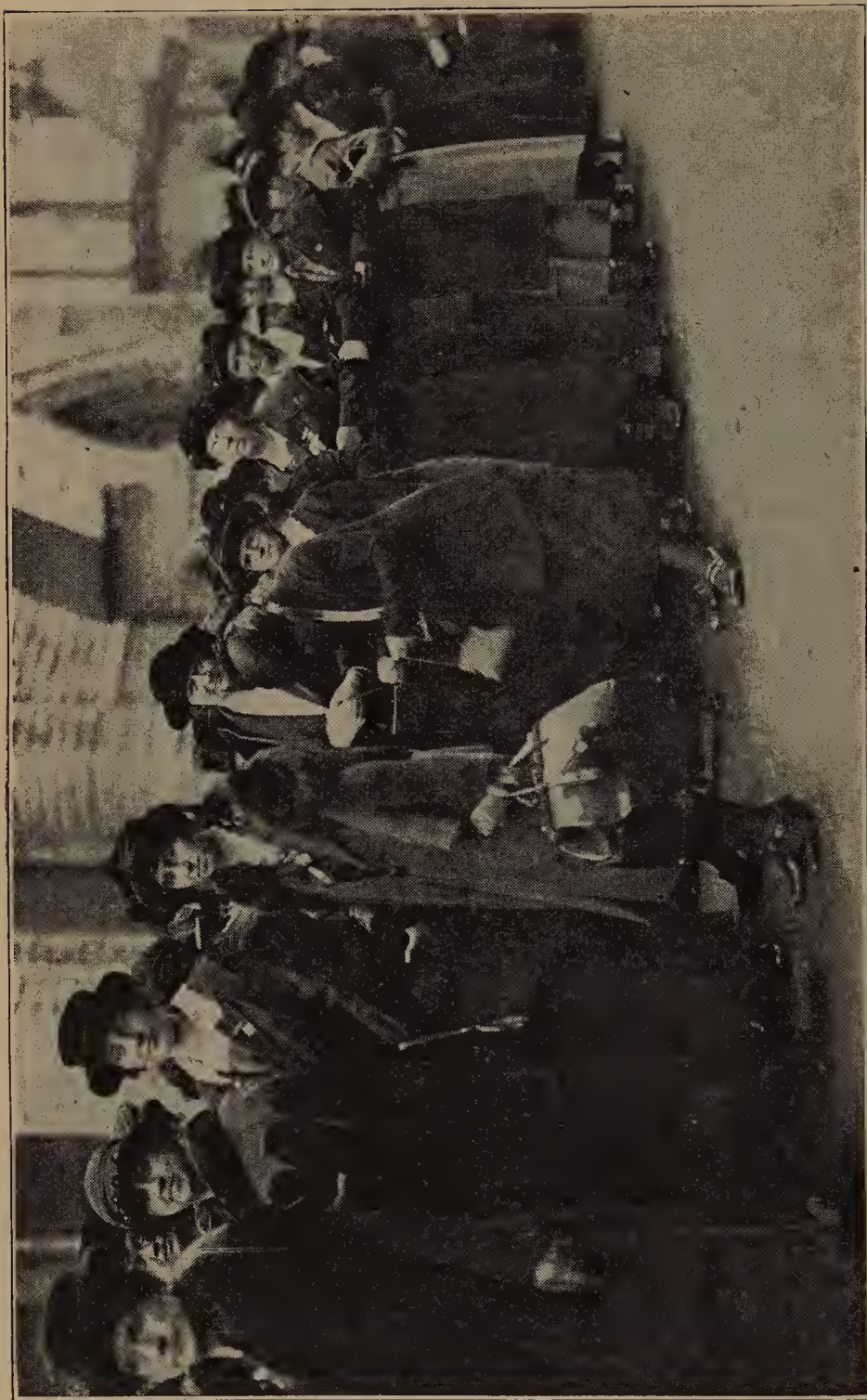
HON. ANTHONY MATRE (Chairman): You have heard the last motion of this convention, that we adjourn "*sine die*." All in favor will signify by saying "Aye," contrary "No."

THE CONVENTION: "Aye."

HON. ANTHONY MATRE (Chairman): The "Ayes" have it and it is so ordered. Very Reverend Father Hugoline will please recite the closing prayer.

VERY REV. FR. HUGOLINE STORFF, O. F. M. (San Francisco): Our Father, etc., Hail Mary, etc., Glory be, etc.





*Photograph by Kaufmann & Fabry Co.—Official Photographers of the Convention.*  
**Tertiary Women in Line for the Evening Services**





*Photograph by Kaufmann & Fabry Co.—Official Photographers of the Convention.*  
**Tertiary Men in Line for the Evening Services**



St. Francis and the Patrons of the Third Order



# SOLEMN CLOSING SERVICES AND SACRAMENTAL BENEDICTION

Holy Name Cathedral

FEAST OF ST. FRANCIS

Tuesday, October 4, 7:30 P. M.

For the evening of the feast of St. Francis religious services were held in the cathedral to thank God for the favors and graces received and to give the Tertiaries assembled in national convention an opportunity to solemnly consecrate themselves as a national unit to the Sacred Heart of Jesus and to Mary Immaculate, likewise to publicly and solemnly renew their holy profession. The religious program was as follows:

Quemadodum desiderat—Hartmann, O. F. M.	St. Anthony Choristers
Transitus . . . . .	Very Reverend Fr. Martin Strub, O. F. M.
Veni Creator—Brosig . . . . .	St. Anthony Choristers
Sermon . . . . .	
Right Reverend Joseph Schrembs, D. D., Bishop of Cleveland, Ohio	
Jubilee Hymn to St. Francis—McCarthy-Rhode .	St. Anthony Choristers
Consecration to the Sacred Heart . . . . .	
. . . . .	Very Reverend Fr. Martin Strub, O. F. M.
O Cor Jesu—Terry . . . . .	St. Anthony Choristers
Consecration to Mary Immaculate . . . . .	
. . . . .	Very Reverend Fr. Martin Strub, O. F. M.
Ave Maria—Dieterich . . . . .	St. Anthony Choristers
Renewal of Profession .	Very Reverend Fr. Martin Strub, O. F. M.

After the *Transitus* Right Reverend Joseph Schrembs, D. D., Bishop of Cleveland, Ohio, one of the best speakers and pulpit orators of the country, with his usual ability addressed the huge congregation of Tertiaries who again filled the great cathedral to its utmost capacity. He spoke as follows:





Right Reverend Joseph Schrembs, D. D.  
Bishop of Cleveland, Ohio

## CLOSING SERMON OF THE CONVENTION

RIGHT REVEREND JOSEPH SCHREMBES, D. D.,  
BISHOP OF CLEVELAND.

*"Blessed is the rich man that is found without blemish; and that hath not gone after gold, nor put his trust in money nor in treasures.*

*"Who is he, and we will praise him? For he hath done wonderful things in his life."*—Ecclesiasticus, Chapter 31, Verses 8 and 9.

**M**OST Reverend, Right Reverend, Reverend Fathers, My dearly Beloved Tertiaries:—You have come to the end of those blessed days of a program to honor the seventh centenary of the founding of the Third Order and the memory of one of God's greatest saints. Your hearts are filled with the enthusiasm and joy and glory of St. Francis of Assisi. During these days of grace you have tried to learn more about the spirit of that man who was chosen in a most special manner to stand as a wall of defense for the Church of God in one of the most perilous times of her existence.

The Church through the ages had become mighty, not only as a spiritual kingdom, no, she had become mighty as a worldly empire. In their generosity the people had turned over their wealth and their treasures to the care of the Church. The Church had grown rich, not only in spiritual treasures, she had grown rich in temporal treasures which the faithful had confided to her to build up the kingdom of God on earth. There followed that which is bound to follow: the great dangers that come from riches, especially to the Church, the danger that she lose her independence, her simplicity, her power to unite men and lead them to salvation, the danger that under the spell of these treasures of earth the spirit of God would be supplanted by the spirit of the world which comes in the wake of riches.

This was the age into which St. Francis was sent by divine Providence. The world at that time was rife with the spirit of rebellion. It was then as it is now, and in this time of danger to the Church came the simple, humble, God fearing, pure St. Francis of Assisi. He came to teach the world that the riches of this world are no more than the dirt of the earth. He would just as soon stoop down and pick up a stone or pick up the dirt of the road as to pick up gold that might be lying there. He came to teach the world that was torn with strife and the desire for

wealth, that while riches and treasures of this earth are in themselves not wrong, provided they be used in God's way, yet it is better in the sight of divine Providence and it brings more happiness even in this world to serve God in contentment.

He did not refuse to accept charity when it became necessary, but he would not have his brothers and followers live on charity. He therefore taught them the necessity of work; the necessity of upbuilding and sustaining one's self for God, but he would have none of the gold of the earth; he would not have his hands touch it. When in the early days of his conversion Francis went through the streets of Assisi, the Christian people shook their heads and they said he had lost his reason, and still he went on and on preaching the Gospel and the people changed their minds. They recognized that the man they called a fool was indeed God's greatest son and within the short space of twenty years, and what is twenty years, within that short space of time St. Francis had succeeded in revolutionizing the world.

His work is shown throughout the world; it spread to every part of Europe, it crossed the seas to Egypt, America and Turkey, and as the years rolled on the name of Francis grew and the number of his children multiplied. The blessing of Francis has always been with the Church. His blessing brings contentment, joy, love and charity, and a correct view of things worldly and things divine. Today this blessing of Francis is verified in every part of the world where the children of St. Francis are gathered to do him honor and to fill their souls with his angelic spirit. There is no saint in the Church of God—far be it from me on this sacred occasion to attempt to start one of those controversies about the greatness of saints—but I am stating a fact when I say there is no saint in the calendar of the Church that has taken such a hold upon the peoples of all races and climes as St. Francis.

Yes, I can go one step farther and I will say to you, no saint in God's Church has reached out from the Church and brought himself even to the hearts of those who are outside the Church as did St. Francis. The name of St. Francis is known beyond the Catholic world. His works have been handed down as no other saint's. He holds a position that no other saint has ever been able to hold. Now why is this? It is because of the simplicity; it is because of the utter abandonment of himself; it is because of his observance of the word, dictated by the Holy Ghost, which I read to you in the opening words of this sermon. The life of St. Francis is indeed the living example of those words spoken by the Holy Ghost centuries and centuries ago.



Today, the closing day of the convention, you gathered here to also celebrate what is called the TRANSITUS of St. Francis, to commemorate the passing of his spotless soul from earth to heaven. When St. Francis saw his last hour drawing nigh, he summoned his brethren and exhorted them to love God as a tender father and to walk in the path of Jesus Christ. He then blessed his brethren placing his arms one over the other in the form of a cross. He, the Abraham of the New Testament, blessed all his children of that time and of all future times most lovingly. When he died one of his disciples saw his blessed soul under the figure of a brilliant star rise upon a white cloud and go straight to heaven. He did not reach an old age. Francis died in his forty-sixth year. Born in 1182, he died in the year of the Lord 1226.

I am sure you are well acquainted with the life of our seraphic saint and, no doubt, in these days of the convention his life was brought before you in many ways. My dear people, it is, nevertheless, my privilege and I feel it is an honor for me to stand before you and to ask and urge you to take home those lessons from the life of St. Francis which you have learned in these days of the First National Third Order Convention. Remember those lessons that stand out so clearly and so wonderfully in the life of this humble man. Lessons that you must learn as true sons and daughters of St. Francis, lessons that the sovereign pontiffs wish all Catholics to learn, lessons that bring joy and contentment even to Protestants, lessons that our groaning world must learn if it will be relieved of its staggering burdens of strife and sorrow, of gloom and black despair.

May the spirit of St. Francis be with you, may all the saints of heaven arise in benediction over you, may St. Francis bless you even as he blessed his children when he died, may he from the heights of heaven speak to you and guide you, may the blessing of the Lord be with you. Amen.

After the sermon the Very Reverend Msgr. Edward F. Hoban, D.D., chancellor of the Chicago archdiocese, approached the communion rail and read the following cablegram from His Holiness Pope Benedict XV: (*Copy of the Original.*)

MONSEIGNEUR MUNDELEIN ARCIVESCOVO  
STATE ST. AND NORTH AVE., CHICAGO, ILL. U. S. A.  
SANTO PADRE VIVAMENTE GRADITO OMAGGIO  
FIGLIALE DEVOZIONE ATTACCAMENTO DEI NU-

MEROSI DELEGATI CONGRESSO NAZIONALE ORDINE FRANCESCANO RAPPRESENTANTI TERZIARI STATI UNITI , IMPLORA DIVINE GRAZIE E FAVORI CONGRESSO ED AUGURANDO COPIOSI SALUTARI FRUTTI VITA CRISTIANA INVIA DI CUORE SP E CONGRESSISTI TUTTI IMPLORATA BENEDIZIONE APOSTOLICA

CARD GASPARRI

Oct. 4, 1921.

*(English Translation.)*

To the Most Reverend Archbishop Mundelein,  
State and North Ave., Chicago, Ill., U. S. A.

The holy father accepts with great pleasure the homage of filial devotion and attachment of the numerous delegates of the national convention of the Franciscan Order representing the Tertiaries of the United States. He implores divine favors and graces upon the labors of the convention and with best wishes for copious and salutary fruits of Christian life sends from all his heart to all members of the convention his apostolic blessing.

(Signed)

CARDINAL GASPARRI.—October 4, 1921.

Thereupon Very Reverend Fr. Martin Strub, O. F. M., Minister Provincial of the Sacred Heart Province, and representative at the Third Order convention of Most Reverend Fr. Bernardine Klumper, O. F. M., the Minister General of the Friars Minor, ascended the pulpit where he led the various prayers of consecration and the renewal of holy profession.

At the solemn benediction with the Blessed Sacrament, Most Reverend George William Mundelein, D. D., Archbishop of Chicago, was celebrant. The officers at the solemn benediction were as follows:

Assistant Priest: Very Reverend Fr. Martin Strub, O. F. M., St. Louis, Mo., Minister Provincial of the Sacred Heart Province.

Deacon: Very Reverend Fr. Matthias Faust, O. F. M., New York, N. Y., Minister Provincial of the Holy Name Province.

Sub-Deacon: Very Reverend Fr. Louis P. Donahue, T. O. R., Loretto, Pa., Minister Provincial of the Third Order Regular.

Master of Ceremonies: Reverend Dennis Dunne, D. D., Chicago.

O Salutaris Hostia—Beltjens . . . . St. Anthony Choristers

Tantum Ergo—Singenberger . . . . St. Anthony Choristers

Jubilate Deo (a capella, five parts)—Aiblinger . St. Anthony Choristers

## SOLEMN PONTIFICAL REQUIEM HIGH MASS AUTOMOBILE RIDE

Holy Name Cathedral  
Wednesday, October 5, 1921, 8:00 O'Clock

"Stay a Day and See Chicago."

The First National Third Order Convention would have been incomplete had the souls of the departed American Tertiaries been forgotten. A solemn pontifical *Requiem* high mass was offered to God for their repose, Wednesday morning at 8:00 o'clock, in the Holy Name cathedral. Right Reverend Henry Althoff, D. D., Bishop of Belleville, Ill., was the celebrant. The officers of the holy mass were as follows:

Celebrant: Right Reverend Henry Althoff, D. D., Bishop of Belleville, Illinois.

Assistant Priest: Very Reverend Fr. Hugoline Storff, O. F. M., Provincial of the Santa Barbara Province.

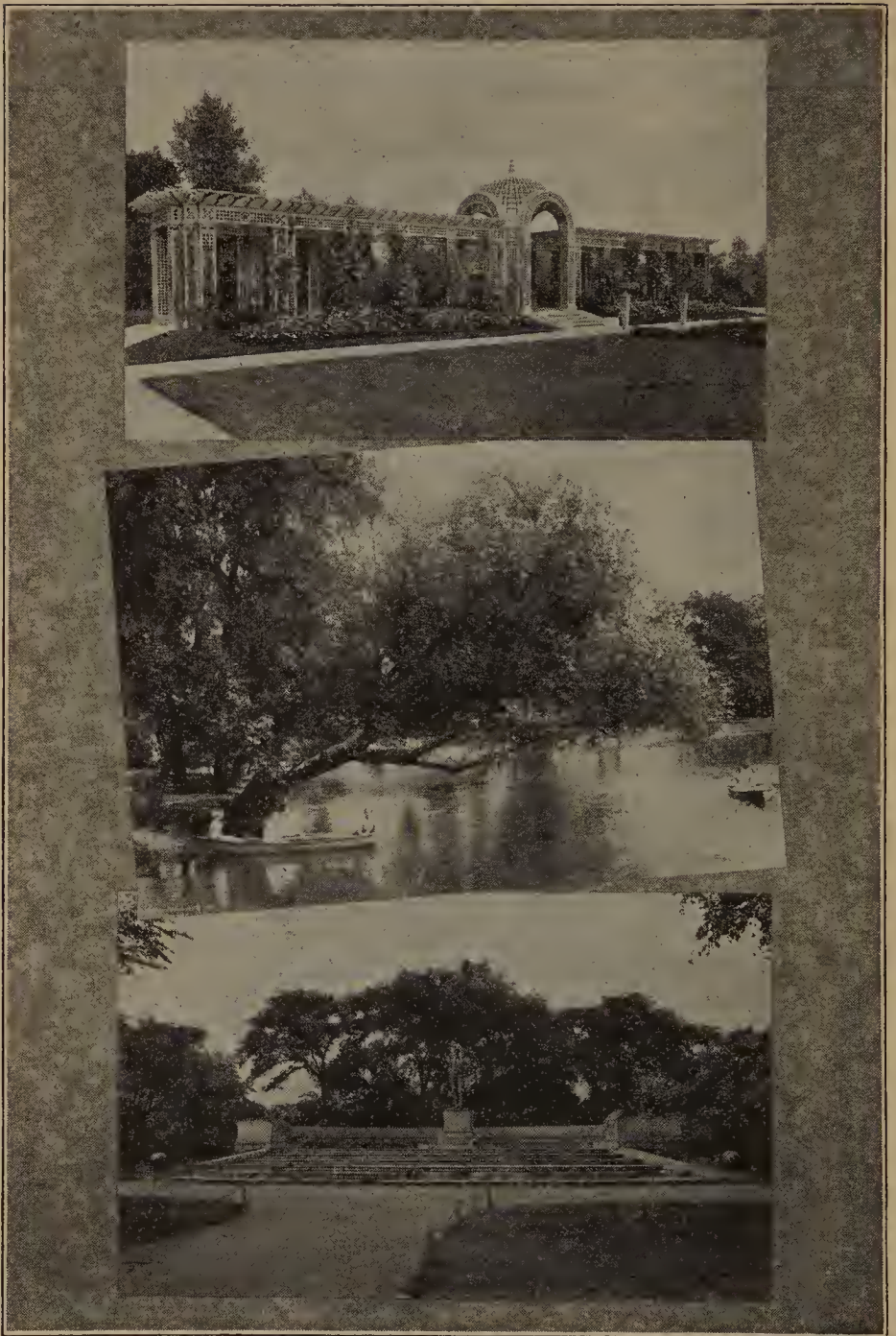
Deacon: Very Reverend Fr. Anselm Kennedy, O. F. M., Commissariat of the Immaculate Conception, N. Y.

Sub-Deacon: Very Reverend Fr. Francis Manel, O. F. M., Commissariat of the Assumption of the B. V. M., Pulaski, Wis.

Master of Ceremonies: Reverend Dennis Dunne, D. D.

The St. Anthony choristers stationed on the epistle side in the sanctuary sang the *Requiem* according to the Gregorian chant. As usual the cathedral was crowded with Tertiaries.





*Photographs by Kaufmann & Fabry Co. Official Photographers of the Convention.*  
**Parks and Boulevards of Chicago**

AUTOMOBILE RIDE  
through the  
PARKS AND BOULEVARDS OF CHICAGO

After the *Requiem* high mass a large number of the Tertiary delegates availed themselves of the opportunity to see Chicago. About one hundred automobiles were furnished for this purpose. The route taken consumed two and one-half hours.

Thus the First National Third Order Convention in the United States closed. The many prayers that had been said for its success, the blessings the gigantic undertaking had received from the hierarchy and the higher Franciscan superiors, the countless sacrifices that had been made in its behalf, were not in vain. Heaven showered its blessings on the national gathering of sons and daughters of St. Francis with the result that the success and the fruits of the convention in every respect surpassed all expectations. Prelates and laymen who had attended many conventions and who are experienced in convention matters at once grasped the full extent of its success.

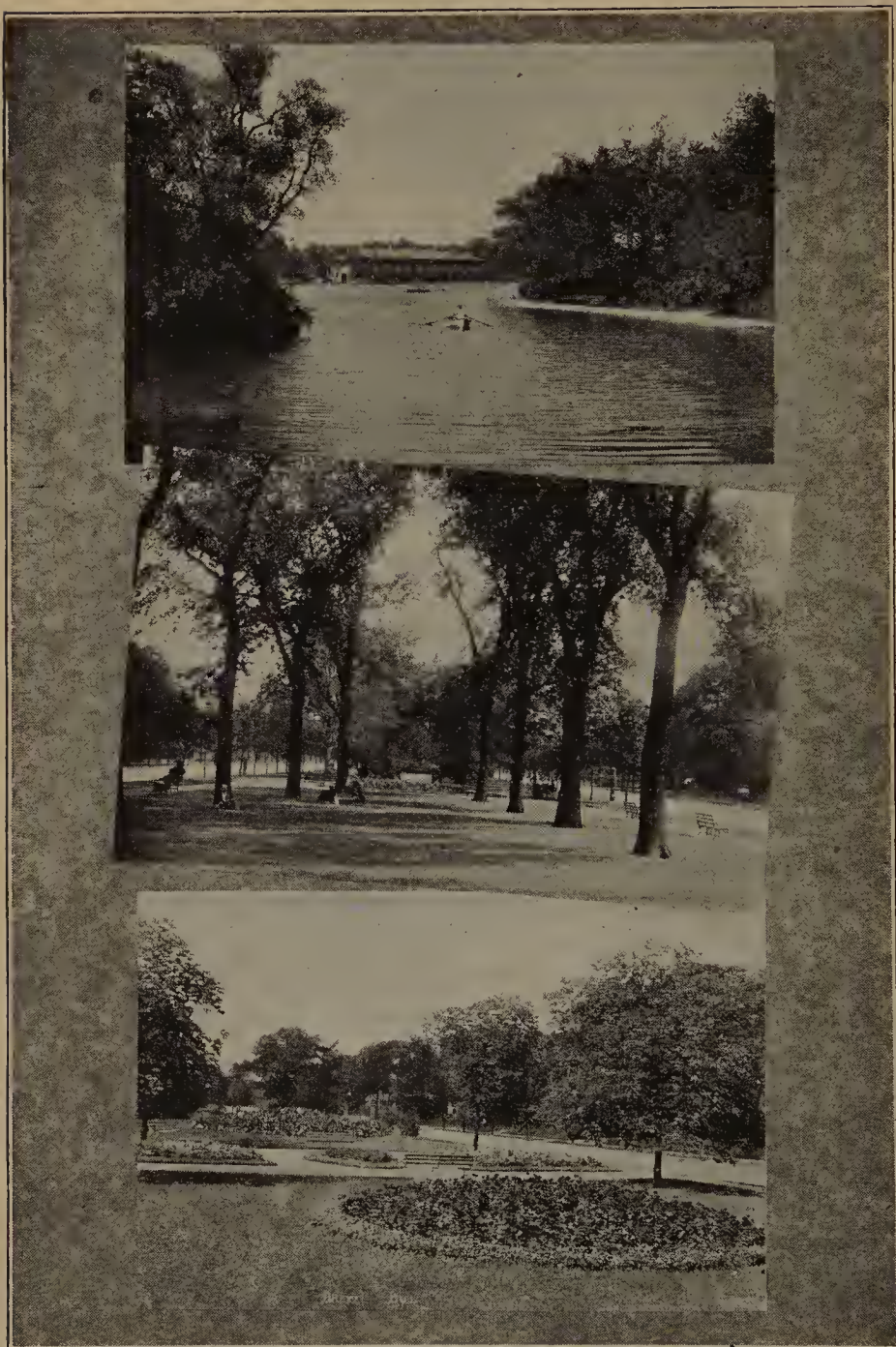
After the convention His Grace expressed his great satisfaction with the success of the convention in unequivocal terms. The enthusiasm of the numerous delegates, their pronounced spirit of affectionate brotherhood, the good cheer and exuberant joy which remained with them throughout the entire convention—the archbishop considered an unusual and most elevating element in a first national convention. He expressed the hope that the work so well begun would be continued energetically, and that henceforth conventions, so necessary for every flourishing organization, would be an essential part of the Tertiary program in the United States.

Archbishop Hanna said, "I wish to congratulate you on the Third Order convention. It is a tremendous success and will do untold good. The arrangements are admirable and the spirit shown is a spirit of action and solid Catholicity."

"I would not think of receiving any remuneration for my services. It was a treat for me to attend this convention and I assure you I feel highly honored in being present at this monumental gathering. You have begun well, see to it that the victory you have gained is followed up properly."—Bishop Cantwell.

"If anything, the Third Order convention showed very clearly that the seven century old organization has just begun to grow in the United States. All that is necessary is this, that work continue with the same vigor, system and energy that was shown by





*Photographs by Kaufmann & Fabry Co.—Official Photographers of the Convention.*  
**Parks and Boulevards of Chicago**





*Photographs by Kaufmann & Fabry Co.—Official Photographers of the Convention.*

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all at the convention itself. I hope the day is not far off that men especially, and the Tertiary women, guided and helped by the First Order and the American hierarchy, will fulfill the wishes of Mother Church in regard to this venerable, richly indulged and most beneficial lay organization.”—Bishop Wehrle.

“I have two spaces of my office from the floor to the ceiling covered with badges from various conventions that I attended but there was no convention that ever impressed me more favorably than the great Tertiary convention of Chicago. The Third Order convention was not only highly edifying in every respect, it was a convention that showed willingness of action and coöperation in a most wonderful way.”—Dr. Felix Gaudin of New Orleans.

“I want to congratulate you for the excellent arrangement of your convention. It was a splendid success. The convention shows what the Third Order assisted by the provincials of the country can achieve. I assure you your convention impressed me exceedingly. It ranks among the best conventions I ever attended.”—Mr. David Goldstein.

“I am proud to state that I am a Tertiary of St. Francis and hence a member of the great Franciscan family. The convention held in Chicago impressed me most favorably. It was a grand and imposing gathering. To my mind there is no doubt that the Third Order with proper direction and assistance will grow wonderfully and achieve a great deal of good.”—Hon. Bourke Cochran.

“The convention was by all odds the greatest and best convention I ever attended.”—Joseph Zimmerman of Milwaukee.

“The Third Order convention was a magnificent gathering. I shall not forget it throughout my life. The spirit of harmony and willingness of action boded much good. I am sure that with the help of the higher Franciscan superiors the work began by the convention will develop wonderfully.”—Dr. C. B. Hobrecht of San Francisco.

These views and opinions freely given without any solicitation whatsoever seem to express the sentiments held by all Tertiary convention men and women who attended the national gathering. Scores of such sincere and enthusiastic statements that surely sprang from deep conviction were received at convention headquarters. Even the casual observer could not help noticing the spirit of satisfaction and joy that pervaded the masses of delegates leaving the hotels after the great convention had closed.

## PART IV.

### PAPERS OF REFERENCE.

#### 1—WHO MAY JOIN THE THIRD ORDER OF ST. FRANCIS?

REV. FR. STANISLAUS WOYWOOD, O. F. M.,  
*Allegany, N. Y.*



**Two Tertiaries of Washington, Mo.**

“Many people of the nobility and of the lowly folk, and clerics and laymen began to come to St. Francis, led by divine inspiration, desirous to fight the battles of life under his teaching and training.” These beautiful words of Blessed Thomas of Celano, a distinguished disciple of our seraphic Father, speak well of the all-embracing character of the work of St. Francis, accomplished by the foundation of the Third Order for people living in the world. The fact that St. Francis was a faithful copy of the divine model, Christ

Jesus, as exact a copy as is possible to make of mere human flesh and blood, that fact explains why he is such a universal saint, “Everybody’s St. Francis,” as he has been rightly styled. Christ had come not only to redeem us from the bondage of sin. He had also come to teach us the long forgotten truth that all human beings are children of one and the same heavenly Father, and that consequently they are all brothers and sisters destined to be united some day in the beautiful home of their common Father.

That teaching of Christ had brought untold blessings to the world, a world torn by strife and the struggle of the poor and



the slave against the master and the lord. Yes, the idea of the universal brotherhood of mankind was, indeed, the most striking Christian idea in social life. For the first time in many centuries did the slave and the servant, kneeling and praying in the house of God side by side with his master, feel that he was a human being, that he had the same final destiny as his master; and the master learned that his slave and his servant was his brother and a sacred charge entrusted to his care by God as a precious treasure for which he was accountable to the Lord of the heavens.

Glance at the Holy Bible and read some of the passages which teach us the common brotherhood of man. The Savior is willing to go to the house of the centurion to cure his servant, "I will come and heal him." (Matt. 8; 7). Again the Savior says: "Neither be ye called masters, for one is your master, Christ." (Matt. 23; 10). "He that is the greatest among you shall be your servant." (Matt. 23; 11). "Amen I say to you, as long as you did it to one of these my least brethren, you did it to me." (Matt. 25; 40). "Bear one another's burdens and so you shall fulfill the law of Christ. For if any man think himself to be something, whereas he is nothing, he deceiveth himself." (Gal. 6; 3). "Servants, be obedient to them that are your lords. . . Not serving to the eye, as it were, pleasing men, but as the servants of Christ doing the will of God from the heart. Knowing that whatsoever good thing any man shall do, the same shall he receive from the Lord, whether he be bond or free. And you, masters, do the same things to them, forbearing threatenings, knowing that the Lord both of them and you is in heaven; and there is no respect of person with Him." (Eph. 6; 5-9). "Masters, do to your servants that which is just and equal, knowing that you also have a master in heaven." (Col. 4; 1). The epistle of St. Paul to Philemon of Colossa in favor of an unfaithful slave who had robbed his master and fled to Rome where St. Paul met him and converted him to the faith, is a forceful illustration of the regard Christianity has for every human soul. St. Paul calls this slave his brother. He insists that he do justice to his master and return to him, but he asks the master to forgive him and receive him as a brother, if Philemon meant to practice what St. Paul had taught him.

Here is another passage from the letter of St. James, the Apostle: "Brethren, have not the faith of our Lord Jesus Christ of glory with respect of persons. For if there shall come into your assembly a man having a golden ring, in fine apparel, and

there shall come in also a poor man in mean attire, and you have respect to him that is clothed with the fine apparel and shall say to him: 'Sit thou here well'; but say to the poor man: 'Stand thou there, or sit under my footstool'; do you not judge within yourselves, and are become judges of unjust thoughts? Hearken, my dearest brethren: Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which God hath promised to them that love Him? But you have dishonored the poor man. Do not the rich oppress you by might? and do not they draw you before the judgment seats? Do not they blaspheme the good name that is invoked upon you?" (James 2; 1-7). "Go to now, ye rich men, weep and howl in your miseries which shall come upon you." . . . "Behold, the hire of the laborers who have reaped down your fields, which by fraud has been kept back by you, crieth, and the cry of them hath entered into the ears of the Lord of sabaoth." (James 5; 1, 4).

As we can judge from these and many more passages of Scripture, the Church was confronted with the serious problem of the emancipation of the masses, who were slaves and not considered human beings, and with the reconstruction of the social fabric on principles diametrically opposed to the world of those days. The Christian principle is, that in the sight of God all men are equal, moral worth alone counting anything; the heathen world firmly adhered to the principle that the slaves, who constituted the great majority of mankind, had no rights as human beings, but were mere chattel to be disposed of as their master saw fit. As the then-known world gradually became Christian, the social conditions also underwent a transformation to conform to the spirit of Christ's teaching, namely the universal brotherhood of men. This brotherhood, however, must be so understood that the right order of human society as willed by God is not disturbed by wrong conclusions from the brotherhood idea. It must, therefore, not interfere with obedience and respect that children owe father and mother, with the respect and obedience that a subject owes to the authorities of his country and its laws, with the duties which the employees have towards their employer. We find indication in the Holy Bible that even in the times of the Apostles there was danger of such wrong conclusions from the excellent principle of universal brotherhood. Thus St. Paul (1 Tim. 6; 2) finds it necessary to admonish the Christian slaves not to despise their masters because they were

brethren (that is, of the same faith), but to serve them all the more faithfully.

The old world had at last become Christian, but it will ever be well nigh impossible to make the great mass of mankind lead the Christian life in all its perfection, and thus, even when all the nations of civilized Europe were converted to the faith, conditions of social life were not ideal. Slavery had ceased, but classes or social groups had formed, based partly on the traditions of old, partly on the power and influence which greater wealth and possessions give. It seems that all efforts at an ideal state of social conditions are continually baffled by the innate tendency of human nature towards selfishness, greed, and pride. The consequence is the struggle of one against the other to gain ascendancy over others. The class struggle ensued, which had perhaps reached its pitch early in the thirteenth century, at the time when St. Francis began his activities.

It may be said that the root and cause of all that we are accustomed to call social evils is the lack of a true Christian spirit either among the masses of the people, or in the so-called higher classes, or in both—and it is certain that the various plans of social reform advocated by some men and recommended to be passed as laws are really no effective remedy for the social evils. A good and practical plan enforced by law may, indeed, help a great deal, but even the best laws based on Christian principles of justice and right cannot supply the spirit of Christianity.

Because St. Francis was so thoroughly imbued with the spirit of Christ, he had such great power of reviving that spirit in his fellowmen and through this revival of the spirit of Christ he accomplished much towards offsetting the social evils of his time. By the organization of the two religious orders, one for men, the Friars Minor, and the other for women, the Poor Ladies or Poor Clares, St. Francis proved to the world that one of the great causes of trouble in the world is on the one hand undue attachment to the comforts of the world and consequent injustice to satisfy the craving for the goods that offer comfort, and on the other hand great dissatisfaction and unrest on the part of those whose poverty debarred them from the luxuries of life. In these two religious orders St. Francis assembled a great many men and women of all classes and stations of life, and they gave the world a practical illustration of the happiness and contentment that can be found in the abandonment of the comforts of life by following Jesus in His poverty.



Yet, the two orders reached only a comparatively small number of people, and they affected the masses of the people at most by their example. Something was to be done for the people in general, both for masters and for subjects, to bring them back to a closer following of Christ and to imbue them with His spirit. God showed St. Francis the way to accomplish this. It was by means of the Third Order that the saint of Assisi enrolled all men of good will, high and low, rich and poor, masters and servants, in one great special brotherhood of Christ, pledged to follow not only the absolute commandments of Christ, but to come as near as possible to the divine model of all virtue, Christ Jesus. From the first written rule which St. Francis gave to the Third Order association of Florence of Faventia, 1221, we learn that the requisites for joining this order were: That the candidates be sincere Catholics, that they have made full restitution if they had wronged anyone, that they have paid their debts, and that they have been reconciled with their enemies. The Third Order spread so rapidly that historians assert at the end of the fourteenth century nearly everybody belonged to a Tertiary association.

Right from the original rule given to the Third Order by St. Francis himself we see that membership was not restricted to any one class, but was open generally to all practical Catholics. Koch, in his work on the Franciscan foundations in the Rhineland says: "Servants, husbands and wives, young men and young ladies, men of the nobility, princes and kings accepted the rule of the Third Order," and thus according to Hettinger, "created a universal brotherhood in which the servant could shake hands with his master, the subject with his king, the humble Christian with the pope." Yes, indeed, history proves this, for there is the amiable and heroic St. Elizabeth of Thuringia, the king St. Louis of France, and king St. Ferdinand of Castile, the great penitent St. Margaret of Cortona, St. Raymond Lullus, a great scholar, and the saintly Curé of Ars, the model of zealous pastors. There are statesmen, like Blessed Thomas More of England and Garcia Moreno of Ecuador, literary men, artists, and scientists, like Dante, Giotto, Petrarca, Christopher Columbus, Vasco da Gama, Cervantes, Lope da Vega, Galvani, Volta, and Popes, like Pius IX, Leo XIII, Pius X, and Benedict XV. These few examples go to prove the universal character of the membership of the Third Order. Ordinary citizens and common people swelled the ranks of the Third Order. Like great

and prominent Tertiaries, these people, banded together in towns and villages by the bonds of charity and the common purpose of striving after more than ordinary Christian perfection of life, did much for the revival of the true Christian spirit in the Church of God. These associations or fraternities of the Third Order were good Samaritans who healed the wounds of the poor and the afflicted. They served the sick in hospitals and private homes, they collected and distributed alms among the poor, they took care of the funerals of those who had no one to give them the last honors, they were the peace makers in times of civil strife and disturbances.

What we have said so far is a record of history admitted by men who are acquainted with the subject. It goes far towards proving our thesis that all classes of people are welcomed in the Third Order of St. Francis, and that in it and through it a firm bond of union and a truly co-operative system is established between the so-called upper and lower classes.

Europe is well known for its class distinctions. It grinds on the nerves of an American to hear anyone refer to classes. Yet, even among us, there is more poetry than truth in this aversion to class distinction. Actually such distinctions exist also among us in the United States. Whether we will or not, such distinctions will always exist as long as differences in earthly possessions exist, unless we believe that at some future time a real socialistic state of social life will be established and will last.

Taking then for granted that there always will be so-called upper classes, who stand high with earthly goods and favors, and that there will be so-called middle classes, whose earthly possessions do not tower quite so high, and that there will be so-called lower classes, who have no money or other goods worth while speaking of—in this state of things the Third Order of St. Francis is the great Hall of Union in which all can unite and in which all can feel that they are brothers and sisters of one common Father, who though He may let some of His children have more of this world's goods, nevertheless loves all of them and does not love them according to the amount of their possessions, but according to the quality of their hearts and the manner in which they fulfill the duties His providence has assigned to each one.

It is well, indeed, for the rich or so-called upper classes to get into touch with the common people and to learn to know them and to appreciate the many good and honest hearts among them.

It is well for them to know the conditions of their less fortunate brethren and to do their duty towards them; for from a Christian point of view the heavenly Father has not given them the plenty of this world's goods for their own enjoyment only, they are to be God's stewards and they are bound to do good with the larger fortune of which God has made them the administrators. Apart from these religious considerations, it is good for the well-to-do to get into closer touch with the poor man. Their comfort in life depends altogether on the work of the poor man and besides, the dissatisfied poor are assuming an attitude towards the proud rich which should bring them to the sense of their responsibility. The more indifference or harshness or pride they show towards the common man, the greater becomes the danger of arousing those same men to united and bitter enmity against the rich. The Third Order has here the same mission as it had in the thirteenth century.

The so-called middle classes have a great mission to perform in the Third Order, in as much as they are, together with the common people, the main stay of the Church. They are the ones that should give a good example to the poor people. In as much as they have greater advantages in education and greater influence on account of the more important positions they occupy, they should all the more be anxious to join an organization like the Third Order, which will teach them that the interest for God and for their fellowmen should come before their own pleasure and convenience. They should be banded together in an organization like the Third Order to work with united strength for all that tends towards the honor of God and the advancement of the Church in their town or city.

Finally, the ordinary poor people, who were so dear to the heart of the Savior that He spent most of the time in their company, these people are above all welcome in the Third Order of St. Francis, who made himself poor as the poorest for the sake of Christ. Through the Third Order they will draw closer to our Lord, by it they will realize better that the purpose of life is to please God and disengage our hearts from all that is worldly.

It is very important that as many as possible band together in the endeavor to revive in their lives the spirit of Christ, to offset the terrible ravages that the spirit of irreligion and of deliberate forgetfulness of God is making in the world of today. Yes, whether the world is to appear heathen and godless, or God-fearing and Christian, depends on the masses of the people. One



may say that it is deplorable when the rich and the well-to-do forget God, whom they have all the more reason to worship because of His goodness towards them; but, after all, they are comparatively few and they cannot change the aspect of the world. If, however, the great masses of the people turn away from God, the world becomes a dreary place from which the cheery sunshine of the expectation of a future new and happy life has vanished, which otherwise lightens and brightens the hours of hard duty and of suffering.

May the celebration of the seventh centenary of the foundation of the Third Order be what Pope Benedict XV, in his recent encyclical to all the bishops of the Catholic Church, hopes it will be, namely, a grand revival in the numbers of its membership from all classes and stations in life, and a revival in activity, in a united effort to promote the spirit of the true Christian brotherhood of mankind, which spirit will go far towards renewing all things in Christ.

## 2—THE THIRD ORDER AND MEN.

REV. FR. NICHOLAS CHRISTOFFEL, O. F. M.,

*Joliet, Ill.*

Throughout this country the desire is growing more pronounced: "More men, more men, the men are wanted for the Third Order." No doubt, that was also the desire of St. Francis; it is and was at all times the will and wish of Mother Church. The very first person received into the Third Order by St. Francis was a man named Lucius, and he was immediately followed by very many others. During the reign of Emperor Frederick II, not one hundred years after the founding of the Third Order, it was remarked that hardly a *man* could be found outside its ranks. If we peruse the pages of Tertiary history we invariably find that as soon as the Third Order had taken firm root the greatest stress was laid on the membership of men.

In our own days, Pope Leo XIII, the greatest Tertiary of his century, writes in his encyclical letter on Freemasonry: "We ought most diligently to propagate and foster the Third Order of St. Francis, the rule of which we have tempered a while ago with a prudent lenity. For the nature of that society as constituted by its founder is simply this: to call *men* to imitate Jesus Christ, to love His Church, and to practice all Christian virtues. Therefore, it ought to be very powerful in suppressing the contagion of those most wicked societies (*viz.*, of Freemasonry).

May this holy society, therefore, be renewed with daily increase, whence much fruit may be expected, and especially that *men's* minds may be drawn to real liberty, fraternity, and equality. Not, indeed, such as the Freemasons absurdly think, but such as Jesus Christ purchased for the human race, and St. Francis follows after." One day, Pope Leo XIII received in audience a large number of *young men*. His heart beat with great joy when he beheld them. They were the flower of Rome's youth, the hope of Rome's future. His fatherly heart had yearned to meet them, to speak to them, to give them heavenly advice. Now the opportunity to do so presented itself. He poured out his soul before them in a fervent address and knew no better counsel to give than that each and every *young man* there present, who was not yet a son of St. Francis of Assisi, should hasten to receive the cord and scapular of the Seraphic Saint ere the days of his youth were passed. So convincing were the words of the Holy Father that a short time after *all the young men* who had heard him and a great many others who were informed of the occurrence, joined the Third Order of St. Francis.

It is true the Third Order was founded for both sexes. Not only men, women also were at all times urged to join. Heaven is made for both. Neither sex has a right to, nor would think of considering itself the exclusive heir of eternal bliss. Every intelligent Catholic knows of the many dangers that beset mankind on the pilgrimage to eternity and every Catholic, whether man or woman, has by the will of St. Francis and the institution of the Church, a right to the almost incredible spiritual advantages of the Third Order, to obtain eternal salvation more easily. To persons of either sex the Third Order brings the special blessing of Heaven; for men and women alike, no matter of what age and rank they may be, the observance of the Tertiary rule means "a free pass to heaven."

Yet, we must all admit, that the membership of men is especially desirable. For the man is the head of the family; if he enjoys the special blessing of heaven the entire family will participate; if his religious life is firm and principled, the religious life of his family will be strengthened; if the man is gained for God, the whole family will adhere to God.

Moreover, the Third Order in this country needs more prestige, more strength, more influence. It must be able to refute by facts the objections that even now yet are occasionally made against it. Never, however, will it be able to do so adequately,

until large numbers of men join its ranks. Why was it that Pope Gregory IX publicly praised the faith and courage of the Tertiaries in his time? It was principally on account of the *men*, who not only received the Tertiary habit but were also guided in their daily life by the virtues and rule of St. Francis. (Confer: Eencyclical Letter of Leo XIII on the Third Order of St. Francis, dated September 17, 1882.) That this same laudable fervor can be awakened among men and young men of our times here in the United States, that they can be induced to join the Third Order and to be excellent Tertiaries, is our firm conviction. To the north of us, to mention but a few examples, in Quebec and in Montreal there are Tertiary branches of men, each numbering many hundreds of active members, to the south in the city of Bahia, Brazil, a fraternity for men and young men only, has over 3,000 active members. Is it impossible for us, do you think, to have similar Tertiary fraternities of men in our own country? Has Canada or Brazil more zeal for the cause of God than the United States? Have the men and young men of Montreal, Quebec, and Bahia more religious courage, sterling faith, and love for their immortal souls than the men and young men of any city in the United States? Has the Third Order in our country less healing and saving power, less advantages and privileges than in other countries?

We know that all this is not the case—but if we wish to convince others we will do well to demonstrate it to them by facts. Let men hasten to enlist in this army of the “Soldiers of Christ, new Machabees,” as Gregory IX called the men Tertiaries of his time, let them be true Tertiaries and the Third Order here will have the same splendor and beneficial influence it has at the present day in many other countries.

### 3—WOMEN IN THE THIRD ORDER.

REV. FR. BERARD VOGT, O. F. M.,  
*Croghan, N. Y.*

We read in the annals of history that the preaching of St. Francis, as well as his own living example, and that of his first disciples exercised such a wonderful attraction on the people of his day that many married man and women wanted to join the First or Second Order. This being incompatible with their state of life, St. Francis found a middle way; he gave them a rule animated by the Franciscan spirit. They were to imitate in a manner adapted to their state the ways of St. Francis and his



brothers, to avoid the vanities of the world and to guide their lives by the teachings and spirit of the Gospel, especially its precepts of love of God and love of neighbor by pledging themselves to piety and deeds of charity, and thus to be in the world, but not of the world. The beneficent influence of this Third Order of St. Francis cannot be appreciated too highly; in a time of bitter struggles, when Christian ideals and love had grown cold in the heart of man, it succeeded in renewing the Christian spirit and in re-establishing social peace.

Today the whole civilized world is crying out for a cure for its many evils, born of the spirit of modern paganism with its material tendencies, its gospel of self-seeking and self-indulgence, its insatiable craving to possess worldly goods and its unquenchable thirst for pleasure, its extremes of luxury and poverty. Peace and reconstruction are the need of the hour. But in order to construct we must have a basis for our structure and there is only one sure foundation on which society can be rebuilt, and that is the teaching of the Gospel.

Pope Benedict XV in a recent encyclical on the occasion of the seventh centenary of the foundation of the Third Order of St. Francis called on all the faithful to work for world peace and Christian reconciliation, invoking the assistance of all children of peace and especially of the members of the Third Order. And since this happy result can only be brought about by a renewal of the private life of individuals, and a return of the individual to Christian virtue and the principles of the Gospel, he appeals to all Tertiaries to diffuse the Christian spirit—particularly its counsels of brotherly love—as St. Francis did, who during similar bitter struggles healed the wounds of another age by leading men back to the observance of the teachings of the Gospel. The encyclical concludes by exhorting the bishops to promote the Third Order throughout the world, and by urging the faithful to become enrolled among its members, calling attention to the fact that he himself is a member.

It seems to us that this earnest appeal to the faithful to join the Third Order of St. Francis contemplates especially our Catholic matrons and mothers. Is not the divine institution of the family at the root and foundation of society? When the family life is sound and wholesome and imbued with a truly Christian spirit, the whole social fabric is healthy and stable, and pervaded by Christian ideals and a Christian atmosphere. But to women and to mothers pre-eminently is given the power

of influencing the lives of those with whom they live; they are the natural center whence the religious atmosphere of the home radiates; by their gentle example they influence husband and children, and it is they who mold the religious habits of the rising generation. St. Francis, by becoming Christ-like and living in his own life the counsels and precepts of the Gospel, by the very force of his example more than by his preaching exercised that powerful religious and social influence upon his time of which history tells us. And in a similar manner, if our Christian mothers were in sufficient numbers to look up to St. Francis as their model, and become imbued with the Gospel spirit, our Christian homes would soon become the potent centers whence would spread in ever widening circles that intensive Christian faith and that renewal of the Christian spirit, from which alone our Holy Father hopes the healing of the manifold dangerous moral and social ills of our time. We are convinced that they could acquire no better merit before God, their Church and their country.

The renewal, according to the Tertiary plan, must begin with the individual. Let us, therefore, look at his plea to join the Third Order from the personal angle. What personal benefit would our Catholic mothers derive from their enrollment? What would the Third Order do for them?

The Third Order is a powerful means of sanctification to its members, while it imposes practically no new obligations of conscience upon them. This is evident from the encyclical of Pope Leo XIII, of September 17, 1882, in which he says: "Francis prescribed to the members of the Third Order merely the principal laws of the Gospel, the observation of the commandments of God and of the Church, the avoidance of enmities and quarrels, of all wronging and overreaching of our neighbor, moderation in eating and drinking, modesty in dress, and avoidance of all dangerous occasions of sin, especially of worldly amusements and shows of a doubtful character."

Whatever special practices of piety the Third Order enjoins, do not oblige under sin; as, for instance, the prescribed daily recitation of twelve Our Fathers, Hail Marys and Glorys, the wearing of the scapular and cord, the monthly meeting and communion, and the admonition to attend daily mass, if possible. And yet, though it imposes practically no new obligations the Third Order is nevertheless a powerful means of sanctification, because it makes the observance of the ordinary laws of God and the ful-

fulfillment of the duties of state—in a word the leading of a life that is pleasing to God—much easier by reason of the many means of grace and aids to true piety which it affords.

There are, in the first place, the many special graces by which the Third Order has been enriched by Holy Mother Church, such as the numerous partial and plenary indulgences throughout the year, and the repeated general absolutions and papal benedictions. Then, the individual members of the Third Order participate in the merits and good works of all the other members belonging to the three orders of St. Francis; in the merits and good works of the hundreds of thousands of their fellow Tertiaries; in the devout prayers and practices of mortification of so many virtuous cloistered holy women belonging to the Second Order; and in all the thousands of masses said every day by the many priests belonging to the First Order in its three branches, the Friars Minor, the Capuchins, and the Conventual Friars. Again, there is the special intercession of the many seraphic saints and blessed in heaven. No other order during the last seven hundred years has produced even approximately the number of saints in which the children of St. Francis rejoice; and each and every one of these saints and blessed is especially interested in us and intercedes for us at the throne of God if we belong to the great seraphic family. And finally, Tertiaries are moved and impelled to holiness of life by the inspiring example of these same saints and blessed now in heaven, and of the many earnest and saintly fellow Tertiaries still living. They are guided practically in the pursuit and attainment of this holiness of life by the simple and yet essentially all-embracing wise regulations of a rule designed to form as far as possible perfect Christians living in the world, and to facilitate a more thorough fulfillment of their duties of state.

That the Third Order rule has this power to sanctify its members is clearly proven by the results. Is not this the sign proposed by our Lord Himself when He told us to judge a tree by its fruit? Now the number of Third Order members officially raised to the dignity of the altar by the Church is more than one hundred, and well-nigh countless is the multitude of those members who have left a saintly memory behind them. Among these saints and blessed of the Third Order not a few were women. There was, first of all, the gentle and lovable St. Elizabeth of Hungary, the patroness of the Third Order. Then we have St. Rose of Viterbo, St. Margaret of Cortona, St. Elizabeth of



Portugal, St. Angela Merici, St. Hyacinth Mariscotti, St. Mary Frances of the Five Wounds, and a goodly number of blessed. From all this it is evident that the Third Order would likewise be helpful to the women of today, just as it has been helpful to them in the past, since it gives them the same precious aids and means to a well-ordered and sanctified Christian life.

It being the purpose and aim of the Third Order to facilitate the fulfillment of the duties of every state of life, it goes without saying, that the Third Order does not present any obstacles to married people; nor does it in any way interfere with their marital relations and privileges, or their home duties. So careful was St. Francis that the Third Order should in no way be an obstacle to the peace and happiness of families, that he ordained that married women could not be admitted into the Third Order without the consent of their husbands. These considerations at once suggest the answer to any difficulties which may present themselves to married women otherwise favorably disposed towards the Third Order and the idea of becoming enrolled. "But it would be impossible for me to go to mass every morning and to attend to my home duties." "How could I, with all my small children to take care of, attend the monthly meetings regularly?" "Were it not better to wait until the children are grown up?" An attentive reading of the Third Order rule will at once dispel all these and similar doubts and hesitations. It would be a mistake to imagine that the rule counsels or commands anything incompatible with the most perfect fulfillment of home duties. In counseling daily attendance at mass the rule speaks expressly of "those who can conveniently do so." And provision is likewise made in the rule whereby the directors are empowered to grant dispensations wherever the observance of any of its precepts should for a time prove impossible. It is a remarkable fact, one of which married women may well be proud, that fifty per cent of the Tertiaries in the United States are married women—and married women with large families and many duties—and they are splendid Tertiaries.

So, too, at all times in the past have women played a noble and important role in all the varied splendid religious, social, and charitable work of the Third Order; and likewise in the honorable mission of spreading the Third Order. Women have always been its most enthusiastic and warm-hearted apostles, even as they were the privileged messengers of good tidings of the risen Savior.

There is then, no reason why women should not join the Third Order, but every reason why they should become enrolled among its members. We have met with but one apparently plausible plea advanced by sincere and well-intentioned women as a reason for their hesitation, and that is, a certain dread caused either by gossiping concerning Tertiaries or by the failings of some Tertiaries they had known. Without attempting to deny the justice of the charges, inasmuch as we did not know the Tertiaries in question, we have always contented ourselves with merely rejoining that, as all fair-minded persons will admit, the personal failings of a few individual members cannot be legitimately attached to the order. Human frailty everywhere accompanies human nature. Many Christians are imperfect; not a few of them are really bad; but the Christian religion is nevertheless pure perfection—light without shadow. So also the spirit and rule of the Third Order are far from countenancing or looking approvingly upon false and exaggerated piety, spiritual pride and uncharitableness, impractical sentiment and dreaming, and neglect of the ordinary duties of one's state. On the contrary, the practices enjoined by the Third Order are the very embodiment of the spirit of a true and sane piety and Christian prudence, selected with such marvelous wisdom that they accommodate themselves to all circumstances of life.

As against these failings of a few of its members, we have the splendid record of the Third Order through seven centuries: how it has ever been a potent means for the sanctification of individuals and the improvement of public morals for the defense of religion, the union of souls in Christian charity and brotherly love, and the revival of Christian perfection among men. As against a few gossiping critics, we have the high esteem in which the institution has ever been held by saints and saintly men and women, by Popes, by representative leaders in the world of science, art, literature, and politics.

We repeat, therefore, what we have said above: Sincere and well-intentioned Catholic women who feel and believe that the neopagan mode of life of today as they witness it daily round about them, does not correspond to Christian ideals and is not a wholesome atmosphere for their sons and daughters to grow up in, and who hope and pray with the Church that the world may be brought back to the ideals of the Gospel, cannot better contribute their little personal share towards the amelioration of present conditions and hastening the realization of these cherished

hopes, then by heeding the advice of the Popes and having themselves enrolled among the members of the Third Order of St. Francis.

May the gentle seraphic Father pour out upon them, his children, the unction of his own Franciscan spirit—a blessing indeed in our nervous age—so that they may be comforted and aided amid the many anxieties of a woman's responsibilities by his all-embracing gift of sympathy which giveth understanding, and his habitual peace, cheerfulness, and liberty of soul resulting from a living faith and child-like trust in providence.

#### 4—THE THIRD ORDER AND YOUNG LADIES.

REV. FR. CUTHBERT COTTON, O. F. M.,  
*Callicoon, N. Y.*

If the proper accentuation be placed upon the "young" in the title of this article, there are many, no doubt, even among Tertiaries who will look askance and for the moment be surprised. In the encyclical which Pope Benedict XV has deigned to issue to the world on this seventh centenary of the foundation of the Third Order, there is an added reason why the present article is opportune, and why the "young" in the title be more sharply enunciated.

Seven hundred years ago, the seraphic Patriarch was raised up by God to combat the feuds and civic rivalries of the time; to combat, to oppose, and to abolish the excessive luxury and selfishness which were destroying Christian life, both in the individual and in society. The specific evils of St. Francis' day, owing chiefly to the influence of this great saint, have passed away; but his essential motive in founding the order is as actual and real as ever before.

The world at the present day is groaning under an immense burden of moral evils. The nations have run amuck, marriage is becoming among many a mere byword, filial reverence is no longer the power it was; luxury, vanity, immoderation, and immodesty stalk abroad under the title of "latest fashions." This is a mere recital of existing evils which all know and all admit. Whence is the power to come by which these evils can be eradicated? Christ, Christ's teaching and Christ's Church are now as they ever were in the past and as they ever shall be, the panacea for all evil.

St. Francis has been called "the most perfect model of Jesus Christ," for in him have been exemplified the wonderful results



effected by the teachings of Christ in fallen man. As Christ came to redeem the whole world, as He instituted His Church to embrace all classes of all nations, so the seraphic Patriarch, inspired from on high, founded his Third Order to embrace all mankind. To become a Franciscan Tertiary is but to pledge oneself to become a perfect Christian. To strive to become a perfect Christian is but to carry out the divine plan in regard to mankind.

Pope Leo XIII, realizing the wonderful power for good in the Third Order, recommended and encouraged its adoption by all. Benedict XV strongly reiterates these endeavors. He well aware of the menacing evils of the present day, as regards young women, says in the recent encyclical "*Sacra propediem*": "As regards the female Tertiaries, let them especially in their dress, and in their conduct give an example of holy modesty both to the unmarried and the married of their sex; by thus helping the lax morals of the day they shall be of the greatest service to Mother Church and to their respective country."

It is in the budding years of life that the maiden's character is formed and the most intimate and sacred qualities are developed. Thus we see the immense importance of the Third Order for young womanhood at the present time. In the rule of the Third Order, in the imitation of the inspiring models of almost countless maidens and young women, the young ladies of our day will find all that is elevating, all that is worthy of copying, all that tends to the true perfection of womanhood.

No one will doubt that the influence of woman is great either for good or for evil. The experience of ages bears out the truth of this statement. No one person, no group of individuals, no institution has done more for the bringing of woman into her own than the Catholic Church. She has ever upheld and insisted upon woman's proper place. The Church has ever maintained the intelligence of woman as compeer with that of man, and the coming of woman into her own is but the acknowledging of what the Church has always insisted upon.

In the rights of woman, as in all things, moderation, the golden mean, is ever the true norm. Ruskin tersely and wisely said: "Woman's equality with man does not mean her identity with him." She is not another man, "*alter vir*." She is and remains ever a woman, and her dignity and power depends as much upon the things in which she differs from man as upon that in which she is identical with him.

That by which woman differs from man is her mental character and moral force. The two fundamental natural qualities of true womanhood, idealism and sympathy, must ever be kept in view if woman is to occupy her proper place. A true woman cherishes the ideal with a certain absolute devotion. The actualities of life will be almost intolerable if they infringe ever so little upon this ideal. A wise woman will recognize her powerlessness to realize at one stroke the ideal and will be grateful to those who in any way help to harmonize more closely the ideal and the real.

Woman's absolute devotion to the ideal and her prejudice against compromise constitute her moral life, in which man beholds his higher self. Her especial office is inexorably to approve or to condemn the actual by its relation to the ideal towards which man ought to tend. She is to beckon man onward to greater moral achievements and to prevent him from resting in aught but the highest of which he is capable. Man's part is to fashion the world; woman's, to maintain the moral standard by which his work is to be judged.

Sympathy is a necessary condition of woman's proper life. Every woman is appointed by nature nurse and foster-mother of mankind. Woman is to be man's true assistant and constant associate. Her duty is to strengthen him in moments of weakness, to lead him to virtue and to cheer him onward, to bear witness to his valor and especially to foster the realization of her best hopes of him by timely counsel.

It is in the union of these two qualities that woman attains her queenly sovereignty. Nature has given her exquisite sensitiveness which, unless she be turned back upon herself, intuitively enables her to appreciate the needs of others. If woman is to be guarded against the dangers that beset her position and office, no surer means can be found than to convince her that the right of independence is coincident with her duty of self-control. Here it is that the Third Order of St. Francis is of the greatest help and support to woman and in particular to the young woman.

While there is a goodly number of young ladies who belong to the Third Order, yet this number is proportionally all too small. Any one who attends a meeting of the Third Order will realize this. In some places it seems as though the Third Order has been instituted for our grandmothers and grandfathers, or for those who have remained in single state and are somewhat

advanced in years. Those young ladies, and by this is meant such as are fourteen years of age or over, who think in this manner, forget that the obligation to strive to become perfect Christians is obligatory upon all. Yet the greater difficulty, it seems, lies not so much in our young ladies not desiring to become perfect Christians and thereby perfect ladies, as it lies in the fact that we are all more or less victims of circumstances. Perhaps the purpose and advantages of the Third Order have not been really understood or sufficiently insisted upon, or the small number of young ladies who belong to it deter so many.

After all has been said, it remains true that in every class of persons, human nature and Christian virtue always remain substantially the same; therefore, the former must at all times be subdued and the latter acquired by the same means. The age set for admission into the Third Order is fourteen years. "It is forbidden to take anyone as a member, unless he be fourteen years of age." Hence those girls and young ladies who seem wary as regards age have a reliable and trustworthy norm. Pride and vanity, sensuality and love of ease, hatred, dissensions, foolish extravagance and well-nigh open immodesty in dress, in a word, the lack of a penitential spirit, is the common vice of the age. The Third Order combats these vices by the exercise of the opposite virtues.

Again in the rule we read: "Members of the Third Order shall refrain from expensive elegance in dress and ornaments and shall strive, each according to his state of life, to observe the rule of moderation." Here it is that most young ladies will find a stumbling block. Woman is ideal and sympathetic and is therefore a lover of all that is beautiful. Especially is this true as regards her clothing and ornament. Woman should never forget that her true beauty depends wholly upon modesty, and the more modest she is in her attire, the more she is respected and loved by man. Young ladies and women will find in this salutary direction of the rule a true guide in a sincere striving for the beautiful. The greatest perfection is found in simplicity, God Himself is absolute simplicity, hence the greater simplicity in anything the nearer it is to being perfect. The Third Order, therefore, is not something to chill or kill the ardor of youth or the joy of life; it is rather to maintain, to strengthen and properly to govern them.

"By their fruits you shall know them." If this be true, the rule and spirit and direction of the Third Order need nothing



more for their recommendation and adoption by all classes of Catholics. Young ladies have a host of models of their own class, who have by a faithful observance of the rule of the Third Order reached the acme of human perfection. The power of God's grace is as strong to-day as if ever was, and those who, whether by indiscretion, by false companionship, or even by malice have strayed away from the right road, will find in the Third Order a strong and safe ladder by which to ascend to the way which leads to perfect joy in heaven and to as perfect happiness as ever shall be known on earth.

While there are those who have been saints from their mother's bosom, still the greater number have by the power of God's grace become saints after having tasted the deceitful fruits of sinful pleasure. "God wills not the death of a sinner but that he be converted and live." The life of St. Margaret of Cortona, one of the shining lights and chief patronesses of the Third Order, offers an admirable instance of the effects of divine grace as conveyed to the faithful Tertiary. After wasting the early part of her life in dissipation and sin, she was converted, and having expiated by severe penance the sins and excesses of her youth, merited to glorify God both in time and eternity. "My body was strong enough to bear dissipation, should it then be delicate and weak in the performance of penance?" This thought urged her on to still greater virtue.

"Unless you do penance, you shall likewise perish." This statement of our Lord is quite general, embracing all without exception. The doctrine and maxim of the world is the exact opposite. Penance, however, must be done if man is to be as God wishes him. The rule of the Third Order, approved by God's Church, offers a safe and true means for true Christian penance.

"Taste and see," says the Psalmist, "that the Lord is sweet." Tertiaries by steering in the middle course between the pernicious follies of the age, and moroseness and melancholy, which are incompatible with the true Christian spirit of love and joy, will edify the world, make virtue and piety attractive, and by their apostolate "bring forth fruit a hundredfold."

His Holiness Leo XIII of blessed memory, on the occasion of the seventh centenary of the birth of St. Francis (1882), addressed an encyclical (*Auspicato*) to the whole Catholic world, in which he exhorted all to enroll themselves in this sacred army of Jesus Christ. For he believed with the majority

of the hierarchy and clergy that the rule of the Third Order, if properly understood and correctly lived up to, would be the help of the whole world. Benedict XV, January 6, 1921, repeats this fatherly admonition to all, and in a particular way to our young ladies, in whose proper conduct and example rests the foundation for the future welfare of society.

### 5—JUVENILE FRATERNITIES.

REV. FR. FULGENCE MEYER, O. F. M.,  
*Cincinnati, Ohio.*

Love, song, poetry, and romance entered largely into the character of St. Francis. Before his conversion they centered about earthly themes, after his turning to God they were inspired by divine and heavenly objects. Far from being subdued, they were purified, spiritualized, intensified.

As they had made Francis the idol and recognized leader of the young social set of Assisi in worldly frolic and merry-making before his conversion, so the same elements gave him a wonderful power of fascination and influence over the young of both sexes towards virtue and piety after his consecration to Jesus crucified. The best proof of this lies in the fact that within ten years after the foundation of the First Order over 5,000 young men flocked around Francis in a life of extreme poverty and severity, and proportionately as many young ladies devoted themselves to God in the Order of Poor Clares. Nor was this magic influence of Francis over the young hearts of both sexes shortlived, for today it is as strong as ever in inducing thousands of them yearly to exchange the livery of the world for that of the crucified Savior.

It is, therefore, not surprising that pious young people living in the world also come under the spell of St. Francis, are eager for his guidance and leadership, and proud to become his sons and daughters in the Order of Penance.

To the young the Third Order really means and promises more than to their elders. Their life and career are still before them. They are easier led and more deeply impressed. Their passions are more violent, their temptations more persistent, their dangers more insidious. A powerful moral check, a strong support of virtue and a rampart of safety they especially need. The Order of Penance furnishes them all this. It supplies them, moreover, with the high ideals, the lofty aspirations and the glowing en-

thusiasm for which youth hungers and in the possession of which it revels and delights.

His whole-souled, unreserved consecration to Jesus crucified accounts for the continued power of St. Francis over pious young hearts. Whilst they themselves may fall far short of it, religious young people warmly desire and longingly envy the heroic and chivalrous devotion exhibited to our Lord in the manner of St. Francis.

Wherever the number of actual and prospective young Tertiaries warrants it, the plan of having special fraternities for them apart from the older members will prove beneficial. It will eliminate the disastrous prejudice that the Third Order is only for old people. It will make the young feel more at home in the order. They will take more interest in it and its affairs. The various offices assigned them will beget in them a healthy pride and wholesome rivalry. The director will get in closer contact with them and his influence will be more individual and telling. In his monthly conferences he will be able to treat subjects pertaining to their age and condition, viz., the choice of a state of life, the vocation to the priesthood or the convent life, friendships, company-keeping, reading, amusements lawful and unlawful, etc. These and kindred topics he will handle in a manner appealing to the young. He will stimulate their interest in things Franciscan, particularly in the department of seraphic literature and the domestic and foreign missions of the order.

The Third Order will never fail of its noble purpose in the present nor will it ever lack a glorious future as long as it throws the mystic mantle of St. Francis around the young and the brave, and holds up to their inspiration the reflection of the sacred wounds of Christ on the mortified body of St. Francis.

## 6—THE THIRD ORDER AND THE AGED.

REV. FR. DIONYSIUS ENGELHARD, O. F. M.,

*Cincinnati, Ohio.*

Innumerable are the blessings which the Third Order of St. Francis offers to members who strive to live according to its rule and spirit. Since the aged are by no law barred from entrance into its fold, no doubt they too will find in it many blessings and advantages for the peculiar needs of their advanced years. This will be the case, especially, if, having entered the Third Order in their younger years, they have grown up in the faithful practice of the Third Order spirit.



What special comfort or help will the Third Order offer the aged Tertiary? The observance of the rule will, as it were, naturally make the aged better able to withstand the temptations of old age. In advanced years one is often beset by the temptation of discontent, the temptation of being disgruntled at the world and everyone and everything in it because of the endlessness of mortal life's ills. But the Tertiary has well learned the lesson that we need not expect freedom from many ills here below. According to the rule he has practiced frugality in living, in dress, in eating and drinking, and hence is easily contented. He has learned to see in all vicissitudes of life the will and permission of divine fatherliness and wisdom. He has acquired the Franciscan spirit of cheerfulness which will keep him young in mind while old in years.

If the crosses of life tempt the aged Tertiary to impatience, he will be prepared by having been for long a member of "the Order of Penance." He will look upon the sufferings of this life in the spirit of Christ, he will consider them footstools upon which to ascend to glory, a fire which purifies the soul just as fire purifies gold. When the sufferings of old age, the unavoidable companions of advancing years, set in, the good Tertiary will not be surprised, but rather will be ready to receive from them the blessings which they offer to all, blessings which unfortunately are in most cases repulsed in the bloom of life.

Another temptation of old age is greed, a too firm attachment to the little or much of earthly goods which one may still possess. The rule requires that those Tertiaries who have property, make their last will and testament in ample time. It requires that they contribute according to their means to the support of indigent and especially sick Tertiary brothers and sisters, as well as for the proper celebration of divine service. These practices, the fruit of the love of St. Francis for evangelical poverty, cannot fail to help detach the heart from the passing goods of this earth and thus make it easier to part from them when the hour of parting approaches.

These are but a few of the advantages that fervent Tertiaries may derive from their order in their declining years. But though the aged Tertiary must as a rule not be expected to contribute to the development of a Tertiary fraternity and to the fulfillment of its tasks in the same measure as the younger members, yet the aged may be very useful and effective members of any fraternity. Frequently such will be found, who because of

their experience, wisdom, and energy may very properly be chosen for this or that Tertiary work, though the fraternity mainly consist of the younger element. It is not alone energy in the officers which makes a fraternity successful, it is the piety of the members, their correspondence with the spiritual aims and objects of the Third Order, which makes for true and lasting fruitfulness of a fraternity. It is evident that the aged may well supply this lifegiving sap to their community and be a shining example to their brethren.

The aged Tertiary is well able according to the purpose of the Third Order and its rule to sanctify himself by fulfilling the prescriptions of the rule and thus to be essentially a true Tertiary. None of the requirements of the rule are beyond the powers of aged people who still are in possession of the good use of their faculties. There will be no difficulty, if needs be, in excusing them from the two fast days. It requires but little good will on their part to say the prayers of the rule, to attend mass every day, to contribute to the support of the needy, to attend the monthly meetings, to visit the sick Tertiaries and do them the last honor at their funerals. To keep the rule will in many cases be easier for them than for younger members, who because of other engagements may often be hindered from literal fidelity to the rule.

Though the Third Order offers many blessings to its aged members, and though the most advanced age is no bar to entrance, it does not follow that special efforts ought to be made to induce the aged to enter. Special caution ought rather to be exercised in admitting aged candidates and their antecedents investigated. If their previous life has been one of dissipation, of pronounced worldliness and especially of parental failure and neglect, if they have turned away from such a life through more or less natural disgust, they as a rule will lack the proper intention in becoming Tertiaries. They will be such superficially. Old faults will easily crop out and cast a reflection on the Third Order. Perhaps they may be looking forward merely to masses and prayers for their departed souls and a little publicity. In some cases it likewise does not seem advisable to inaugurate Third Order fraternities in homes of the aged, because it would hardly be possible to keep alive and foster the interest necessary for the worth-while functioning of a fraternity.

However, there are aged Catholics who previously have had no opportunity to enroll themselves under the banner of the

Third Order, and who only in the sunset of their lives learned of this blessed way to greater Christian perfection in the world, after they have in their own way fervently and humbly tried to practice the Christian virtues. Such good aged Catholics may safely be welcomed and should be made partakers of the spiritual benefits of the Third Order of St. Francis.

## 7—THE TERTIARY IN THE HOME.

REV. FR. JOHN FOREST McGEE, O. F. M.,

*Cincinnati, Ohio.*

Home and family are the backbone of society, and whoever holds the influence there, shapes the happiness or unhappiness of society for days to come. If Catholic influences win the day, the family is thrice blessed and the home is a Nazareth; but, if, on the other hand, the spirit of the world, a dislike for piety and an indifference towards well-established Catholic practices, enter in, the spirit of God and virtue bow their heads in sorrow and depart.

Now, the Third Order of St. Francis aims precisely at sanctifying the home. In several parts of the rule attention is called to the fostering of the spirit of piety and religion in the home as one of the principal purposes of the order. It would transplant sincere piety and the cheerful virtue of the convent and monastery into the homes of the Tertiaries. "Piety and virtue are the carriers of cheer; sin alone makes for gloominess."

The rule says: "In their home life let Tertiaries strive to be models for others by their example; let them promote pious practices and all that is good." The rule wants the Tertiary to teach by example, rather than by words. In the lives of the saints example was always looked upon as the test of virtue. To say and to preach is quite an easy matter; but to do is the lever that moves the will of others to action. The Gospels say of Christ: "He began to do and to preach." Example is the great teacher. The Tertiary is directed to live the life of virtue and piety that he wishes to see in others rather than tell others how to live it. Others, seeing virtue and piety in living models, will be induced to copy its practice, or at least, be influenced by it. One parishioner, virtuous, cheerful, and God-fearing, will do more good in the parish than a series of sermons. Such a person is the strongest argument against the idler and the critic and the best rebuke to those who are forever seeing a wide margin between preaching and practice. If Catholic teaching



and morals can yield such results in one there must be some fault in the other if they fail of results there.

Example means everything in the upbuilding of a virtuous and religious home. Children will copy the ways of their elders and imitation of their piety will be a matter of routine. It will follow naturally with the grace of God. Neighbors will profit by the lesson of example more rapidly than by many hours of talking. They will listen and then look to see if the preachings are carried out in practice and, if so, they are won to virtue. The story of St. Francis is well known; how he in company with another friar walked through the village without saying a word and on returning said to the friar, who was wondering when Francis would preach the sermon for which he had gone out of the friary, that they had preached a sermon by their modest and religious conduct while passing through the village.

To say the kind word when nature and all your associates are clamoring for a word of retaliation; not to judge of the conduct of others although you and your companions insist that you have every right to do so; to be faithful to your duties as a Catholic although those living with you urge every reason that would exempt a less fervent and less devoted Catholic; to uphold authority in every instance and insist upon respect for it in the household although the family has suffered some coldness or what they are pleased to call some injustice at the hands of those in authority, be it civil or ecclesiastical: to adhere strictly to the laws of the Church although circumstances might warrant a more lenient course; these and many more instances preach sermons that impress. The impressions may be slow in revealing themselves, but they will come forth and they will be lasting.

The rule continues: "And let them not allow any bad papers or books to be brought into their homes or to be read by those under their care." Careless reading does much harm. Its apparent harmlessness only deepens the wounds it inflicts. Current magazines of the secular type, the books that sell best and circulate farthest through the medium of the libraries, are not good fuel for the furnace of piety, nor food for virtue. They hide a subtle poison that lulls one's regard for faith and modesty and the sanctity of God's law, to sleep. The condition it leaves or creates is one of indifference and there is no greater enemy to piety and virtue than indifference. People seem to think that all reading is left to their own choice and approval. It is not;

just as the use of medicines is not left to the choice or approval of the sick person, but only to that of the physician. The soul's physician is the Church of God through her priests and she advises the spiritual nourishment for her children.

Parents should be severe in living up to this requirement of the rule. Nobody knows every book and magazine, neither can any one person read them all. But, on general principles, every priest and well-instructed lay person can advise as to the propriety of books and magazines for the household.

The Catholic market is well provided with wholesome books and magazines of every description. Sensationalism and license will not be found there—they are not builders of piety but wreckers of it, but solid reading of every kind fill their pages and teach lessons that benefit the reader. If our people wish to keep the faith, they must read Catholic literature; exclusive reading of the other type dulls the intellect to faith and the will to virtue. It does it in spite of the reader's efforts to cling to faith and virtue. The Tertiary should give all such doubtful reading a wide berth, and unless magazines be of the scientific and special crafts' type, they should frown upon their presence in their homes.

## 8—THE THIRD ORDER IS A TRUE ORDER.

REV. FR. FERDINAND KENNY, O. F. M.,  
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The religious state is that in which a person endeavors to tend to perfection by the practice of the three evangelical counsels. Now Tertiaries practice poverty, chastity, and obedience, as far as this is compatible with the conditions of life in the world. They have not taken the religious vows properly so called, they are not bound under pain of sin by any point in the rule, except inasmuch as this may coincide with some law of God or of the Church. But they must, in order to keep the spirit of the religious life and to gain the graces of their institution, keep before their minds the ideal of the religious life. They are therefore religious living in the world.

The Third Order is an extension into the world of the religious life. The illustrious Dominican, Father Lacordaire, says: "Through the Third Order, the religious life was brought into the very bosom of the family and to the nuptial couch. The world was full of young girls, widows, married people, all

openly wearing the badge of a religious order, and conforming to its customs in the privacy of their homes."

Pope Benedict XIII in the constitution "*Paterna Sedis*," issued Oct. 18, 1725, makes clear the mind of the Church on this point. "In order to oppose," he writes, "the detractions of this holy order, following in this the example of our holy predecessors, who have approved, confirmed, and highly praised it, we judge and declare that this same order has ever been and still is holy, meritorious, and conformable to Christian perfection; that it constitutes a true order, entirely distinct from confraternities, since it has its own rule, approved by the holy See, its novitiate, its profession and its habit, after the manner of other orders, religious as well as military."

The same Pope, speaking of the members of the Third Order, says: "These Tertiaries ought to be assimilated to religious, since their institute was founded by St. Francis under the name of the Third Order. It has been approved by the holy See, and has been enriched with a considerable number of favors and privileges, lately confirmed by ourselves in the constitution '*Paterna Sedis*.'" Whence it follows that at all religious ceremonies the Third Order should take precedence of every lay confraternity.

Pope Leo XIII in the constitution *Misericors Dei Filius*, says: "It must not be thought that in consequence of this act, anything is taken from the nature of the order, which we fully intend should remain unchanged and intact." Since the words "association" and "society" are employed by the Pope in the aforesaid constitution, some thought that the Third Order had been reduced to the state of a simple confraternity. But the Pope himself, in an audience granted to the superiors of the order, July 7, 1883, thus expressed himself: "Some have thought, since the publication of the constitution *Misericors Dei Filius*, that the Third Order had been placed on a footing of a simple confraternity and association. Such is not our intention, but as we have declared, the nature and spirit of the institute remain. It is not an ordinary congregation; it remains a true order."

We see from these declarations of the Roman Pontiffs that the Third Order of St. Francis is a true order, not religious, but secular. It is an order because it has its rule, its year of novitiate, its office of the Paters and Aves, all prescribed and confirmed by the holy See.



Moreover, in the New Code of Canon Law, under Title XIX, Canon 701, the various third orders are distinguished from arch-confraternities, confraternities and pious unions, and the third orders are placed before all the various societies in the order of precedence, that is, when the Tertiaries proceed under their own banner and with their own habit.

It is true the New Code, under Canon 702, speaks of a sodality of Tertiaries, but it explicitly states that this term may be applied to branches or associations into which the Third Order itself has been divided.

## 9—THE EXCELLENCE OF THE THIRD ORDER.

REV. FR. JULIUS GLIEBE, O. F. M.,

*Santa Barbara, Cal.*

Seven hundred years have rolled by since the "Poor Little Man of Assisi," moved by the spirit of God, first laid the foundation of the great Order of Penance, popularly known as the Third Order of St. Francis. From the day on which the seraphic Patriarch clothed the Blessed Lucius and his devout wife Buonadonna with the humble Tertiary habit, and in his characteristically simple and straightforward way bade them take up and live the life of religion in the midst of the cares and duties of the world, this "new thing" has never failed to command and hold a very special interest for large numbers of intelligent Catholics throughout Christendom, and has served in each succeeding generation as a powerful instrument in the hands of the Church to promote personal sanctity in her children and to further the common good in the social body.

A word on the spirit and organization of this extraordinary and greatest of the lay orders in the Church will not be out of place, and will help the reader to appreciate the meaning and full value of the high tributes that have been paid it by Popes, doctors, and saints. In general, it may be said, the Third Order of St. Francis, its rule and constitution, embodies the spirit of the Gospel of Jesus Christ, which is the spirit of charity, simplicity, and penance. It makes as universal an appeal as the Gospel, and shows as wide a Catholicity in its adaptableness to every age, race, and condition as the Church herself.

Though some of the austerities of the original rule have been considerably mitigated by Pope Leo XIII of blessed memory,

owing to the changed conditions of modern living, which, it must be admitted, differ in many important ways from those that obtained in the time of St. Francis, yet the distinctive form and the special character which mark it off from all other associations—the spirit of penance and detachment, the spirit of unworldliness—is still there and breathes in every line even of the mitigated rule. As a matter of course nothing less was to be expected from a professedly penitential order, founded by one who was himself a living copy of Christ crucified and thoroughly imbued with the spirit of the Master, Who so emphatically insisted that penance for fallen man was a thing indispensable, and a necessity so general, that without penance, that is, without the practices of mortification for the senses, of self-denial for the heart, and of humility for the mind, there is no salvation. Now all this, which the Apostle sums up in the comprehensive expression “stripping off the old man”, which is the man of corruption and sin, is clearly and systematically set forth and inculcated by the rule of the Third Order for those who are willing to avail themselves of its individual and corporate advantages, and prepared to establish the mastery in them of the soul over the body.

The rule, however, does not stop with that, but goes further. It does not confine itself to proposing merely the means of putting off the human, which is a negative process and which constitutes the practices of penance, in addition it proposes something positive, the means, namely, of “putting on the divine”, which constitute the exercises of piety, “doing the truth in charity, in order that we may in all things grow up in Him who is the head, even Christ”. (Eph. IV:15). It is necessary to use both these kinds of means, and it is good to unite them, for “prayer is good, with fasting and alms, more than to lay up treasures of gold”. (Tob. XII; 8). These practices of piety, whether public or private, obligatory or optional, prayers and sacraments, traditions and examples calculated to incite to particular devotion to the Blessed Eucharist, the Sacred Heart, the Immaculate Mother of Jesus, St. Joseph, the hallowed memories of the House of Nazareth, of the Passion and Dolorous Way—all are made part and parcel of the Tertiary’s every day life, and become the channels of God’s grace, and the support and sustenance of the soul in its strivings to get away from the creature and to rise to

God. To pray at stated times, acknowledging God's sovereign dominion in praise, thanksgiving, propitiation, and humble petition, to unite with the priest in offering the august sacrifice of the New Law on Sundays, holydays, and even every day, to begin and end the day with God, to say grace before and after meals, at the sound of the Angelus to recall the mystery of the Son of God become Man through Mary our Mother, to keep watch over one's heartstrings and keep them in tune with the melody of the glory of God by the nightly examination of conscience—these are Christian duties and privileges, for the sake of which men and women in earnest about their salvation come and confederate themselves in the Third Order, to make their observance more systematic, exact and faithful. And the hopes of those who come are not confounded, for they find that their souls being caught up in the spiritual Franciscan communion, go to God, not only making their own little steps in the exercise of virtues, but allowing themselves, like little children in their mother's arms, to be safely and comfortably carried in the everlasting arms of God's good pleasure. And they find too, for their own comfort and encouragement; that they are heirs of the ages of faith, and the followers of millions who before them have trod the same royal highway—among them 17 of the most learned and valiant Popes, who considered the cord of St. Francis greater than the purple and the triple crown, countless cardinals, prelates, priests and lay folk, emperors, kings, princes and queens, knights, warriors, statesmen, philosophers, saints Louis IX of France, Elizabeth of Hungary, Blanche of Castile, Dante, the world's greatest poet, Michael Angelo, the prince of sculptors and architects, Raphael, the heaven inspired painter, Liszt, the musician, Columbus, the discover of the New World, Isabella of Spain, Ignatius of Loyola, Vincent de Paul, Francis of Sales, Ozanam, the Curé of Ars, and a host of others distinguished in the various ranks of society—Tertiaries all, and valiant sons and daughters of God, who in their day went forth at the trumpet call of duty to fight the battles of the Lord "*terribilis ut castrorum acies ordinata*," terrible as an army set in array.

May Francis and his order prove to be in our day, what they proved to be in other days, an inspiration for the millions to follow Christ, the crucified, in whom alone there is salvation for the individual, hope for society and peace for all nations.



## 10—THE GRAND MEMBERSHIP OF THE THIRD ORDER.

REV. FR. FRANCIS BORGIA STECK, O. F. M.,

*Chicago, Ill.*

Not only was St. Francis the first to conceive the plan of making religious life common property and founding an order for the laity; but, as all historians agree, none of the various Third Orders Secular, founded in the course of centuries, ever assumed so wide an extension and, as a result, exerted so telling an influence on society as the one that owes its origin to the all-embracing zeal of the Poverello of Assisi. To quote from the encyclical of Pope Leo XIII, issued on September 17, 1882, "all, from the lowest to the highest, hastened with burning eagerness and with the greatest enthusiasm to join this branch of the Franciscans". Wherever the sons of St. Francis established friaries and undertook the cure of souls—and history tells us how rapidly their ranks swelled and how far their fields of activity extended—one of their first efforts was to organize the faithful of both sexes into Tertiary fraternities. The French rationalist Renan must have had these in mind when he declared that "next to Christianity, the Franciscan movement is the greatest popular movement that history knows".

If records did once exist regarding the numerical extent of the Third Order Secular, they either have been destroyed or have not yet been unearthed. The historian who essays to discuss this particular phase of Franciscan activity must rest content with a few meager facts and general statements. These are sufficient, however, to show that, in the past seven centuries, the Third Order always flourished in some part of Christendom; while from the roster of illustrious Tertiaries it is clear that it was never and nowhere without its representative members.

As early as 1229, when the Third Order was still in its infancy, Pope Gregory IX, the personal friend of St. Francis and an ardent promoter of his lay institute, was happy to find that the Franciscan Tertiaries were exceedingly numerous. Not long after, Peter de Vineia, the Imperial Chancellor, complained to his sovereign, Frederick II, that "the Friars Minor and the Preacher Friars have risen in hatred against us. . . To undo our power completely, they have founded two new brotherhoods, which embrace persons of every station in life, men and women. Everybody is hastening to be received into them, and it is hardly possible to find any one whose name has not been enrolled."

Though this seems to refer only to the kingdom of the Two Sicilies, it suggests the rapid and wide expansion of the order also in other parts of Europe. Long before the end of the thirteenth century, Franciscan Tertiary fraternities had been founded everywhere: in the Balkan States, to the east; in England and Ireland, to the north; and in France and Spain, to the west. In 1289, at Bologna, the Tertiaries of Northern Italy held their second general chapter, at which twenty-four provinces of the Third Order were represented. Writing under this year, Luke Wadding, the famous annalist of the Franciscan Order, assures us that "at this time, the Third Order of Penitents instituted by St. Francis flourished wonderfully. Very many nobles and princes have donned its garb and, embracing its holy rule, have lived up to it with great alacrity and zeal. Already the institute has borne abundant fruits in so many saintly persons of both sexes".

It was especially in the fourteenth century that many Tertiaries, particularly in the German countries, lived in communities according to the rule of the Third Order. To these apparently an old chronicle refers when it says that "there is hardly a town or a village in which one does not find a house or a convent of the Third Order, especially in the territory belonging to the noble house of Hapsburg". Thus Strasbourg and Cologne, about the year 1400, had some twenty-five houses or convents of the Third Order; while in the duchy of Swabia there were ninety communities of women and thirty of men. Regarding Cologne, Pope Boniface IX commented on the fact that in this diocese so many of the faithful were flocking to the ranks of the Third Order. Now, "all these Tertiaries leading a community life", as Fr. Michael Bihl, the noted Franciscan historian of to-day, contends, "must be regarded as members of the Third Order Secular until the time when they began to take the three religious vows. This seems to have become more general only after the year 1450; and it was the bull of Pope Sixtus IV, published in 1480, that first placed the vows thus taken on a par with those of the orders and congregations." Moreover, there is every reason to believe that it was only the minority of Tertiaries who found it possible to renounce all earthly pursuits and join a community of this kind. By far the greater number, bound by family and social ties, were constrained to remain in the world. Hence, we may safely take it for granted that during the fourteenth and fifteenth centuries, the Third Order Secular lost little, if anything, of its former vitality and fecundity. In his well-known

*Book of Conformities*, the Franciscan chronicler Bartholomew Rinconico of Pisa, who died about the year 1401, tells us that "many illustrious men in various countries of Christendom, courtiers, dukes, princes, barons, and nobles, belonged to this order of St. Francis". Finally, while paging through the voluminous Franciscan martyrologies, one can not help being impressed by the great number of men and women who at this time amid worldly cares sanctified themselves and benefited their environment by following the maxims laid down in the rule of the Third Order.

The man who figured most prominently in the movement for religious and social reform during the first half of the fifteenth century, was St. John Capistran. It is a matter of history how far-reaching and salutary the influence was that this untiring missionary and reformer exerted not only in his native Italy but also beyond the Alps, in Germany, Poland, and Hungary; and the means that he employed to ground the people in the practice of their holy faith, was the Third Order Secular of St. Francis. Everywhere he organized fraternities and earnestly besought the faithful to order their lives according to the ideals proposed by the great Saint of Assisi. From his *Defensorium Tertii Ordinis B. Francisci*, written to demonstrate the judicial standing of the Third Order, we learn that at his time, on both sides of the Alps, this Franciscan lay institute was in a most flourishing condition. It is known, too, that Tertiaries constituted a large percentage of the army with which, in 1456, he successfully defended Belgrade against the invading Turks. The much-quoted Dominican historian, St. Antoninus of Florence, who died in 1459, three years after St. John Capistran, has this to say: "Scholars do not treat of the Third Order of St. Dominic as they do of that of St. Francis, because Dominican Tertiaries are few in these parts, and almost none of them are men. The Third Order of St. Francis, on the contrary, counts many members of both sexes, also among those who live in hermitages and hospitals and in community." St. Bernardine da Busto, who departed this life in 1500, exclaims in a sermon on the Third Order: "Great is this order in point of numbers. In fact, entire Christendom is full of men and women who sincerely observe the rule."

One disastrous result of the Protestant Revolution, especially in Northern and Central Europe, was the steady decline of the Third Order. When the Franciscan friaries fell a prey to greed



and vengeance and when their inmates were either put to death on the scaffold or cast into secret and unhealthy dungeons or banished to distant lands, it was inevitable that the Tertiary fraternities they had organized and sustained should suffer as well in membership as in influence. Yet, even during this century and a half of religious turmoil and intolerance, the Third Order held its own against terrible odds, in England and Ireland as well as on the continent. In Spain and Portugal, where Protestantism gained no foothold, the Third Order continued to bear abundant fruit. Many persons of royal and noble rank and many distinguished men of public affairs belonged to the Order of Penitents. During the first half of the seventeenth century, Fr. Ignatius Garcias and Fr. Marcos of Lisbon were very active in behalf of the Third Order in Portugal, so that by the year 1644 it counted 11,000 members, among whom were King John IV, Queen Aloysia, and their son Theodosius. In 1689, we are told, the Tertiaries in Madrid numbered approximately 25,000; while about the same time, eighty Spanish grandees, clothed in the habit of the Third Order, took part in a procession that was held in honor of St. Francis. If, according to one historian, the year 1600 witnessed a marked decline of the Third Order in Italy, this was owing apparently to the political troubles then agitating that country and to the dissensions perturbing the First Order of St. Francis. Still, the decline could not have been so very great after all, as there were flourishing fraternities in Genoa, Bergamo, Viadana, and Naples.

For its losses through Protestantism in northern and central Europe, the Third Order was compensated by new acquisitions in the territories of the two Americas. It is a singular fact that, beginning with Christopher Columbus, so many of the military and naval officers who participated in the Spanish conquest of the New World were Franciscan Tertiaries. In later years, the Third Order in Mexico must have been very numerous and influential if its members were also able to erect for their own use those massive chapels that are still to be found in Mexico City, Guadalajara, Durango, and San Luis Potosi. Regarding South America, there was a flourishing fraternity in Rio de Janeiro, Brazil, before the end of the sixteenth century; while in Argentine, in colonial times, the Third Order was very popular among the newly converted natives. One historian assures us that toward the end of the seventeenth century, the

Tertiaries in the Franciscan missions in the West Indies numbered 180,000.

Nor must we forget that all this while the Third Order was greatly fostered in the Franciscan missions in China and Japan. Regarding the latter mission field, we know that among the twenty-six martyrs who suffered for their faith at Nagasaki, in 1597, seventeen were Tertiaries; and that of those who died for the same cause in 1622, twenty-seven were members of the Third Order. In 1831, when' after a lapse of two hundred years, the preaching of the Word of God was finally tolerated by the Japanese government, the missionaries found many natives who were not only acquainted with Catholic doctrine and practices but also accustomed, like Tertiaries, to insert the name of St. Francis in the *Confiteor* and to observe the fast days prescribed by the rule of the Third Order. All these customs had been handed down from generation to generation, which goes to show how deeply rooted the Third Order must have been when the persecution broke out against the Church in Japan.

By the middle of the seventeenth century, the Protestant Revolution had spent itself. During the subsequent period of reconstruction, the sons of St. Francis were wide awake to the spiritual needs of the times and labored zealously to meet these needs. Quite naturally, they realized that one efficient means of reclaiming the masses for Christ was the Third Order. Hence, wherever they succeeded in regaining their fields of priestly activity, they established Tertiary fraternities and urged the faithful to join them, both for their own personal sanctification and for the moral betterment of their surroundings. Thus, in time, the Third Order in these parts took a firm hold on the people. Such was the case especially in France where, for instance, Maria Teresa, the consort of King Louis XIV, belonged to the Third Order; and where thirty ladies of the court, following the example of Mary Frances of Savoy, joined the Tertiary ranks and devoted themselves to works of charity. Also in other countries, new life and vigor was infused into the Third Order. So in Tyrol where the fraternities under the jurisdiction of the Capuchin friars gradually became so numerous that, in 1739, the provincial chapter found it necessary to appoint for each friary a Father whose duty it was to guide and instruct the members of the Third Order. The Tertiary registers of Louvain, dating from 1621 to 1794, are still extant. They show that the Third Order was exceedingly popular in those days

and counted among its members persons from every station in life. It is safe to say that at the end of the eighteenth century the Third Order in Europe again numbered several hundred thousand members.

The French Revolution, with its insane hatred for everything that savored of religion and virtue, devastated not only France but almost entire Europe and even swept across the Atlantic to wrest from the Church her latest conquests of souls. Though in Europe the Third Order languished, as perhaps never before, there were still such eminent Tertiaries as Benedict Joseph Labre, Frances of the Five Wounds, Mary Margaret Postel, and John Baptist Vianney among the saints and blessed; Donoso Cortes and Silvio Pellico among men of public affairs; Frederick Ozanam and Father Faber among men of letters; and Luigi Galvani and Alessandro Volta among distinguished scientists.

In our own country, the Mexican War of Independence brought ruin and desolation on the Franciscan missions in Texas, New Mexico, Arizona, and California. It was in this respect but a repetition of what had occurred in Europe three centuries before. The notorious "Penitentes" of New Mexico are to this day an eloquent but sad reminder of how the Third Order had flourished in those parts during the mission period. And a feeling of regret comes over one when he reads in the mission records of California how even Indians would be laid to eternal rest in the Tertiary habit of St. Francis, to say nothing of the many Spanish settlers who, like José Francisco Ortega, José de la Guerra, and Governor José Joaquin Arrillaga, belonged to the Third Order.

It was reserved for Pope Leo XIII to give a new impetus to this great lay institute of St. Francis, which already during the reign of his illustrious predecessor, Pope Pius IX, had begun to recover from the shock of the revolution. Himself a fervent member, Pope Leo XIII recognized in the Third Order the one powerful remedy for the social evils that were threatening the happiness and prosperity of the nations. "In the past", to quote from his encyclical of September 17, 1883, "we have always devoted special attention to the Third Order of St. Francis; and now that by the great favor of God we have been called to the Supreme Pontificate and a favorable opportunity has presented itself, we do urge all Christians not to be behindhand in joining the ranks of this soldiery of Christ.



"Here and there great numbers of both sexes are already following cheerfully in the footsteps of the seraphic Father. We commend their zeal in the cause and most emphatically do we approve it; and we only wish that it may increase with time and extend, especially by your efforts, Venerable Brethren, to many others. . . .

"Take care, therefore, to have the faithful in general understand and appreciate the Third Order. See to it that those who have the care of souls are sedulous in explaining its character, its easy conditions of membership, its ample privileges, and its great promise of public and private advantages. . . . Would that all Christian people might flock to the school of the Third Order as eagerly and numerous as they once poured in from all sides in their ardent enthusiasm for Francis."

The condition of the Third Order at the present day shows how heartily Christendom responded to this stirring appeal of the Sovereign Pontiff, and how wise it was on his part to adapt its ancient rule to the altered needs of our times. Never before in its history, barring the thirteenth century, could the Third Order boast so grand a membership as to-day. According to the latest statistics of the Order of Friars Minor, published in September, 1921, this branch of the First Order of St. Francis has jurisdiction over 1,525,301 Tertiaries. It must be remarked, however, that apparently this figure is incomplete, as the statistics say nothing of the Franciscan missions in China and other countries where Tertiary fraternities are known to exist. The Order of Friars Minor Capuchin, as its recently published statistics show, has charge of 989,548 Tertiaries. Whether this figure includes those in the mission fields of the Capuchin friars, we are not in a position to say. Regarding the Tertiary fraternities cared for by the Order of Friars Minor Conventual, figures are not available. But, considering the relative membership of the three First Orders of St. Francis, we may estimate that the Tertiaries under the jurisdiction of the Friars Minor Conventual number some 250,000. The figures thus far adduced do not include the isolated Tertiaries, i. e., such as for one reason or another are not connected with any particular fraternity, of which class there are many, especially in this country. Nor, generally speaking, do the figures include those who belong to fraternities established in parishes of the secular clergy, of which class again the number is very great, particularly in Europe where so many bishops and priests are fervent members and

zealous promoters of the Third Order. All told, these two classes will easily total another 500,000. It is safe to say, therefore, that at the present day the Third Order Secular has a total membership of 3,250,000 souls—and that it is unquestionably the greatest lay organization in the Catholic Church.

The writer takes it for granted that all Tertiaries of St. Francis are proud of the great Franciscan family to which they belong and that they will heartily welcome and frequently peruse, for their own satisfaction and the enlightenment of others, the following roster of

#### ILLUSTRIOUS FRANCISCAN TERTIARIES.

As already stated, during the past seven centuries, the Third Order Secular had its representatives in every walk in life: on the chair of St. Peter and on the thrones of kings and emperors, in the palaces of cardinals and bishops and in the mansions of princes and noblemen, in the council chambers of statesmen and lawgivers and in the hermitages of penitents and recluses, in the libraries of scholars, in the lecture halls of professors, in the studios of artists, and in the laboratories of scientists; in the tents of military leaders and in the cabins of naval commanders; in workshops and in kitchens, in asylums for the aged and infirm and in homes for the poor and neglected—everywhere they could be found, imbued with the spirit of St. Francis, sanctifying themselves by prayer and penance and benefiting their times in the various fields of human enterprise.

It should hardly be necessary to remind the reader that the following roster of illustrious Tertiaries must needs be incomplete. Thus it is impossible to mention by name all those who died in the odor of sanctity before the year 1534 and, by virtue of the decree of Pope Urban VIII, have a just claim to the title of Blessed or Venerable. Almost as great is the number of Tertiaries who were vested with ecclesiastical dignity and of such as belonged to royal and noble families. How many cardinals and bishops, in the past seven centuries, were members of the Third Order is a question no historian can answer. As to persons of royal birth, it is stated that not less than 140 crowned heads of Europe were Tertiaries of St. Francis.

Before proceeding, it may be well to point out the sources which were consulted in drawing up this roster. In the case of saints and blessed, the writer's main authorities were the following: *Fasciculus Chronicarum* by Fr. Marianus of Florence (d. 1537), re-edited with critical annotations in the *Archivum Francis-*

*canum Historicum* (vols. I-IV); the two extensive martyrologies of Fr. Arturus a Monasterio and Fr. Peter Ausserer, published in 1638 and 1889, respectively; the *Menologium* of Fr. Fortunatus Huber, published in 1698; and the official *Catalogus Hagiographicus*, published with ecclesiastical approbation in the jubilee (October, 1909) issue of the *Acta Minorum*. For the rest, the writer drew principally from the following works: Ghilardi's *El Verdadero Fraile Menor* (vol. I), 1905; Heimbucher's *Die Orden und Kongregationen*, 1907; Barenton's *Personages Illustres des Trois Ordres Franciscains*, 1909; Holzapfel's *Handbuch des Franziskanerordens*, 1909; Tischler's *Handbuch des Dritten Ordens*, 1912; Da Anversa's *Il Terz' Ordine Secolare di S. Francesco*, 1921; and finally from a large number of Tertiary periodicals published in the various countries of Europe and of the two Americas.

#### SAINTS AND BLESSED.

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|---|--|
| St. Louis IX, King of France (1215-1270), Patron of the Third Order.  | Bl. Luchesius of Poggibonzi (?-1242), generally considered the first to be vested in the Tertiary habit.       |
| St. Elizabeth of Hungary (1207-1231), Patroness of the Third Order.   | Bl. Verdiana of Castrofiofenti (?-1242), a servant girl.   |
| Bl. Humiliana of Cerchi (1219-1246), a widow and friend of the poor.  | Bl. Pica, the mother of St. Francis.   |
| St. Rose of Viterbo (1234-1252), a virgin, who died at the age of eighteen and whose body is still preserved incorrupt. | Bl. Franceschina of Gubbio.  |
| St. Ferdinand III, King of Castile (1200-1252).   | Bl. Gerard of Villamagna (?-1242), a knight and crusader.  |
| Bl. Jutta of Sangerhausen (?-1264).   | Bl. Peter Colle (?-1242), a hermit.  |
| Bl. Nevolonus (1200-1290), a cobbler.   | Bl. Davanzato (1200-1295), a priest.   |
| Bl. Torellus of Poppi (1202-1280), a penitent and hermit.   | Bl. Bartholus of S. Geminiano (?-1300), a priest, styled the Job of Tuscany.                                   |
| Bl. Peter of Siena (?-1289), a comb-maker.  | St. Ives of Kermartin (1253-1303), a priest and lawyer.  |
| Bl. Elizabeth of Panorma (?-1289).  | St. James of Castro Plebis (?-1304), a priest and lawyer, murdered for having defended the rights of a pauper. |
| St. Margaret of Cortona (1247-1297), a penitent, whose mortal remains are to this day wholly incorrupt.                 | Bl. John Pelingotti (?-1304), a merchant.  |
| Bl. Gerard of Lunelio (?-1299).   | Bl. Jane of Signa (1244-1307), a recluse.  |
| Bl. Thomas of Nocera, styled the Prophet of the Fourteenth Century.   | St. Clare of Montefalco (1268-1308), later an Augustinian nun.   |
| The following eight, tradition says, were received into the Third Order by St. Francis himself:                         | Bl. Agnes of Foligno (1248-1309), a widow.   |
|   | Bl. Christina of Valdarno (1240-1310), a virgin.   |



- Bl. Raymond Lullus (1236-1315), philosopher, poet, and theologian, styled the "Illuminated Doctor".
- St. Vivaldus of S. Geminiano (?-1320), an anchorite.
- St. Elzear, Count of Ariano (1285-1325), the consort of Bl. Delphine of Glandeves.
- St. Roch of Montpellier (1295-1327), Patron of the plague-stricken.
- St. Elizabeth of Portugal (1271-1336), the niece of St. Elizabeth of Hungary.
- Bl. Francis (Cichus) of Pesaro (ca 1280-1350), an anchorite.
- St. Conrad of Piacenza (1290-1351), a hermit.
- Bl. Michelina of Pesaro (1300-1356), a widow.
- Bl. Delphine of Glandeves (1284-1358).
- Bl. Jane of Saint Mary (died ca 1360).
- Bl. Charles of Blois, Duke of Brittany (?-1364).
- Bl. Hugoline Magalotti (?-1373), a hermit.
- Bl. Bonavita of Lugo (?-1375), a blacksmith.
- Bl. Anthony of Hungary (?-1398), a servant of the poor and sick.
- Bl. John of Massacio (?-1399), an anchorite.
- Bl. William of Sicily (1309-1404), who is invoked in cases of internal malady.
- Bl. James Oldo (?-1404), an anchorite.
- Bl. Jane of Maillé, Baroness of Silly (1331-1414).
- Bl. Henry (Eric), Prince of Denmark (?-1418).
- St. Joan of Arc (1412-1431), the Maid of Orleans.
- Bl. Robert, Prince of Rimini (1411-1432).
- Bl. John of Pisa (1353-1433).
- Bl. Lidwina of Holland (?-1433), patron of invalids.
- St. Vitalis of Bastia (?-1491), an anchorite.
- Bl. Nicholas of Furca Palena (?-1499).
- Bl. Paula (Pauline) Gambara, Countess of Banasco (?-1505).
- Bl. Louise of Albertoni (1474-1533).
- Bl. Thomas More (1478-1535), Chancellor of England under Henry VIII.
- St. Francis Xavier (1508-1552), one of the first disciples of St. Ignatius of Loyola and one of the greatest missionaries of the Church in pagan lands.
- St. Francis Borgia, Duke of Gandia (1510-1572), a zealous promoter of the Jesuit missions in the East and West Indies.
- St. Aloysius Gonzaga (1568-1591), the nephew of Venerable Francis Gonzaga, Minister General of the Franciscan Order.
- The Seveteen Martyrs of Japan, martyred for the faith, in 1597, and now venerated as saints.
- St. Germaine Cousin (1579-1601), a virgin.
- St. Francis de Sales, Bishop of Geneva (1567-1622), founder of the Institute of the Visitation.
- The Twenty-seven Martyrs of Japan, martyred for the faith, between the years 1617 and 1632, and now venerated as blessed.
- Bl. Marianne of Jesus (?-1645), styled the Lily of Quito.
- St. John Baptist de Rossi (1698-1764), a priest and apostle of the abandoned.
- St. Benedict Joseph Labre (1748-1783), a penient and voluntary beggar.
- St. Frances of the Five Wounds (1715-1791).
- St. Clement Mary Hofbauer (1751-1820).
- Bl. John Baptist Vianney, Curé d'Ars (1786-1859).
- To these may be added the two stigmatized virgins, Marie de Moerl (1812-1868) and Louise Lateau (1851-1883); as also Bernadette Soubiroux (1844-1878), to whom the Blesed Virgin appeared at Lourdes and whose process of beatification has recently been introduced.

## FOUNDERS OF RELIGIOUS ORDERS, CONGREGATIONS, AND CONFRATERNITIES.

- Bl. John Colombini (1300-1367), f. of the Congregation of Jesuati.
- St. Bridget of Sweden (1303-1373), f. of the Brigittines or Order of St. Savior.
- St. Frances of Rome (1384-1449), f. of the Benedictine Oblate Congregation of Tor di Specchi.
- St. Jane of Valois (1464-1505), f. of the Order of the Annonciades.
- St. Francis of Paula (1416-1507), f. of the Order of Minims.
- St. Cajetan (1480-1547), f. of the Theatines.
- St. Ignatius of Loyola (1491-1556), f. of the Society of Jesus (Jesuits).
- St. Charles Borromeo (1535-1584), f. of the Oblates and of the Confraternity of Christian Doctrine.
- St. Philip Neri (1515-1595), f. of the Brotherhood of the Little Oratory (Oratorians).
- St. Camillus of Lellis (1550-1614), f. of the Fathers of a Good Death for the succor of the plague-stricken.
- Bl. Ippolito Galantini (1565-1619), f. of the Congregation of the Christian Doctrine of Florence.
- St. Jane Frances de Chantal (1572-1641), f. of the Congregation of the Visitation.
- St. Joseph Calasanza (1556-1648), f. of the Piarists.
- Ven. Jean-Jacques Olier (1608-1657), f. of the Society of St. Sulpice (Sulpicians).
- St. Vincent de Paul (1580-1660), f. of the Congregation of Priests of the Mission (Lazarists) and of the Daughters of Charity.
- Bl. John Eudes (1601-1680), f. of the Society of Jesus and Mary (Eudists) and of the Congregation of Our Lady of Charity.
- St. John Baptist de la Salle (1651-1719), of the Institute of the Brothers of the Christian Schools (Christian Brothers).
- St. Paul of the Cross (1694-1775), f. of the Congregation of the Passion (Passionists).
- St. Alphonsus Liguori (1696-1787), f. of the Congregation of the Most Holy Redeemer (Redemptorists).
- Bl. Mary Margaret Postel (1756-1846), f. of the Congregation of School Sisters of Mercy.
- Ven. Vincent Pallotti (1798-1850), f. of the Pious Society of the Missions.
- Ven. Francis Libermann (1804-1852), f. of the Congregation of the Immaculate Heart of Mary.
- Ven. Pierre-Julien Eymard (1811-1868), f. of the Society of the Blessed Sacrament and of the Servants of the Blessed Sacrament.
- Ven. Antonio Maria Claret y Clara (1807-1870), f. of the Missionary Sons of the Immaculate Heart of Mary.
- Ven. John Don Bosco (1815-1888), f. of the Salesian Society (Salesians).

## PERSONS OF ROYAL AND NOBLE LINAGE.

- Louis VIII, King of France (1187-1226), and his consort, Blanche of Castile (1187-1252), the parents of St. Louis IX.
- Boleslaus IV, King of Hungary (1235-1270), the brother of St. Elizabeth of Hungary.
- Mary, Queen of Hungary (d. 1275), the consort of Boleslaus IV.
- Isabella (d. 1270), the daughter of Philip Augustus of France and consort of Henry III of England.
- Rudolf of Habsburg, German King (1218-1291), and his consort Anne of Hohenberg (d. 1284).
- Berengaria, Queen of Leon and Castile, the sister of Blanche of Castile.
- Charles II, King of Naples and Sicily (1285-1309).
- Robert, King of Naples (1275-1343), the brother of St. Louis, Bishop of Toulouse.
- Alphonse XI, King of Castile and Leon (1325-1350).
- Alphonse IV, King of Portugal (1325-1357).

- Charles IV, Emperor of Germany (1316-1378).  
 Elizabeth, Empress of Germany (d. 1393), the consort of Charles IV.  
 Elizabeth, Queen of Poland (d. 1381), the consort of Charles Robert of Hungary.  
 Jane, Queen of Castile (d. 1381), the consort of Henry II.  
 Ladislaus (Jagellon), King of Poland (?-1434).  
 Catherine, Queen of Bosnia (d. 1478).  
 Beatrice, Duchess of Rusconi (d. 1490).  
 Ferdinand, King of Aragon (1452-1516), and his consort Isabella, Queen of Castile (d. 1504).  
 Elizabeth, Queen of Poland (d. 1505), the consort of Casimir IV.  
 Catherine, Queen of England (d. 1536), the daughter of the Catholic Sovereigns of Aragon and Castile and the first consort of Henry VIII of England.  
 Charles V, Emperor of Germany (1500-1558).  
 Philip II, King of Spain (1527-1598).  
 Elizabeth of Austria (d. 1592), the consort of Charles IX of France.  
 Mary, Empress of Germany (d. 1603), the consort of Emperor Maximilian II.  
 Anne, Empress of Germany (d. 1618), the consort of Emperor Mathias.  
 Philip III, King of Spain (1578-1621).  
 Isabella (d. 1633), the consort of Archduke Albrecht of Austria.  
 John of Braganza, King of Portugal (d. 1636).  
 Caesar Alexander, Duke of Varuca (d. 1641).  
 Isabella, Queen of Spain (d. 1644), the consort of Philip IV.  
 Mary Frances, Duchess of Savoy (d. 1656).  
 Mary Gonzaga, Duchess of Mantua (d. 1660).  
 John IV, King of Portugal 1604-1656), and his consort Aloysia Frances.  
 Philip IV, King of Spain (1621-1665).  
 Anne of Austria (d. 1666), the consort of Louis XIII of France.  
 Maria Teresa (d. 1683), the consort of Louis XIV of France.  
 Leonora Maria (d. 1697), the consort of Michael, King of Poland.  
 Charles II, King of Spain (1661-1700).  
 Leopold I, Emperor of Germany (1640-1705).  
 Eleanora, Empress of Germany (d. 1720), the consort of Leopold I.  
 Henry, Count de Chambord (1820-1883).  
 Rudolph Feilding, Earl of Denbigh (1823-1892).  
 Don Francisco de Bourbon (d. 1902), and his consort Isabella II, former Queen of Spain.  
 Anne, Duchess of Estissac (d. 1905).  
 George Frederick, Earl of Grey and first Marquis of Ripon (d. 1908).  
 Francis Ferdinand, Archduke of Austria, and his consort Sophia, both murdered in 1913, at Sarajevo.  
 Charles, Prince of Loewenstein (d. 1921), during his last years a Dominican friar.

#### ECCLESIASTICAL DIGNITARIES.

- Pope Gregory IX (d. 1241).  
 Pope Gregory X (d. 1276).  
 Pope Nicholas III (d. 1280).  
 Pope Martin IV (d. 1285).  
 Pope Nicholas IV (d. 1292).  
 Pope Martin V (d. 1431).  
 Pope Eugene IV (d. 1447).  
 Pope Julius II (d. 1513).  
 Pope Leo X (d. 1520).  
 Pope Innocent XI (d. 1689).  
 Pope Innocent XII (d. 1700).  
 Pope Clement XII (d. 1740).  
 Pope Pius VIII (d. 1830).  
 Pope Pius IX (d. 1878).  
 Pope Leo XIII (d. 1903).  
 Pope Pius X (d. 1914).  
 Pope Benedict XV (d. 1922).  
 Pope Pius XI, gloriously reigning.  
 Cardinal Johannes Bessarion (d. 1472).  
 Cardinal Edmund de Garon (d.



- 1598), Archbishop of Armagh, Ireland.
- Cardinal Gabriel Trejo (d. 1615).
- Cardinal Ferdinand of Austria (d. 1620), the son of Philip III, King of Spain.
- Cardinal Pierre de Berulle (d. 1629), the secretary of Philip IV, King of France.
- Cardinal Porto Carrero (d. 1671).
- Cardinal Jasper Borgia (d. 1677).
- Cardinal Francis Barberini (d. 1679).
- Cardinal Francis Pallu (d. 1684).
- Cardinal Reinier Pallavicini (d. 1706).
- Cardinal John Henry Newman (d. 1890).
- Cardinal Henry Edward Manning (d. 1892), the second Archbishop of Westminster.
- Cardinal Lucien Bonaparte (d. 1895).
- Cardinal John Haller (d. 1900), Archbishop of Salzburg, Germany.
- Cardinal Herbert Vaughan (d. 1903).
- Cardinal Peter Lambert Goossens (d. 1906), Archbishop of Mechlin, Belgium.
- Cardinal Francis Richard (d. 1908), Archbishop of Paris.
- Cardinal Antony Fischer (d. 1912), Archbishop of Cologne.
- Cardinal Peter Respighi (d. 1913).
- Cardinal Domenico Ferrata (d. 1914).
- Cardinal Aristides Cavallari (d. 1914), Patriarch of Venice, Italy.
- Cardinal John Katchthaler (d. 1914), Archbishop of Salzburg, Germany.
- Cardinal Antony Agliardi (d. 1915).
- Cardinal Mariano Rampolla (d. 1916).
- Cardinal John Murphy Farley (d. 1918), Archbishop of New York.
- Cardinal Francis de Paul Cassetta (d. 1919).
- Cardinal Augustus Dubourg (d. 1921), Archbishop of Rennes, France.
- Cardinal George Gusmini (d. 1921), Archbishop of Bologna, Italy.
- Cardinal Philip Camassei (d. 1921), Patriarch of Jerusalem.
- Cardinal Andrew Ferrari (d. 1921), Archbishop of Milan, Italy.
- Cardinal Philip Giustini (d. 1921), Protector of the Order of Friars Minor.
- Cardinal Nepomucene Terrero y Escalada (d. 1921), Archbishop of La Plata, Argentine.
- Archbishop Balthasar Kaltner (d. 1918) of Salzburg, Germany.
- Archbishop John J. Keane (d. 1918) of Dubuque, Iowa.
- Archbishop Emile Joseph Legal (d. 1920) of Edmonton, Canada.
- Archbishop Edward Bonnefroy (d. 1920) of Aix, France.
- Archbishop Thomas Whiteside (d. 1921) of Liverpool, England.
- Archbishop Victoriano Guisasola y Menendez (d. 1921) of Toledo, Spain.
- Bishop Emanuel von Ketteler (d. 1877) of Mainz, Germany.
- Bishop Felix Dupanloup (d. 1878) of Orleans, France.
- Bishop John IX von Leiss (d. 1884) of Brixen, Tyrol.
- Bishop Charles Emile Freppel (d. 1891) of Angers, France.
- Bishop Simon Aichner (d. 1910) of Brixen, Tyrol.
- Bishop Francis Egger (d. 1918) of Brixen, Tyrol.
- Bishop James McGolrick (d. 1919) of Duluth, Minnesota.
- Bishop John M. Pelizarri (d. 1920) of Piazensa, Italy.
- Bishop Frederick Knecht (d. 1920) of Freiburg, Germany.
- Bishop James Beguinot (d. 1921) of Nimes, France.
- Bishop James Trobec (d. 1921) of St. Cloud, Minnesota.
- Bishop Paul Padilla y Barcena (d. 1921) of Tucuman, Argentine.
- Monsignor Louis Gaston de Ségur (d. 1881), a friend of the poor and homeless and the founder of the St. Francis de Sales Association for the preservation of the Faith.

- Monsignor Maurice D'Hulst (d. 1896), active in the service of religion, education, and charity—the founder of the free Catholic University of Paris.
- Monsignor William H. Ketcham (d. 1921), for many years the energetic director of the Catholic Indian Bureau at Washington, D. C.

## MEN AND WOMEN OF PUBLIC AFFAIRS.

- Giovanni Cimabue (d. 1302), a famous Italian painter.
- Dante Alighieri (d. 1321), the greatest poet of the Christian era, the author of *The Divine Comedy*.
- Giotto di Bondone (d. 1337), the head of a school of Italian painters.
- Francesco Petrarca (d. 1374), an Italian poet, the champion of the conservative school of the Renaissance.
- Thomas a Kempis (d. 1471), the author of the well-known *Imitation of Christ*.
- Christopher Columbus (d. 1506), the discoverer of America.
- Leonardo da Vinci (d. 1519), a universal genius.
- Raffaël Santi (d. 1520), "the most famous name in the history of painting".
- Vasco da Gama (d. 1524), the discoverer of the sea route to East India.
- Michelangelo Buonarrotti (d. 1574), a universal genius.
- Giovanni Pierluigi da Palestrina (d. 1594), one of the greatest musicians.
- Torquato Tasso (d. 1595), an Italian poet, the author of *Jerusalem Delivered*.
- Miguel Cervantes Saavedra (d. 1616), a distinguished Spanish poet and novelist, author of *Don Quixote*, "a novel which as a social document has never been surpassed in the annals of narrative fiction".
- Count Johann Tilly (d. 1632), the hero of the Thirty Years' War, styled "the virgin soldier" and "the monk in the garb of a general", on account of his sterling piety.
- Felix Lope de Vega Carpio (d. 1635), a Spanish poet and dramatist.
- Galileo Galilei (d. 1642), a noted Italian astronomer.
- Lopez Zahata (d. 1647), a Spanish ambassador at the German court.
- Calderon de la Barca (d. 1681), a Spanish poet and dramatist.
- Bartholme Murillo (d. 1682), a Spanish painter.
- Le Feuillard de Nevers (d. 1704), a celebrated French general.
- Giovanni Battista Pergolesi (d. 1736), an Italian musician.
- Luigi Galvani (d. 1798), an Italian scientist, the discoverer of galvanism.
- Alessandro Volta (d. 1827), an Italian physicist and electrician, after whom is named the unit of electromotive force known as a volt.
- Daniel O'Connell (d. 1847), the Irish patriot and leader of the Catholic party.
- Rev. James Balmes (d. 1848), a distinguished Spanish philosopher and author.
- Frederick Ozanam (d. 1853), a French historian and essayist, the founder of the St. Vincent de Paul Society.
- Donoso Cortes (d. 1853), a Spanish author and statesman.
- Silvio Pellico (d. 1854), an Italian writer and patriot.
- Rev. Frederick William Faber (d. 1863), a much-esteemed English writer on ascetical theology.
- Rev. Adolf Kolping (d. 1865), the founder of the "Gessellenverein" in Germany, a federation of Catholic Young Men Societies.
- Gioachino Antonio Rossini (d. 1868), a famous Italian musician.
- Garcia Moreno (d. 1875), the noted statesman and President of Ecuador.
- Louis Veuillot (d. 1883), a French journalist, the founder of the *Univers*.
- Lady Georgiana Fullerton (d. 1885), a celebrated English novelist.
- Franz Liszt (d. 1896), a German musician, the "greatest pianist in the annals of music".

- Claude-Ferdinand Gaillard (d. 1887), a French painter and engraver.
- Alexander Max Seitz (d. 1888), a German painter.
- Franz Hettinger (d. 1890), a distinguished German scholar of wide culture.
- Ludwig Windhorst (d. 1891, a famous German statesman, the founder of the Catholic Center Party.
- Francis Charles Gounod (d. 1893), a noted French musician.
- Coventry Patmore (d. 1896), an English poet.
- Eliza Allen Starr (d. 1901), American writer and lecturer on art.
- Jacinto Verdaguer (d. 1902), a Spanish poet.
- Aubrey de Vere (d. 1902), an English poet.
- Francis Thompson (d. 1907), one of the greatest English poets of the last century, known especially for his *Hound of Heaven*.
- Karl Lueger (d. 1910), the celebrated leader of the Christian Socialist Party in Austria.
- Lady Herbert of Lea (d. 1911), an English author and philanthropist.
- Count Albert de Mun (d. 1914), a French statesman.
- León Harmel (d. 1915), a social reformer in France, especially on behalf of the working classes.
- Rev. Louis Guanella (d. 1916), styled the modern Don Bosco.
- George Fonsgrive Lespinasse (d. 1917), a French philosopher and writer, known in the literary world as Yves de Querdec.
- Cordula Woehler (1845-1917), a German poetess, known as Cordula Peregrina.
- Terence MacSwiney (d. 1920), Lord Mayor of Cork, Ireland.
- Countess Emilia de Pardo Bazan (d. 1920), a Spanish novelist and literary critic.
- General Louis Leddet (d. 1921), Governor of the Isle of Corsica.
- Malachy Bowes Daly (d. 1921), Governor of Nova Scotia, Canada.

## 11—ADVANTAGES, PRIVILEGES AND INDULGENCES OF THE THIRD ORDER.

REV. FR. CHRYSOSTOM CLARK, O. F. M.,  
*San Francisco, Cal.*

In his encyclical dated September 17, 1882, the great Tertiary Pope, Leo XIII, urges the bishops of the whole world to propagate the Third Order of St. Francis. "Do all in your power," he writes, "to propagate the Third Order among the faithful. See to it that the pastors of souls frequently instruct their flocks as to the nature of the Third Order, proposing to them the facility of becoming members, the numerous advantages it affords for the spiritual life, and the countless blessings which it offers both for the private and public life of each individual." The Holy Father also states why he loves the Third Order of St. Francis and has such zeal in recommending it to the faithful, for he adds: "Both the records of time gone by, and the nature of the order itself show how great is its influence in promoting justice, honesty, and religion. We are convinced that the Third Order is the surest antidote for the evils of our times, and the most efficacious means for bringing the world back to a true and lasting practice of the teachings of the Gospel." These words of



the Sovereign Pontiff should suffice to convince all faithful that the Third Order of St. Francis is an institution which offers its members the greatest spiritual advantages. The question now arises, which are the advantages that the Third Order offers its members?

The first advantage is contained in the fact that the Third Order of St. Francis is a true religious order approved by holy Church. The word "order" itself indicates a fervent religious life. Indeed, the rule of the Third Order obliges its members to lead a truly Christian life, a life according to the commandments of God and His holy Church. It demands fidelity in the fulfillment of the duties of each one's state of life. It inculcates profound humility after the example of the Savior, simplicity in dress, obedience, subjection, and reverence towards lawful superiors, renunciation of dangerous amusements, justice towards all, fervor in prayer, frequentation of the sacraments, avoidance of quarrels, of abusive language, and exercise of true Christian charity towards one's neighbor. The Tertiaries are by their rule led on to the practice of the most sublime virtues. This is undoubtedly of the greatest advantage to them. Human nature is inclined to inertia in matters spiritual, and in the Third Order one obtains a new stimulus to the practice of virtue.

The Holy Ghost says obedience is better than sacrifice. Obedience is consequently a virtue that is most pleasing to God, and will merit from Him a great reward. Tertiaries, in observing the precepts of their holy rule, and in practicing the virtues inculcated by this same rule, are leading a life of obedience, and thereby adding to their good works the merit of this sublime virtue. Thus the good works of Tertiaries merit a double reward, namely, the merit for the good work itself and the merit of obedience. Upon the merits a person gains in this world will depend his eternal glory. Great, therefore, will be the heavenly reward of a faithful Tertiary.

The loving Savior promises those who venerate his divine Heart many privileges and graces. The Third Order of St. Francis is especially consecrated to the Most Sacred Heart of Jesus. In consequence, Tertiaries have every right to hope that they will in a special measure be made participants of these privileges, and obtain from the Sacred Heart of the Savior superabundant graces to lead a devout and holy life. Mary Immaculate has ever been the heavenly Mother and Patroness of all the children of St. Francis. Devotion to Mary is a sure

sign of predestination for heaven. Indeed, can that soul be lost which Mary protects and for which she intercedes with her divine Son? Affiliation with the Third Order insures the special protection and the intercession of Mary Immaculate in life and in death.

Tertiaries are children of the seraphic St. Francis, the saint so beloved of God that the Savior impressed upon his saintly body the marks of His five sacred wounds. While still sojourning on earth St. Francis could obtain all things from God, the Lord refused him nothing. Now that he is in heaven God will certainly be most attentive to his intercession and grant all his requests. His brethren were always an object of the greatest solicitude for the seraphic father. He himself says, that his brethren should love one another even more than a mother loves her own child. Inculcating such a degree of charity for one another among his brethren, he their father and model certainly practiced what he recommended to others. This gives his children the assurance of his love and his help in all their difficulties. To enjoy the protection of this great saint, to be assured of his most powerful intercession at the throne of the Most High, to live and to labor under his fatherly care must undoubtedly be of the greatest advantage to each and every Tertiary. Indeed, if the Tertiaries are faithful in the observance of their holy rule, and follow in the footsteps of their holy founder, he will be a good father to them and obtain for them every blessing.

During the seven centuries in which the three orders of St. Francis have existed many are the children of the seraphic father who have through his assistance obtained the crown of eternal glory. Indeed, to them may be applied the words of the Apocalypse: "I saw a great multitude, which no man could number, of all nations, and tribes, and peoples, and tongues, standing before the throne, and in sight of the Lamb, clothed with white robes, and palms in their hands." Ap. VII, 9. All these saints are brothers and sisters to the Tertiaries. They take interest in their welfare and assist them by their intercession. Among these saints is the great wonderworker of Padua, St. Anthony, who is venerated the world over on account of the many miracles he performs, and the assistance he obtains for his devout clients. The Tertiaries can truthfully say, they are the children, and also the brothers or sisters of saints, and thus they have every opportunity of becoming saints themselves.

The three orders of St. Francis constitute one great family, and as in a family the members of the family help one another and the good that is done by one of its members is advantageous to the others, thus there also exists in the Franciscan family a spiritual communion by which the good works of the single members also benefit the other members of the order. This spiritual communion makes the Tertiaries partakers during life and after death in all the holy masses which are said by the priests of the Franciscan orders, in the communions, prayers, penances, fasts, and other works of piety performed by members of the three orders throughout the world.

Holy Church has always shown a special predilection for the Third Order of St. Francis. Forty-one Popes have issued encyclicals and decrees in favor of this Franciscan institution. Indeed, the Popes have not only recommended it to the faithful, but they have also endowed it with indulgences and privileges to such an extent that the Tertiaries of St. Francis are in this regard placed on the same level with the members of the First and Second Orders of the seraphic father. In fact no religious order in the Church of God can boast of more indulgences than the Third Order offers its members. Tertiaries may gain a plenary indulgence on about two hundred and twenty-five days of the year. Yes, even more, they may gain several plenary indulgences each day, for every time they recite six Our Fathers, Hail Marys, and Glorys they gain the pilgrimage indulgences, which include all the plenary and partial indulgences they would obtain, if they personally made a pilgrimage to the holy places in Jerusalem, to Rome, to Compostella, and to the Portiuncula. The members of the Third Order also gain a plenary indulgence every time they recite the Franciscan crown of the seven joys of the Blessed Virgin Mary. Besides these plenary indulgences numerous partial indulgences may be gained. A partial indulgence of seven years is granted for the feasts of Our Lord, His Blessed Mother and the saints of the three Orders of St. Francis, and an indulgence of three hundred days is attached to every work of piety and charity the Tertiaries perform. On thirty-five feasts of the year holy Church bestows upon the members of the Third Order a special blessing, which is commonly known as the general absolution or indulgenced blessing. To this blessing is attached a plenary indulgence. Besides, twice a year the Holy Father desires that his own apostolic blessing be imparted to them. This blessing of the Holy Father likewise gives the Ter-



tiaries an opportunity to gain a plenary indulgence. A rich treasure of indulgences is, therefore, available to all the members of the Third Order of St. Francis.

That the Tertiaries may not be deprived of any of the indulgences granted them, holy Church allows them the privilege to gain those indulgences which require a visit to a church of the order, in their parish church whenever they are in places where there is no church of the order. Sick and convalescent Tertiaries can gain all the plenary indulgences granted for certain days during the octave of the feasts for which they were granted. They may also by reciting the Our Father and the Hail Mary five times gain the same indulgences as if they personally visited a church of the order on an indulgence day, providing that they are sick or convalescent and cannot conveniently leave their homes.

The solicitude of holy Church for the Tertiaries of St. Francis does not forsake them in the last moments of their earthly pilgrimage, for she grants them a plenary indulgence in the hour of death under condition that they receive the sacraments and pronounce the Most Holy Name of Jesus. This wonderful solicitude accompanies the Tertiary even beyond the grave. At all masses celebrated for the repose of the souls of deceased Tertiaries the altar is always and everywhere privileged. The indulgence of the privileged altar implies that a plenary indulgence is applied to the soul of the deceased for whom the holy mass is celebrated, so that in virtue of the treasury of the Church, this soul is liberated from purgatory, providing, of course, that it please God. Tertiary priests enjoy the favor of a privileged altar, no matter at what altar they are celebrating, on three days of every week.

What a wealth of grace! What favors of heaven are open to the members of the Third Order of St. Francis! Let us conclude with the words of Cardinal Monaco Lavaletta, Cardinal vicar of Rome, which he addressed to the priests of Rome on September 30, 1882: "We most earnestly exhort all pastors, preachers, and confessors both of the secular and regular clergy to do all in their power to induce the faithful, especially the men and young men, to become members of the Third Order of St. Francis, to attend the meetings regularly, and to gain the indulgences and enjoy the privileges which the order offers them."

## 12—CHURCH DIGNITARIES AND THE THIRD ORDER.

REV. FR. JAMES MEYER, O. F. M.,  
*Chicago, Ill.*

In the following pages an attempt is made to bring within easy reach of directors and friends of the Third Order pointed utterances of Church dignitaries in behalf of the order. While in general the prelates of Holy Church have always followed the lead of the Popes in promoting the Third Order, the National Convention of Chicago called forth the most lavish encomiums on St. Francis and his work, particularly from bishops of North and South America. Their letters on file with the Executive Board consist of page on page of the most glowing tribute to the merits of the Third Order. The full text of some of these letters is found elsewhere in the pages of this report.

In the following citations, where the source and occasion are not otherwise designated, the quotation is from letters mailed to the Executive Board of the Chicago Convention. The quotations are presented under various captions merely as a matter of convenient reference; in view of their content, some of the quotations found under one caption would serve as well under another.

**I. THE THIRD ORDER AND THE RELIGIOUS AND MORAL  
REGENERATION OF OUR DAY.**

1. A parallel between the thirteenth and the twentieth century:

"As a bishop of a city and diocese which glories in St. Anthony, the illustrious son of St. Francis of Assisi, as its patron saint, I cannot but view with delight the increase of the devotion to the seraphic Patriarch and hail with joy your efforts to spread among the faithful the wonderful Third Order of St. Francis. Our age is rejecting Christ the Savior, and is worshiping false gods which can bring it neither peace nor happiness. The sad fact stares us in the face that paganism, conquered by the apostles and held down so long by the succeeding centuries, is again in the ascendancy; pagan morals and pagan ideas are everywhere supplanting the Christian standards of the past. Evidently, we will have to reconquer the world for Christ and the cross. But how?

"There is an analogy between the apostasy of our age and the defection of faith and general immorality of the thirteenth century. If the world of those days was saved, it was through St. Francis of Assisi, whom God in His mercy raised up for the

regeneration of the Christian world. No wonder that amidst the appalling dangers to faith and morals of our modern times the Sovereign Pontiffs should be turning their eyes again to the seraphic Patriarch. It was through the Third Order that St. Francis regenerated Europe; it is from the Third Order that we may expect the social reform of our days and the sanctification of millions of souls. The sainted Pius X assures us that the Third Order has lost nothing of its pristine power and that it is wonderfully adapted to the needs of our modern times. Our Holy Father Benedict XV tells us that the rule of the Third Order is naught else than the Gospel applied to every day life. The happy results of the past, the example of so many of God's saints, the words of so many illustrious Popes, ought to convince us of the excellence of the Third Order."

—The Rt. Rev. Arthur J. Drossaerts, Bishop of San Antonio, Texas.

2. The saving virtues of St. Francis the heritage of the Third Order:

"Our Holy Father pictures the world of today as a world to which peace has not been restored, a world that has given itself to an unrestrained love of pleasure, and which, in the pursuit of pleasure, has to a great extent cast aside the laws of morality and decency. That this is a true picture nobody who has given any thought to prevailing conditions can deny. And that the remedy for it is a return to the spirit of St. Francis is equally undeniable. For what was the spirit of the Poor Man of Assisi? He loved every creature of God and hated strife; he effectively inculcated ideas of the other world, ideas which turned the thoughts of the people of his time from the foolish ambitions of this passing life, and brought them back to the spirit of the Gospel causing them to seek first the kingdom of God; he manifested an utter simplicity in all things, which is so badly needed in our day of pomp and vain show. This spirit of St. Francis is the heritage of the Franciscan friars, who, through the instrumentality of the Third Order, bring the religious life into the homes of the people, enabling them to place the stamp of holiness on all their actions, and, in the midst of the ordinary affairs of every day, to consecrate their lives to the crucified Savior."

—His Excellency John Bonzano, Archbishop of Melitene, Apostolic Delegate to the United States.



"In these days, when a reconstruction of the world on a more Christian basis has become a necessity, I am sure that nothing could be more effective for this purpose than to recall to the people of the world the grand and outstanding virtues which made the life of St. Francis of Assisi so noble, so lovely, and so marvelous. His wonderful humility, his great love of poverty, to overcome the spirit of greed, which seems at the bottom of the world's misery today, his most ardent love of God and of humanity, his spirit of mortification, so necessary to combat the lust of the age—all these virtues, so nobly and so thoroughly exemplified in the life of the great seraphic Patriarch, cannot be brought too forcibly before the minds of our Christian people."

—The Rt. Rev. Ferdinand Brossart, Bishop  
of Covington, Ky.

3. The Third Order the antidote for error and corruption:

"Let us see to it that the Third Order is propagated and depraved customs and evil doctrines will disappear."

—The Bishop of Corvia, Spain, at the National  
Tertiary Congress of Madrid, 1914.

4. The Third Order pitted against pseudo-science and greed:

"We need the simple beauty of the conversation of St. Francis about God and His love, to meet the blasphemies so boldly spoken in the name of science and learning. We need the perfect poverty of St. Francis to meet the greed and fever for money and what it can buy, which lies so close to the root of unhappiness and distrust in the world."

—The Rt. Rev. C. E. Byrne, Bishop of Galveston, Texas.

5. The Third Order a lever against corruption and strife:

"We fully agree with what the Popes, after the example of their predecessors, declared, when time and again they sounded the praises of the Third Order and exhorted the faithful to enlist in this spiritual soldiery. Being Tertiaries themselves, they rightly saw in this organization, distinguished for its spirit of penance and charity, one of the best levers the Church of God could use in the encounter with the corruption of the age and its fratricidal animosities."

—His Eminence Louis Nazaire Cardinal Begin,  
Archbishop of Quebec.

## 6. Pride and moral weakness overcome:

"The world must be redeemed from the grasp of Satan, the proud spirit of man must be curbed, his too weak will must be strengthened, and for this he must be brought back to the true spirit of the Gospel. Now, 'the rule of the Third Order', says Leo XIII, 'is naught else than the Gospel applied to everyday life'. It is no wonder, then, that in his turn Pope Pius X exhorts all to make every effort to further the advance of an institution so wonderful."

—The Rt. Rev. P. A. Chiasson, Bishop of Chatham, New Brunswick.

## II. THE THIRD ORDER AND SOCIAL REFORM.

## 1. The Good Samaritan of our battered civilization:

"When we consider the intrinsic merits of the society, its highly spiritual and intensely humble character, and lastly, when we consider the meaning and efficacy of such a society in these latter days of broken economics, where half the world stands inflated with pride and pomp while the other starves to death, then we should be recreant to our apostolic office, if we failed to wish you well or faltered in supporting your noble mission, including, as it does, saintliness of life, kindness of heart, and charity towards all. Be again the good Samaritan to take up this shattered civilization of ours, rescue it from the robbers and bear it back to home, safety, and God."

—The Most Reverend John J. Glennon, Archbishop of St. Louis, Mo.

## 2. To repeat the work of the thirteenth century:

"The spirit of St. Francis, and, therefore, the spirit of the Franciscan Order, is the spirit of the Gospel, it is a wonderful reproduction of the sweet odor of Christ. It is pre-eminently a spirit of loyalty and reverence to divine authority, a spirit of prayer and self-denial, of poverty and humility, of simplicity and cheerfulness, of active charity and seraphic love of God. Evidently, the more this spirit is diffused among the faithful, the more fruits of solid piety and true Christian charity will appear. In the thirteenth century St. Francis consecrated millions to God through his Third Order and wrought a wonderful social reform. Social conditions in those days were not much better than they are at present. Today the Third Order possesses the

same power for good that it had seven hundred years ago. To again sanctify the individual and the family, and thus lend its mighty help in bringing about true social reform, is unmistakably the mission that the Holy See has assigned to the Third Order in our times."

—The Most Reverend Sebastian G. Messmer,  
Archbishop of Milwaukee, Wis.

3. To collaborate with the Sovereign Pontiff in restoring social peace:

"The beautiful letter *Sacra Propediem*, in which His Holiness Benedict XV declares his reliance upon the collaboration of the Third Order in the work of Christian reformation and social peace, deserves to be read and studied with serious attention. It will, I am certain, call forth a harvest of new children of St. Francis, ready to march in the footsteps of the noble Tertiaries of the Middle Ages, ready to brave prejudices, ready to combat error, ready to defend the Church, ready to give the example of irreproachable public and private conduct and of the most solid virtue."

—His Eminence Louis Nazaire Cardinal Begin,  
Archbishop of Quebec, Canada.

4. To bring back charity to the world.

"The charity which shone so conspicuously in that glorious saint, the world today sorely needs, and what better means could be adopted to spread such charity, than a general convention of all those who have become his children and disciples in a special way through the instrumentality of the Third Order."

—The Rt. Rev. Alexander J. McGavick, Bishop  
of La Crosse, Wis.

5. To re-establish the spirit of brotherhood among the classes:

"During the last three hundred years we have been returning in England to a condition of paganism that has developed into a positive hostility and hatred between classes; and we have thus been departing further and further from the Christian ideal of a Catholic brotherhood. The separation of the poor from the rich, of the operative from the capitalist, of the ignorant from the learned, of the unrefined from the cultured, creating impassable barriers and fixing each class in an attitude of hostile and selfish aloofness, has worked against Christianity, whose divine



mission it is to establish the spirit of a common brotherhood among all who are brethren of Jesus Christ. Here, then, is the characteristic mission of the Tertiaries of St. Francis. The organization, the life and spirit of Tertiaries, must always be that of brotherhood, since they are founded by St. Francis as part of the great organization of brothers called emphatically friars."

—His Eminence Cardinal Herbert Vaughan,  
Archbishop of Westminster, England, in  
the Introduction to "The Spirit of the  
Third Order of St. Francis", by Fr. Peter  
Baptist, O. F. M.

6. To hold the balance between rich and poor by charity and self-denial:

"The Third Order will be as efficacious a remedy against the mistake of our day as of old—convincing the public that happiness does not consist in earthly goods but in keeping the heart detached from them, without hatred or envy for those who possess them abundantly; and teaching the wealthy the virtue of charity toward their neighbor, the only balm that is known and practicable for the ills of humanity."

—The Rt. Rev. Carlos Silva y Cotapos, Bishop  
of La Serena, Chile, S. A.

7. To pour the balm of humility on the wounds of society:

"During my student days at St. Bonaventure's College, I enjoyed the wonderful privilege of becoming a member of the Third Order of St. Francis, and since those happy days I have had reason frequently to thank God for the kindly influence of the Franciscan spirit on my career; and I make bold to state that today, when the bitter racial prejudices and fierce passions of men have torn apart the hearts and minds of the races of men, the one admirable and powerful virtue which would allow Christian peace and charity again to take possession of the human heart, is the Franciscan virtue of humility. And I make bold to state also, that in our own beloved country, where the family peace is so disrupted by the evils of divorce, and the citizenship so infected by the pride of wealth and luxury, the one virtue to be practiced as an antidote to these growing evils is the virtue of Franciscan humility."

—The Rt. Rev. J. M. Gannon, Bishop of  
Erie, Pa.

**III. UNIVERSAL APPEAL TO THE SPIRIT OF THE THIRD ORDER.**

1. From the United States, north, east, south, and west:

"Truly in this day do we need the spirit of St. Francis in all walks of life. St. Francis loved in a special way Jesus Christ and Him crucified. Our watchword must be, 'Back to Jesus Christ'."

—The Rt. Rev. R. J. Mudoon, Bishop of Rockford, Ill.

"We cannot doubt that the Third Order of St. Francis is of special significance in our days. Its purpose is to lead its members to eternal salvation by a life in conformity with the doctrine and example of Jesus Christ. Hence those who live according to the rule of the Third Order, foster the spirit of penance and humility, and strive earnestly to practice all Christian virtues."

—The Rt. Rev. Henry Althoff, Bishop of Belleville, Ill.

"The needs of the modern world in its religious, moral, political, and industrial life are many and pressing. The agency to supply these needs has been named by two Sovereign Pontiffs. Pope Pius X declared that the Third Order of St. Francis is wonderfully adapted to modern needs. Pope Benedict XV assures us that the rule of the Third Order is naught else than the Gospel applied to every-day life."

—The Rt. Rev. Philip R. McDevitt, Bishop of Harrisburg, Pa.

"I feel very strongly that a wide-spread diffusion of the spirit of St. Francis would bring a blessing to our country and would do more than anything else to relieve the social strain and establish more normal conditions between labor and capital."

—The Rt. Rev. D. J. O'Connell, Bishop of Richmond, Va.

"In our age the same spirit of restlessness, desire of ease and amusements, grasping after wealth, characterize society. We are, therefore, not surprised that the Father of Christendom, Benedict XV, should re-echo the oft repeated warning of his predecessors, admonishing the world to re-awaken the spirit of St. Francis most earnestly and bring this holy spirit more and more into the daily lives of Catholics. This is the great object of the Third Order."

—The Rt. Rev. Leo Haid, O. S. B., Abbot  
Ordinary of Belmont Abbey, N. C.

"Like so many of his predecessors, the Holy Father has again most earnestly recommended the Third Order as a means for the personal sanctification of its members and as a remedy against the many evils of the present day. There is no doubt that the spirit of the Third Order is the spirit of Christ Himself, which alone can offset and overcome the evil spirit of the modern world and save human society from the many dangers that are threatening it."

—The Rt. Rev. C. Van de Ven, Bishop of Alexandria, La.

"The Third Order of St. Francis, across the centuries, has had in view subjection to God and to legitimate authority, love of our brother after the example of Christ, and a noble spirit of sacrifice for the great ideals of human life. I can but pray that the national gathering may deepen these feelings in the hearts of the Tertiaries and enroll in their numbers thousands of Catholics, who, imbued with the spirit of St. Francis, could help so much in the regeneration for which we pray."

—The Most Reverend Edward J. Hanna, Archbishop of San Francisco, Cal.

"You do well in bringing the philosophy of St. Francis, as exemplified in the establishment of the Third Order, before our people. The Third Order of St. Francis will find today, as in the thirteenth century, a great mission to perform in the world. The world will find in the school of St. Francis a remedy for irreligion, for social unrest, for irreverence and riotous extravagance, and for the instability of the home."

—The Rt. Rev. John J. Cantwell, Bishop of Monterey and Los Angeles, Cal.

## 2. From the length and breadth of Canada:

"We should omit no efforts towards promoting the Third Order more and more among the faithful of our different fields of action. Nothing better than this pious brotherhood can induce them to lead a true and upright Christian life."

—The Rt. Rev. Francis X. Cloutier, Bishop of Three Rivers, Canada.

"May Almighty God spread among the American and Canadian public the spirit of the Third Order of your most illustrious



father in God. Nothing is more needed as a remedy for the present alarming situation."

—The Most Reverend Arthur Beliveau, Archbishop of St. Boniface, Canada.

"All who take interest in the salvation of souls sincerely desire to see the Third Order spread everywhere."

—The Most Rev. Olivier Elzear Mathieu, Archbishop of Regina, Canada.

3. From Mexico:

"We beg God, the Author of all good things, to load with heavenly favors the Third Order Franciscan, which in our sad days offers the surest means of a Christian reformation, and to deign to extend it daily more and more for the good of souls, throughout the Catholic world."

—The Most Reverend Henry Sanchez y Paredes, Archbishop of Puebla, Mexico.

4. From South America:

"Would that the Convention might so promote the propagation of the Third Order that there might be no community without a center of the order."

—The Most Rev. Peter Adam Brioschi, Archbishop of Cartagena, Columbia, S. A.

5. From England:

"Today our Holy Father completes the treatment which our ills require, and, guided by the spirit of God, prescribes a medicine for the moral consumption which taints the atmosphere. The remedy is nothing more or less than the spirit of St. Francis and the propagation of the Third Order."

—His Eminence Cardinal Herbert Vaughan, Archbishop of Westminster, England, in his Pastoral on the Encyclical *Auspicato*.

"I feel and have felt for a long time that there is no remedy for existing evils in this country which is as likely to be effectual as Franciscan principles and Franciscan practice."

Letter to the First British National Tertiary Conference, of Rt. Rev. John Cuthbert Hedley, O. S. B., Bishop of Newport, England.

**IV. PLAN OF ACTION OF THE THIRD ORDER.**

## 1. By uniting all classes by the ties of brotherhood:

"The Holy Spirit is willing, no doubt, to brood over the medley mass of human beings covering the land, to breathe into their clay a Tertiary Franciscan soul. Let the National Convention of the Third Order in the United States do its part; let all the sons and daughters of St. Francis fulfill the programme which will have been worked out for them; and then the sanguine hopes of Pope Benedict XV for the 're-establishing of the Christian spirit,' and through it the welfare of mankind, will be fulfilled in America. The ambition of Leo XIII 'to bring a salutary remedy to very many of the evils which afflict society; to make the rule of holy charity and of all the virtues flourish upon the earth', will be attained. Through the admission of poor and rich, of high and low, into the family of St. Francis, the social classes will be brought together in the bond of benevolent understanding and of mutual love; and there will be ushered into our modern world, as a blessed practical working scheme of life, the era of world-wide fraternity, which is the unrealisable Utopia of the socialist reformers."

—The Rt. Rev. Joseph R. Crimont S. J., Vicar  
Apostolic of Alaska.

"The children of St. Francis become, true children of God, increasing in number like the stars, holding out the chord of charity to their neighbor and entwining it with that of their brother, will present a formidable front of defense around human society, and that front will repel the violence of insane passions, will check vice, and force from the field every scandal along with crime and corruption."

The Most Rev. Peter Adam Brioschi, Arch-  
bishop of Cartagena, Columbia, S. A., in a  
Pastoral Letter October 4, 1921.

## 2. By fostering the spirit of detachment and brotherhood:

"In the spirit of St. Francis a twofold trait stands out prominently: a generous contempt of earthly things and an ardent love of God and man. . . . If, therefore, the Franciscan spirit is propagated, it will of necessity succeed in moderating in the rich the craving to increase their wealth, which is leading them to commit the most crying acts of injustice and to oppress, even to the point of cruelty, the indigent; while it will inspire the poor with resignation, to bear their privations with patience, if

not with holy cheerfulness, as did St. Francis and his most illustrious children. Thus the hostile sentiments existing between the proletariat and the wealthy will be cut off at the root. . . . The spirit of brotherhood infused into individuals and society will cause the favored of fortune to be compassionate and generous with the poor, for genuine charity leads naturally to beneficence. The poor, in turn, full of gratitude to their benefactors, will look up to them with respect and faithful homage. Thus the members of the great human family will find themselves tightly bound by the bonds of love, as sweet and pleasant as they will be un-failing and strong, leading as a final result to individual and social peace and general happiness."

—The Rt. Rev. Francis Marian Hòlguin,  
Bishop of Arequipa, Peru, S. A., in a  
Pastoral Letter June 13, 1921.

3. By the quiet but forceful influence of virtuous example:

"The Third Order of St. Francis, acting without that bluster which is wont to stir up hatred and arrest sympathies, is a silent apostolate. By its very nature it seems called, especially in our age, to restore among individuals and in families the spirit of the Gospel which is languishing in the world thanks to the opposition raised against it by the enemies of God. Its steady influence need not be the less fruitful for being humble and silent; for it is not the violent torrents, which break their bounds, that make the earth fruitful; it is rather the rivers which flow gently and quietly."

—His Eminence Cardinal Henry Almaraz, Seville, Spain, in an address at the National Tertiary Congress of Madrid, 1914.

"The beautiful spirit of St. Francis, which spread and became a most powerful influence in the regeneration of mediaeval society, is not extinct. It still lives in the Catholic Church, it is the only remedy for much of the social disorder and unhappiness in the world. Men have pursued false ideals and wrong notions of honor, progress, success and happiness so steadfastly and long that the spiritual malady has become widespread and deep-seated. No merely human organization or effort can restore contentment, peace, and universal charity. A great spiritual awakening, a return of true, sound religious principles is imperative, and this achieved, many of the distressing problems and shocking



miseries which beset the world today will automatically disappear.

"Sovereign Pontiffs have repeatedly and ardently approved the Third Order of St. Francis. For those whose circumstances will not permit them to retire to monastery or convent, it affords an excellent means of sanctification since, as Tertiaries, nothing need hinder them from practicing humility, self-denial, simplicity in mode of life, poverty in spirit and ardent charity, as avowed brethren of St. Francis—in the world, but not of it. Their personal influence will then be far-reaching and profound, and, as their number increases, as it surely must, they will be one of the most important instrumentalities in bringing about happier social conditions."

—The Rt. Rev. Joseph Chartrand, Bishop of Indianapolis, Ind.

"In these days when Christian faith has almost disappeared among thousands of non-Catholics, and has been weakened and grown cold among very many Catholics; in these days of unbounded desire for worldly pleasure, of selfishness and greed, of class hatred and social unrest and all the other consequences of the fact that human society as such has turned away from Jesus Christ and His law, it is of the highest importance that a large number of our Catholic people embrace the teaching and practices of the Third Order of St. Francis, and thereby imitate in a more perfect way the hidden life of Jesus Christ in the humble house of Nazareth. The life-long training of large numbers of the faithful in the humble, simple, God-fearing, truly supernatural life which the rule of the Third Order of St. Francis demands, is a very effective remedy against the mad race for money and pleasure and other selfish purposes which bring such disorder and sufferings to the human race."

—The Rt. Rev. Vincent Wehrle, O. S. B., Bishop of Bismarck, N. Dak.

4. A plan which is more effective than sermons and theories:

"It was promised by God to the seraphic Patriarch that humility, simplicity, poverty and prayer would do far more to convert the world than sermons and science. Whoever has the courage to practice these virtues in the midst of the business of life is not only himself drawn nearer to God, but, by the power of a Gospel life and by the special Franciscan blessing, silently persuades many others to strive against pride and to shun lux-

ury. A Franciscan Tertiary, filled with the spirit that is seen most perfectly in the great saints and contemplatives of the order, seeks to sanctify himself and not other people; but, as the solitude and obscurity of Nazareth have proved the grand means of regenerating the race, so, his unobtrusive and unostentatious self-discipline, or rather, his humble imitation of Jesus Christ, go far to keep society sound, simple and wholesome."

—Letter of the Rt. Rev. John Cuthbert Hedley, O. S. B., to the First British National Tertiary Conference, 1898.

"The principles that underlie the Third Order's work are necessary for the renovation of the poor distressed world. Peace and contentment will enter men's lives when they live the lives outlined by our divine Exemplar. The Third Order puts this life within easy reach of the high and low, the rich and the poor, the educated and the ignorant. The faithful observance of its rules will accomplish more than can be done by the scientific investigation of the best trained sepcialist."

—The Rt. Rev. Frederick C. Hopkins, S. J.,  
Vicar Apostolic of Belize, British Honduras, C. A.

##### 5. More effective than legislation and police force:

"I hope that the seventh centenary of the establishment of the Third Order, commemorated next October, will strikingly call the attention of the world to this special organization, and that many men and women who feel that they are not called to consecrate themselves to God in the cloister, will do so as Tertiaries in the world. Such a truly spiritual movement will be more powerful to bring about the social betterment and lasting reformation than all the laws and regulations made by the would be social reformers of to-day."

—The Most Rev. Henry Moeller, Archbishop  
of Cincinnati, Ohio.

"The sordid tide of self-indulgence and of short-sighted, earthly aims stirred up by the war, is engulfing society in a flood of sin and crime. The soldier's bayonet and the policeman's club may save us from destruction, but cannot bring us regeneration. Let but humanity be brought to understand that true happiness is inseparable from the Gospel of Jesus Christ, and we can safely look for a return of personal sanctity and

social peace. The life of St. Francis, so austere and yet so sweet, contains the lesson that the world at present stands in need of."

—The Rt. Rev. Paul P. Rhode, Bishop of  
Green Bay, Wis.

6. Meeting and counteracting the forces of evil on their own grounds:

"The evils which afflict modern society are the same as in the age of St. Francis. . . . The means to save the present world will be no other than those pointed out by our Lord Jesus Christ in the Gospel and carried out by St. Francis in reforming the morals of his age. . . . We live in an age in which to defend the interests of Jesus Christ and the Church, Catholics must employ the same weapons as the enemies of the truth—the Catholic press to defend the truth, schools and colleges to mould the heart of the child into virtue, associations of charity, and similar means at the disposal of the Catholics of our day, for Christian social action. It is a matter of decided good will, of a spirit of self-denial, and of persevering effort. Surely, all these means and ways of the apostolate will be discussed at your Convention, and their regenerating influence will make itself felt in every center of our fervent Franciscan Tertiaries."

—The Most Rev. Philip Rincon Gonzalez,  
Archbishop of Caracas and Venezuela,  
S. A.

7 But in open warfare!

"Just as the Freemasons form the bodyguard of the Revolution, so does the Third Order form the bodyguard of the Church—with this difference that the Third Order does not work in the dark, but hails from and leads to the realms of light."

—Msgr. Louis Gaston de Ségur, Apologist,  
Paris, quoted at the Bavarian Tertiary  
Congress.

8. Through the societies:

"There are various organizations of working men and workingwomen, of young men and young women. It is of the first importance that these organizations be actuated by the right



spirit. And the right spirit will prevail if these societies consist of members of the Third Order."

—Address of Prince-Bishop Huyn of Brunn,  
Czecho-Slovakia, at the second General  
Tertiary Congress of Austro-Hungary,  
1911.

"Leo XIII used every opportunity to urge all faithful to enlist in the Third Order. Laymen are not to be contented with the fact that they are active in one or several Catholic societies. As long as they are not Tertiaries, the main bond to seraphic love and to charity is missing. As the golden cross tops the steeples of our churches and crowns them with glory, so the Third Order puts the finishing touch to the practical Catholic, active in societies, leagues, and sodalities. If the Third Order is neglected the main item is overlooked. Hence Pius X as bishop, patriarch, and Pope very frequently recommended the Third Order in the most eloquent terms. Hence also our present Supreme Pontiff, Benedict XV, as cardinal, took a very active part in Tertiary affairs, and as Pope petitions the bishops and priests of holy Church, 'with renewed zeal to strive to propagate the Third Order throughout the world'. Our societies and sodalities, leagues and guilds, should be fostered, but the Third Order may not be neglected for it is the mistress of them all."

—The Most Rev. Albert T. Daeger O. F. M.,  
Archbishop of Santa Fe, New Mexico.

#### 9. Through its influence on the press:

"The more the Third Order is propagated among men and women the more the good press will be promoted. For this is the principle on which Tertiaries shall act: A bad paper must not enter my house, and where it has entered, out it shall go."

—Address of Prince-Bishop Huyn of Brunn,  
Czecho-Slovakia, at the second General  
Tertiary Congress of Austro-Hungary,  
1911.

### V. INTRINSIC INDUCEMENT OFFERED BY THE THIRD ORDER.

1. It offers a fixed rule of life enjoying the highest approval:

"The rule which they observe gives them a form of life, which time and again has been approved and urgently recommended to the faithful by a long series of Popes from Gregory

IX to Benedict XV. Indeed, there is no other lay organization of holy Church that has so energetically and continually received the fostering care of Rome."

—The Most Rev. Albert T. Daeger O. F. M.,  
Archbishop of Santa Fe, New Mexico.

2. Embracing and sanctifying all walks of life:

"The Third Order! How grand its mission and its power! Precisely because so open and accessible are the ways of its task and the tenor of its life. They lie in the very heart of common every-day life, among the multitudinous vocations and stations of lay folks, in the highways and by-ways of the world; not in the privileged recesses of religious abode, but in the homes, in the shops, in the business offices, in the streets and market places. Fill all these with men and women imbued with the spirit of Francis, not raising a material barrier between themselves and the earth, but viewing the earth and all it holds out as transformed by the light from the Crucified; not renouncing all enjoyment, but sanctifying it; not putting aside the obligations of domestic life, or the burdens of social service, but consecrating them with prayer and exercise of Christian virtue; shunning needless comforts, and luxurious habits of food and dress and the pleasures savoring of sin; devoutly discharging the ordinary duties of religion, serving, as knights of the Savior, the cause of justice and charity; seeking peace and contentedness in restraining immoderate desires; and finding in love the inspiration of their life, its fruitfulness, its sweetness."

—The Rt. Rev. Joseph R. Crimont S. J., Vic.  
Ap. of Alaska.

3. Bringing the religious life into the very heart of the world:

"It was a stroke of genius for the great saint to discover a method by which men and women might live amid the cares and allurements of the world and not lose touch with the "things unseen". He brought monasticism down from the mountains and out of the deserts, and conveyed its spirit to the hearts of dwellers in crowded cities. My earnest prayer is for the success of the Third Order of St. Francis."

—The Rt. Rev. John J. O'Connor, Bishop of  
Newark, N. J.

## 4. Offering a firm defense for virtue:

"As a city is in a much better state of defense when it is encompassed by trenches and outer fortifications, so laymen who are fortified with the Tertiary rule and counsels are in a better condition to resist the attacks of evil. Should the enemy take the outworks of the city, he is still held in check by the inner fortifications. In a spiritual way this is one of the greatest advantages of Tertiaries living in the world. God encompassed them with the inner fortifications of His law and commandments, and adds to this defense the outworks of the rule and counsels of the Third Order. Thus the attacks of evil frequently prevail no further than to bring about that Tertiaries fail against their rule and the counsels given them, both of which do not of themselves bind under pain of sin."

—The Rt. Rev. James Trobec, Bishop of Ly-copolis, formerly of St. Cloud, Minn.

## 5. Abundant spiritual treasures, yet no burden to conscience:

"Contemplating its abundant spiritual treasures, it grieves one to behold the futile pretexts which keep so many from belonging to the Third Order. They complain of its many obligations. But, that is an error which is exploded by producing paragraph fifth of chapter third of the rule, which says: If a brother fails to keep an injunction of the rule, he does not commit sin thereby unless it be a matter already commanded by the law of God or the Church. Is it not a deplorable mistake to defer joining an institution which on the one hand is heaped with such abundant graces, and the obligations of which on the other hand do not jeopardise one's conscience even with venial sin?"

—The Rt. Rev. Francis Marian Holguin, Bishop of Arequipa, Peru, in a Pastoral Letter June 13, 1921.

## 6. A sweet and light yoke with a great privilege and much spiritual aid:

"Members of the Third Order are religious living in the world. Now when the majority of mankind have grown to be quite self-sufficient, and when on all sides we see persons so enamored of riches and worldly pleasure that they completely forget Christ crucified although they claim to be Christians, no one can fail to see how the 'sweet and light the yoke' of the Ter-



tiary rule will keep practical Catholics on the path of charity and self-restraint. The Third Order opens the floodgates of God's graces to its clients, they are assured of the spiritual assistance of all members of the great Franciscan family."

—The Most Rev. Albert T. Daeger O. F. M.,  
Archbishop of Santa Fe, New Mexico.

7. "Little things," a great reward, much spiritual wealth and help:

"When making holy profession, the member of the Third Order promises to faithfully observe the Tertiary rule until death. Nothing great, nothing heroic is promised, only 'little things', ordinary Christian duties and practices, but we have the word of our divine Savior Himself that they who are faithful in little things shall not only be saved, but shall even receive a reward exceedingly great. If you observe the Tertiary rule faithfully, God will say to you as He said to the servant in the Gospel: 'Well done, thou good and faithful servant, because thou hast been faithful in little things, I will place thee over many; enter into the joy of the Lord.' Moreover, by the wish of St. Francis and the will of the Church, every Tertiary, through his profession is received into the Franciscan family as a spiritual child for life and even after death. The Tertiary, faithful to his little obligations as a member of the Franciscan family, shares fully in the tremendous advantages and almost incredible spiritual help that accrues from the Franciscan orders to every son and daughter of St. Francis. Thus the Tertiary of good will is morally certain of eternal salvation on account of his own exertions and the help he receives from others. The observance of the Tertiary rule is a pass to heaven."

—The Rt. Rev. Joseph M. Koudelka, Bishop  
of Superior, Wis.

## VI. THE THIRD ORDER AND HISTORY.

### 1. A crown of glories: . . .

"Countless Popes have recommended the Third Order of St. Francis to the Catholic laity, and have enriched its rule and its work with spiritual treasures. It has flourished in the Church for seven centuries, and has opened the gates of paradise to a multitude of saints. Its rule, simple and human, but saintly and saturated with a pure Christian spirit, has called forth in the individual and the family perfect fruits of piety and charity,

has sanctified again and again the social order, has begotten on all sides the love of God and one's neighbor, has kept alive in the world the spirit of poverty and humility, has set up a multitude of Christian works and institutions, has kept multitudes of men and women simple, cheerful, and contented amid wrongs and sufferings that would naturally breed savage hate and fierce revolt. Truly the 'Little Poor Man of Christ' loosened for the Catholic laity of his day the pent-up forces of divine love laid up in Jesus Christ, and made them forever the common property of all who had the good will to follow in His footsteps. For seven centuries this holy current has not ceased to flow through the Church of God, and to enrich it with every virtue, blessing meantime and purifying in many places and times the social order itself, by its message of repentance and reform. What wonder that Leo XIII could say with the eloquence of truth, 'My social reform is the Third Order'. On its registers appear Popes and cardinals and bishops, emperors and kings, princes and generals, artists and scholars, philosophers and poets, the very flower of human grandeur. Dante and Columbus, Michael Angelo and Petrarch, St. Ignatius and St. Vincent de Paul were Franciscan Tertiaries. The Third Order, its rule, its spirit were disseminated through the New World by every missionary who crossed the ocean to spread the Gospel of Jesus Christ."

—The Rt. Rev. Thomas J. Shahan, Bishop of Germanicopolis, Rector of the Catholic University of America.

## 2. The verdict of ages:

"It is not for me to eulogize this well-deserved institution after what so many illustrious men have said in its praise throughout the ages of its existence, and the recommendations it has merited from the last three Pontiffs, who look upon it as singularly appropriate for the needs of the present age."

—The Most Rev. Bernardo, Archbishop of Bogotá, Columbia, S. A.

## 3. The Popes and the Third Order:

"It is evident that the Third Order of St. Francis is fulfilling a noble and sacred mission in the Church, and is doing immense good and dispensing rare blessings where it is established. A splendid proof of its importance and utility is afforded by the fact that it has enjoyed, from the day of its foundation to our own times, the approval, veneration, and protection of the Su-

preme Pontiffs. Our present Holy Father, Benedict XV, following the example of his predecessors, not only recommends the Third Order to all, but expects great results from it in the present serious times."

—The Rt. Rev. Henry Althoff, Bishop of Belleville, Ill.

4. Its part in defense of the Faith:

"Living by prayer in intimate union with God, accustomed to the ways of penance, made conscious citizens of heaven by dispensing freely with the goods of earth, well disciplined and ready to follow with perfect obedience their authorized leaders, the Tertiaries were meant to be mighty and valiant sons of God, eager at the trumpet call of duty to go forth to fight the battles of the Lord, terrible as an army set in array. That they became such in fact, is a matter of history."

—The Most Reverend Dr. Kenealy, O. S. F. C.,  
Archbishop of Simla, in the foreword to  
"Franciscan Tertiaries" by Fr. William,  
O. S. F. C.

5. Its part in promoting virtue and sanctity:

"Franciscan life has permeated society to such an extent, it lives in the heart of the nations, penetrates the bosom of our families to such a degree, that it were impossible to explain the history of seven centuries if we had to efface from it the name of Francis or of the Third Order. Where you see prodigies of sanctity, and hear words inflamed with divine love; where you perceive minds rising from the miseries of the earth and aspiring to the embraces of Jesus Christ our Lord, doubt it not—it is the cord of the Tertiary that is raising those souls to heaven. Do not hesitate, therefore, to display in church or in the streets, in the bosom of the family or in the midst of the multitude, the holy cord of your order, which stands for holiness and culture, and where it appears the spirit of the Gospel prevails, the light that cometh from above shineth, and the shades of the earth vanish."

—The Rt. Rev. Bishop Lago of Osma, Spain,  
at the National Tertiary Congress, Madrid, 1914.



## 6. Its powerful regenerative influence:

"The Third Order has figured largely in the religious history of the past seven centuries. Its influence upon individuals, families, and social organizations generally, has been considerable. It has taught anew the road to heaven, much to the good of souls, it has vigorously fought the devil and his minions in the very fields where the spirit of evil sowed the greatest ravages; it has been, in all countries, one of the great means of restoring Christian life, one of our great Catholic forces."

—His Eminence Cardinal Louis Nazaire Bégin,  
Archbishop of Quebec, Canada.

## 7. Its vigorous lay apostolate:

"Wherever the order was well organized, there one found Christian life flourishing, the old and infirm cared for in asylums and hospitals or in their own homes, the poor aided by means of benevolent institutions, *monti di pietá*, and other pious works, while the young were well instructed, especially in religion, in schools and colleges. More: whenever there was a question of doing anything useful and beneficent, the order gave it decided and unconditional support. Is it a matter of enhancing the solemnity of divine worship, of reviving Faith and the religious spirit, of bettering the lot of the poor and the broken-down in fortune? Then you will find at hand a Franciscan Tertiary, either originating the undertakings or most effectively seconding them, and placing at the disposal of such meritorious projects an army of millions—the Third Order! It has ever been at the head of every good, holy, and generous enterprise, always animated by the same glorious and noble passion, that of being of service to others. In view of this fact, we may well say with a distinguished Tertiary publicist, Mario Ricci, that 'from St. Francis down to our day, whatever the Church possesses of pious works and religious institutions, all is either Franciscan or imbued with the Franciscan spirit'."

—The Rt. Rev. Andrew Machado S. J., Bishop  
of Guayaquil, Ecuador, S. A.

## 8. Hettinger's famous words on the Third Order of St. Francis:

"The seraphic spirit of St. Francis found its best expression in the institution of the Third Order. . . . By means of it, Francis converted every house into a convent, every room in the palace

of the king as well as the hut of the poorest man into a cell, the world into a cloister, founding a universal brotherhood, in which vassal and lord, subject and king, the plainest Christian and the Pope joined hands as brothers, and each one in his own state and vocation, made a divine service of his daily duties, consecrating them by a union with God."

—Dr. Franz Hettinger, *Aus Welt und Kirche*.

9. A Spanish cardinal's experience and confidence:

"The Franciscan lifeblood courses vigorously through the various regions of our beloved diocese and to it we ascribe much of the fruit of salvation to be found there. In our day, as heretofore, the path of salvation is the same, and if the Third Order Franciscan, by animating men in the practice of a holy Catholic life, succeeded in effecting such exalted piety and brought forth such fruits of peace and harmony in the middle ages—in our days, which are just as straitened as those, the extension of its admirable rule will produce the same admirable and wholesome results."

—His Eminence Cardinal Guisasola, Archbishop of Toledo, Spain, at the National Tertiary Congress of Madrid, 1914.

10. A South American bishop speaks from experience:

"No one who knows anything of Church history can deny that the Third Order is a very effective means to keep Christian virtue pure and flourishing in the world, and to lead society along the right road to genuine happiness. We ourselves have made the experience. In upward of a dozen centers of our diocese the Third Order of St. Francis has been canonically erected, and with great and hearty satisfaction we have noted at our pastoral visitation that in those centers there is greater piety and religious fervor, greater love of God and charity toward our neighbor, a more exact observance of the commandments of God and of the Church, as well as more peace and happiness, than in the other communities of the diocese."

—The Rt. Rev. John Symphorian Bogarin,  
Bishop of Asuncion, Paraguay.

11. An experience in our sister republic of Mexico:

"From the very foundation of the Franciscan Order the Popes have recommended and enriched the Third Order for the laity with glorious privileges—The Third Order, which has flourished

the world over, and has served to foster the faith and good morals amid the Christian public. In the archdiocese entrusted to me, where the Third Order of St. Francis is in a flourishing condition and numbers thousands of faithful members, I notice with great joy the innumerable blessings which it is bringing forth to my beloved faithful, preserving the purity of their faith and morals."

—The Most Rev. Francis Orozco y Jimenez,  
Archibishop of Guadalajara, Mexico.

12. A voice from the Canal Zone:

"Wherever I have seen the Tertiaries established, I have witnessed the practical good flowing from their beneficent institution among the faithful, and their decisive influence in the religious spirit as well as in the Christian life of peoples."

—The Rt. Rev. William Rojas, C. M., Bishop  
of Panama.

13. The debt of democracy, and of America in particular, to the Third Order.

"It is not necessary that I should labor in the effort to prove that the Third Order of St. Francis is worthy of episcopal approbation and wide dissemination among the faithful in the United States. The fact is well known that for seven hundred years the Franciscan Third Order has received the never failing support of the Sovereign Pontiffs, beginning with Pope Gregory IX, who vigorously defended it from its first and most powerful enemies, the war lords and barons of the thirteenth century. They sought to crush it, even while St. Francis himself was still alive, because they recognized in the popularity of this non-militant order, with its spirit of true Christian democracy, the downfall of the Feudal System which kept Europe in the perpetual ferment of petty warfare.

"There is no country in the world that is more profoundly indebted to the Third Order of St. Francis than America, and surely it ought to flourish in our land far more than it has hitherto done. Not only was Christopher Columbus himself a member of the Third Order of St. Francis, but when he was turned down by the wise men of Ferdinand, the Spanish King, the Queen, by virtue of her wearing the cord of St. Francis and under the spiritual direction of a Friar Minor, Francis of Calabria, an ardent supporter of the Genoese navigator, was moved



to provide the ships for the expedition, which, in turn, were largely manned by Tertiaries. In the early days of American colonization the Third Order was everywhere spread abroad, and as late as 1686 Franciscan authorities state there were over one hundred thousand Tertiaries in America."

—His Eminence Cardinal Dougherty, Archbishop of Philadelphia.

### 13—THE POPES AND THE THIRD ORDER.

REV. FR. LEO KALMER, O. F. M.,  
*Joliet, Ill.*

#### I. PREVIOUS TO LEO XIII.

Since the Third Order of St. Francis is such an eminently practical means of reforming the world and of bringing men back to the spirit of Christ, it could not be that the Popes, these ever watchful guardians and solicitous fathers of Christendom, should fail to recognize, acknowledge, and encourage it.

And indeed, from the beginning of the Third Order till today more than forty Popes have favored it with apostolic documents and bulls, filled with expressions of their highest esteem and veneration for the great work of the Seraph of Assisi as accomplished through the Third Order.

1. The first Pope to approve the rule of the Third Order of St. Francis was Honorius III in 1221. (Sbaraglia, Bull. Franc. Hon. III No. XVI.) He did so orally.

2. Gregory IX, June 2, 1230, renewed all favors and privileges which his predecessors had granted and lavished the highest praise upon Tertiaries, calling them "Milites Christi," "Soldiers of Christ," "Machabaeos alteros," "Other Machabees." (Ibid. Greg. IX, No. XXXVIII.) Gregory IX himself joined the Third Order of St. Francis. He was the first Pope to join it. His example was followed by many others. (Thaler p. 16.)

3. The most important document of the Third Order during the whole first century of its existence was that of Nicholas IV who was the first Pope chosen from the Franciscan Order. In a special bull of August 19, 1289, "Supra montem," he solemnly gave the approval of the Church to the rule of the Third Order of St. Francis.

4. Ever since that time the Supreme Pontiffs have protected the Third Order of St. Francis.

5. Pope Clement V in 1311 vigorously defended the Third Order of St. Francis. For on account of their similarity with

some heretical sects who also called themselves Tertiaries, the Tertiaries of St. Francis were accused of being a body of heretics. (P. I. Jeiler, Normal-buch, p. 15.)

6. In 1319, Pope John XXII likewise addressed a bull to the entire Catholic Church staunchly defending the Third Order of St. Francis as being truly Catholic. (Ibid. p. 16.)

7. Also two ecumenical councils, that of Vienna (1311) and the fifth Council of the Lateran (1512-1517) approved the Third Order of St. Francis and highly recommended it. (Ibid. p. 14.)

8. Pope Benedict XIII in his bull, "Paterna Sedis Apostolicae," bestows a very special praise upon the Third Order of St. Francis, designating it as a real religious order to distinguish it from all mere fraternities.

In the same bull the Pope states: "The Order of Penance. . . at all times bestowed and still bestows the richest fruits of zeal and wisdom upon the Church." (Thaler, Handbuch, p. 14, No. 4.)

Benedict XIII also granted Tertiaries precedence before the members of other lay organizations at public functions. "In accordance with the Apostolic Constitutions and declarations of the Sacred Congregation of Bishops and Regulars (September 20, 1748) the Franciscan Tertiaries appearing in a body vested with their religious habit and headed by the cross have the right of precedence before all other lay societies." (Sacred Congregation of Rites, September 4, 1886.) The Apostolic Constitution referred to is that of Pope Benedict XIII in which he says that "although these Tertiaries are secular, they are nevertheless to be regarded as regulars."

9. "But what is still more," writes Cardinal Pecci in his pastoral letter of December 20, 1877, "His Holiness Pius IX this year, in a public letter addressed to the compilers of the Franciscan Annals, confesses that he too, like so many other faithful Christians, entertains the hope that for all the evils which today harass society, the Third Order will prove a fit remedy."

Pope Pius IX, himself a Tertiary, speaking of the great treasure of indulgences which the Church grants Tertiaries of St. Francis, said: "This is done, that the faithful, encouraged by the richness and abundance of its spiritual treasures, might hasten to join such a holy institution, and by growing in virtue and merits be united more intimately to almighty God himself." (Tischler p. 39.)

10. But more than any other Pope, Leo XIII, the "Tertiary Pope," was lavish in his praise of the Third Order of St. Francis, and most solicitous about its wide propagation. Not only did he on every possible occasion praise the Third Order and exhort practical Catholics to join its ranks, but he became, I might say, its second founder, by remodeling and mitigating its rule and adapting it to our times.

The two chief documents of Leo XIII on the Third Order, "Auspicato" of September 17, 1882, and "Misericors Dei Filius" of May 30, 1883, have recently been published in a handsome pamphlet, "The Great Reform", by the Franciscan Herald.

But there are so many other documents of Leo XIII in which the Sovereign Pontiff shows his glowing love and high esteem for the Third Order of St. Francis of Assisi, passages which no one can thoughtfully read without being aroused to love and esteem for the Third Order. We give them more extensively under a special caption.

## II. POPE LEO XIII AND THE THIRD ORDER.

Leo XIII an ardent lover of St. Francis from youth, joined the Third Order of St. Francis in 1872, when cardinal and bishop of Perugia. He labored much for the welfare of the Third Order in Perugia, and especially, with increased authority, as Pope. We give pertinent extracts from his writings in chronological order. They are translated from "Ss. D. N. Leonis Acta ad Tertium Franciscalem Ordinem Spectantia," collecta a M. F. Garcia, jussu Rev. Fr. David Fleming, O. F. M.

*From the pastoral letter of Cardinal Pecci, later Leo XIII, bishop of the diocese of Perugia, December 20, 1871.—Heartfelt joy of the Cardinal at the rapid growth of the Third Order. He highly recommends it to all his people and especially to the pastors.*

"Our heart overflowed with joy on seeing how, within the year now drawing to its close, the esteem and love of the Christian people towards the Third Order of St. Francis took new root and spread everywhere, especially in our beloved Italy. New fraternities of the Third Order are established and prosper. Its rules are reprinted again and again; popular magazines most willingly extol the honor and excellence of the Third Order, they publish its activities and other items pertaining to it. They are trying to increase its membership and publish its duties.



. . . . "We greatly rejoice, for we hope that this most excellent plant once firmly rooted will bring forth fruits of all virtues, the very same virtues which in the thirteenth century brought such a powerful remedy against the vices which then prevailed and also now threaten to uproot the Church and state, namely, contempt for religion, neglect of eternal salvation, uncontrolled desire for the fleeting goods of this life, and a total denial of all divine and human authority.

"Since, then, the Third Order is a most fit antidote against these growing evils of the day, we earnestly admonish again and again all the faithful committed to our care to join this order and to fulfill most scrupulously all its obligations. The duties of a member of the Third Order are but the duties of a true Christian and of all practical Catholics, if we except a few prayers and fasts, which however do not oblige under pain of even venial sin.

"Hence we sincerely hope that our dearly beloved faithful will gladly heed our words of admonition and follow our advice willfully and promptly. Likewise do we hope that the clergy will do all they can to erect new branches of the Third Order in their parishes and promote Tertiary life according to the rules laid down by St. Francis. Some of the pastors in our diocese have already done so. Congratulating them upon their zeal and pious efforts, we beg and beseech all the others to take up this work so useful to their flock and to promote it with might and main. Most certainly their holy endeavors will be crowned with success, for St. Francis will take these new fraternities under his special protection and will make them productive of the most precious fruits."

*Extracts from an address of His Eminence, Cardinal Pecci, to the Tertiaries of Assisi, November 26, 1875. Pius IX knew well the singular devotion of Cardinal Pecci for St. Francis and his children of both sexes. About 1875 he therefore appointed him protector of the Third Order of Assisi. Most joyfully the Cardinal accepted the office, for he heartily longed to lend his efforts to restore the institution of St. Francis. Hence, as soon as possible he went to Assisi, where, November 26, the feast of St. Leonard of Port Maurice, the renowned apostle of Italy, surrounded by a numerous circle of brethren he solemnly entered his office of protector. The Cardinal calls the Third Order a school of perfection. Yet it is deemed of little consequence by the world. It caused a reformation of morals such as was perhaps*

*never witnessed before. To embrace the Third Order is to embrace an eminently Catholic institution.*

"I always looked upon the Third Order as a school of Christian perfection, erected without doubt at the inspiration of the Holy Ghost, abounding in spiritual treasures, and exceedingly useful both to religion and to the state. All this I know from history and from my own experience.

"Having begun on the right road, which is essentially the Christian road, persevere without conforming yourselves in the least to the foolish worshipers of the world. To them your holy institution will be a negligible quantity. Indeed, if they spoke the truth (as they see it), they would say it is opposed to the progress of today. But you will easily gain a complete victory over them and all your adversaries if only you adopt none of their errors, bear patiently their ridicule and insults, and keep always in mind the end and nature of your institution, which is an order of penance."

In the same address speaking of St. Francis and the wonderful effect of the Third Order on the morals of those days, the Cardinal continued: "God's blessing was visibly with his servant from the start, so that his work soon yielded a wonderful harvest. The holy fire of his zeal grew immensely, and quickly enkindled, it would seem, the face of the whole earth. Great numbers flocked to him from all sides. Kings and emperors, bishops and cardinals, even the Popes themselves taking the lead and setting the example. All hastened to embrace the Third Order.

"More, a thorough reformation of morals such as perhaps never yet had been witnessed was seen. A return to religion and piety, a most ardent zeal in the practice of every virtue was evident. Beholding such abundant fruits the Roman Pontiffs, as the successors of St. Peter, praised highly this new institution and enriched it with the spiritual treasures of which the Church is the dispenser.

"Hence, whosoever sincerely embraces the Third Order of St. Francis thereby favors an institution eminently Catholic, called a school of Christian perfection, approved of by the universal opinion of all true Christians, by the infallible testimony of the Holy See, which approbation is indeed well merited.

"Those who have the welfare of the Third Order at heart and promote it, become partakers of a work extremely useful to religion, to good morals, and to society. They apply a powerful remedy to the many evils that beset the world of today. Yes, they

contribute not a little to the end that virtue and charity establish their throne everywhere. Is there anything more opportune? Is there anything better adapted to uproot the evils on all sides and while the hearts of men are dozing away with the sleep of indifference, a great many direct their steps to the Poor Man of Assisi. May it please Heaven to grant us universal peace and tranquillity."

*Taken from a pastoral letter of His Eminence Cardinal Pecci December 20, 1877.—Cardinal Pecci (Leo XIII) proves that the Third Order is useful today by quoting Bl. John M. Vianney of Ars, Monsignor DeSegur, Pius IX, and his own experience acquired in his diocesan visitation. Cardinal Pecci urges his pastors to show the people the excellence, easiness, and advantages of the Third Order.*

"As God willed the Third Order to be founded by St. Francis for the betterment of morals, for a safeguard of Faith, and for a bond of mutual love among men, so undoubtedly God, who made the nations capable of reform, now wishes to use the same order to bring back among the faithful a perfectly new Christian life. Nor is this only our opinion, but that of many renowned men. John M. Vianney, the pastor of Ars in France, a man of eminent sanctity, used to say that the revival and propagation of the Third Order of St. Francis was the work of divine wisdom and counsel, intended for the welfare of state and Church. The very renowned Monsignor DeSegur, to show the inherent sanctifying power of the Third Order, said, 'The hope of the Christian world rests upon the Third Order'. Various conventions of Catholic men held recently in Italy ardently wish that the Third Order of Penance be spread far and wide because from it comes forth a vital force which will hasten the triumph of Christ's Church over his enemies. But what is still more, His Holiness, Pope Pius IX, this year in a public letter addressed to the compilers of 'The Franciscan Annals' confesses, that he too, like many other faithful Christians, entertains the hope that for all the evils which today harass society, the Third Order will prove a fit remedy.

"We have always borne a special love for the members of the Third Order and we have experienced an increase of love for them since the Holy Father has conferred upon us the protectorate of the foremost fraternity of the order. Hence we have again and again exhorted all the pastors of our city and diocese



to introduce into their parishes and to foster most diligently this very excellent tree, this nursery of the most precious fruits. And indeed visiting our diocese we have to our greatest delight found that in those places where it was introduced, it has already borne abundant fruits. For bad habits had disappeared or decreased, morals had been improved, a livelier Faith prevailed, charity had increased, and good works had been practiced more frequently. The faithful, having learnt Christian prudence, more easily and more safely avoided the snares of perverted men who let no stone unturned to draw Christians away from the Church and the Pope of Rome.

"Wherefore, we with all our power of influence and persuasion exhort every pastor of souls to take pains and to use all diligence in spreading the seraphic order among his flock. In public and in private they should explain to the people the excellence of the order, its feasibility and advantages. Its excellence, for its founder was no other than St. Francis of Assisi, a most renowned man, who is like unto the seraphic spirit of heaven, a man most dear to Christ and very similar to Him. Its excellence they should preach, for the Third Order has written upon its roster many men distinguished by the practice of virtue and learning, and has gained many panegyrists, friends and supporters, especially among the Popes of Rome who have lavished upon it the most extraordinary privileges and indulgences. Its feasibility, so that people may not be deterred by imaginary difficulties and prejudices and thus refuse to give their name to the Third Order. Let pastors, on the contrary, show that it has been instituted chiefly for those who wish to lead a pious life in the midst of the world and that they are bound only to the law of God and the commandments of the Church. Finally, let them show its advantages and utility. For the Third Order will bring back peace and tranquillity and all virtues to domestic and civil society.

"To the clergy of our episcopal city we have made known that the Third Order has been legitimately established long ago and it has its seat in the church of the oratory of St. Philip. Let, therefore, all know and well understand that it is our earnest wish and desire that the Third Order grow more and more day by day in numbers and in spirit. For this end addresses suited to the purpose may be given in the monthly meetings of men and women. To this, of course, must be added a strict life according to the rules of the order.

"In order that these wishes be fulfilled, it is necessary for all who have been called to the sacred ministry to lend us a helping hand and prompt co-operation. If they do this, they may rest assured that they will restore and keep the Faith of their flock and promote good morals."

*From an address to a committee from Assisi, March 29, 1878.—Pope Leo in richest effusions of heart commemorates the City of Assisi and the finding of the body of St. Clare. He lauds the Third Order and promises as Pope to work for it. Not quite a month had elapsed since his coronation, when on March 29, 1878, Leo XIII addressed the diocesan delegates of Assisi and the commission of the Third Order appointed to prepare for the solemnization of the centenary of St. Francis.*

"Assisi! Assisi! For that city I always had a special affection. It is not new to you that every year I set a few days aside to take a little rest at the tombs of St. Francis and St. Clare. To us it was given also to be present when the relics of St. Clare were found again and we had the privilege to raise the sacred remains from the sarcophagus in which they had rested for six hundred years and to bring them to light again with our own hands. And at their solemn translation we were present, celebrating the pontifical high mass. Assisi! Oh city so very dear to us, because thou art the parent of such great saints, who will intercede and pray for us, that we may have the grace to fulfill properly the duties of an office which was undeservedly entrusted to us.

"As God sent St. Francis to heal the evils of his age by the Third Order, so this order, we are certain, is a more suitable means than any other of calling the world today back to the observance of the Gospel. For this reason as long as we were at the head of the archbishopric of Perugia, we tried by all means to propagate the Third Order and we assigned a church for the monthly meetings and pious exercises. And even now we wish as far as we can to do our share that the Third Order spread everywhere and wax strong throughout the world, and any favors serving this purpose we will gladly grant."

*A dialogue between the Pope and a French pastor, Sallot by name, in 1878:*

The Pope: "By whate route will you return to France?"

The Priest: "By way of Loretto, Holy Father." The Pope: "Very well! But then you will have to stop at Assisi. There is

no Christian heart which is not moved and strengthened at Assisi." The Priest: "Most willingly, Holy Father, would I tarry there a little, but for lack of time——" The Pope interrupted: "We are not talking about time now! Tell me, please, are you a Tertiary?" The Priest: "By no means, Holy Father!" The Pope: "Then go to Assisi, and tell the Father Guardian of the great convent of St. Francis, the Pope commands him to receive you into the Third Order."

(El Eco Franciscano, Vol. IX, p. 108).

*From a letter to the Franciscan Annals of London, December 8, 1878.—The Pope blesses a daily paper and the promoters of the Third Order.*

"I hope and wish that the Third Order be propagated more and more from day to day, and with all the affection of my heart I bless whosoever helps to propagate or favor it in any way. And for this reason I bless the promoters of this daily publication and admonish them to carry to success the work which they have begun; for through the Third Order the spirit of St. Francis will become better known and will spread far and wide."

*To a certain committee of Tertiaries, 1879.—The Third Order is a providential remedy for the evils of today.*

"We are perfectly certain that the Third Order is a most powerful antidote against all the evils which harass the present age, and that there is no means more apt to lead the world back to a true and solid keeping of the Gospel. Wherefore, it is our plan to propagate the Third Order with the same vigor we used whilst we were at Perugia."

*From a letter to the Minister General of the Friars Minor and his council, June, 1881.—Pope Leo XIII looks to the Third Order for social reform. He has in mind soon to take an important step for the Third Order. It is the duty of the religious of the First Order to spread the Third Order.*

"Great in the Church is the Third Order of St. Francis. For about seven centuries the Roman Pontiffs have placed great confidence in it. We also wish to use its firm and practical help in vindicating the rights of the Church and in bringing about the reform of society.

"When we speak of social reform we point in a special way to the Third Order of St. Francis. For this great patriarch it was not enough to have started a religious life for both sexes.



Oh no! His seraphic heart embraced the whole world. Accordingly he laid down for all Christians of whatever condition in society the rule of the Third Order, which is easy for all to keep, and the spirit of which is most apt to kindle Faith and to cherish all virtues. Therefore, when we governed the diocese of Perugia we endeavored to propagate the Third Order and this we shall continue now. Very soon we shall recommend this institution to all the bishops of the world that they do likewise in their respective dioceses and erect it in every parish. Your task, however, brethren of the First Order, is to assist them in this work."

*To the members of St. Peter's Young Men's Circle, Rome, February 5, 1882.—The Holy Father invites the young men to make a pilgrimage to Assisi and to join the Third Order.*

"The association of the Catholic young men, called the circle of St. Peter was, February 5, 1882, granted an audience by the Supreme Pontiff. The excellent youths again professed their Faith and veneration to the Vicar of Christ. The Pontiff duly praised them for their good work so far done and in a fatherly way exhorted them to fight strenuously in these very difficult and dangerous times for the Faith and the Catholic Church and to keep themselves free from the evils of the day.

"Then mentioning the centenary of the Seraphic Patriarch to be celebrated that year and the pilgrimages planned to his tomb, which were in preparation in various places, he invited the young men to make a pious journey to the tomb of St. Francis of Assisi, who is no less a glory and ornament of the whole Church than of Italy. He admonished them to join the Third Order of St. Francis.

"The noble youths looking upon the wish of the Holy Father as a command and being inflamed by his salutary admonitions concerning the utility of the Third Order, without an exception, hastened to fulfill the wish of the august Pontiff.

"We hope that this new manifestation of the Pope's favor of the Third Order and the good example of the aforesaid association will not a little stimulate the rest of the faithful to embrace the Third Order, and the directors of said order to work without fatigue for the spread of the salutary institution."

(Ex. Acta Ord. Fratrum Minor, Vol. I, p. 22.)

*A letter to certain Capuchin Fathers, October 3, 1882.—Leo XIII expects much good from the devotion to St. Francis which*

*has been aroused of late. He praises and recommends the Third Order.*

"Our times indeed are ungrateful, but never does divine Providence forsake us, as the good will by which the people in our days are drawn to St. Francis testifies. From all side they are hastening to St. Francis as the seventh centenary of his birthday is drawing nigh, because in him they behold the wonderful picture of our Savior. We are filled with good hope that the fruits of this centenary will be the choicest. The world has strayed far from the truth. Most men are forgetting their Creator. But the remembrance of the model life of St. Francis will lead many back to the right road. There never will be, God so permitting, a lack of wicked people to exercise the good in virtue, but the extraordinary deeds of this faithful imitator of Christ will be a shining light to the minds of many whereby they will recognize their mistakes and return to the way of justice. Yea, they will even become sons and imitators of St. Francis, by joining the Third Order of Penance.

"On the occasion of this seventh centenary we have written an encyclical on the Third Order, which we have sent to all the bishops not only of Italy, but of the world, in order that they may also try to propagate and cherish it because from the spread of the Third Order there will arise for society a great and excellent benefit. For what else does St. Francis expect of his sons, the Tertiaries, but the exact keeping of the Gospel precepts?

"If it was the greatest mistake for society to forsake God and to forget His precepts. Society will then return to the right way pointed out by its Creator if people hasten to embrace the Third Order of Penance. Therefore, to labor for the spread of the Third Order of St. Francis is the same as to watch over the work of God and to complete the work of our Lord Jesus Christ. Let us ask God to bless society and give growth to the Third Order of St. Francis."

(El Eco Franciscano, Vol. IX, p. 110.)

*From a letter to the cardinals and bishops who gathered at Assisi, October 28, 1882, to commemorate the seventh centenary of St. Francis.—Leo XIII lauds the Third Order as the remedy for the evils of the world.*

"Nothing could be more agreeable to us than the widest propagation of that sacred militia, the Third Order, which by following closely in the footsteps of its venerable leader and

master applies a powerful remedy to the evils of this age and promises the world most excellent blessings for public and private good."

*From an address to members of various ladies' societies at Rome December 1, 1882.—Leo XIII desires that all join the Third Order.*

"We earnestly wish that all here present, of whatever age or condition they may be, inscribe their name in the Third Order of St. Francis instituted for people of either sex. You need not quit society, the family, or your earthly possessions. There is no special vow exacted. True liberty is not curtailed in the least. The scope of the Third Order is simply this, to keep society clean from the corruption of the world by sanctifying the ordinary and even the most trifling actions in the spirit of Jesus Christ. The rule commands no more than what is enjoined already by the law of God and the commandments of the Church. It forbids nothing except what is forbidden by those same laws.

"The Third Order aims to heal the wounds of society by the exact observance of the Gospel. Indeed, if the holy commandments are faithfully kept, if charity, obedience, mortification, humility and the other Christian virtues are practiced, then the opposite vices, which cause all evil in the individual and in society, will hardly run rampant and uncontrolled. To the Rev. Bennicelli (who was present) the faculty has been granted, as we understand, to receive you into the Third Order. Hear him and you shall be heard."

*From a letter to the general superiors of the Franciscan families, July 7, 1883.—Whose duty is it to propagate the Third Order?*

"Upon you, Franciscan Fathers, Conventuals, Capuchins, and Third Order Regulars devolves the task of promoting this Order of Penance through the priests of the order and through visitors, and where there are no Franciscans, through delegated directors, so that it may attain the end for which St. Francis (and also we) intended it, namely, to promote the good of society and increase Christian piety."

(Ex. Acta Ord. Minorum, Vol. II, p. 110.)

*The Third Order is to counteract Freemasonry.—Since secret sects day by day more boldly threaten society and religion with*



*ruin, and since among the foremost are the Masons, Pope Leo XIII, the ever watchful pastor of the Church, issued his very wise encyclical "Humanum genus", in which he pointed out the Third Order of St. Francis as an indomitable fortress against the onslaught of Satan. He wrote to all the bishops of the world, April 20, 1884:*

"Not without good reason do we use this favorable opportunity to renew and emphasize again what we have already announced elsewhere, we mean, the need of promoting most zealously and guarding the Third Order of St. Francis, whose rule we have lately modified and mitigated. Its purpose, as intended by the author, is simply this, to lead men back to imitate Jesus Christ, to love the Church and to practice all Christian virtues. Hence it must be powerful in eradicating the pest of certain very mischievous societies.

"May therefore this holy society by daily increase be revived. From its revival we expect manifold fruits, but especially this precious one, that all men be lead to embrace true liberty, true brotherhood, and equality of rights, such as the Masons absurdly think of, but such as Christ has earned for the human race and St. Francis happily attained. We said liberty. We mean the liberty of the children of God, by which we serve neither Satan, nor the passions, nor wicked masters. Brotherhood! That brotherhood which has its origin in this, that the one God is the the Creator and Father of all. Equality! That equality which is founded upon justice and charity, which does not remove all differences among men, but which while taking into account the variety of states of life, of office, and of occupation, produces that wonderful agreement of opinion and, I might say, harmony of voices, which belongs by nature to the public good and honor of a community."

*From a letter to the Capuchins in chapter, May 11, 1884.—Leo XIII praises the Third Order and highly recommends it as an antidote for Freemasonry.*

"We have always favored the Third Order with singular zeal and benevolence. With words of well-merited praise we have elsewhere extolled it. In a late encyclical to all the bishops we have recommended the Third Order to their zeal and wisdom. We deemed it opportune to propose it as no ordinary means to counteract the growth of secret societies. And to promote this same Third Order and to provide for its welfare we followed

especially the plan and counsel of a religious whom you very recently have chosen to the office of general of your order. We clearly see that you can do much to help this cause and we entertain not the least doubt that you actually will do so."

(*Analecta Ord. Min. Cap.*, Vol. I, p. 19.)

*From a letter to the Capuchin authors of the life of St. Francis, December 18, 1884.—The Pope highly recommends the Third Order as a means to transform men into thorough Christians.*

"The Third Order makes true Christians of men, not only by the positive regulation of the rule which we have adapted more closely to the needs of the day, but also negatively, by whole-somely forbidding things which readily lead souls to vice, as unbecoming theaters and unfit company, luxury and inordinate desires . . . hatred and strife, all of which only too often cause the ruin of souls.

"Let us therefore, co-operate with St. Francis. For when one becomes a true Tertiary, one thereby becomes a true Christian, and behold, a soul is saved! And then follows another, and another, ten, and a thousand! And thus gradually through the Third Order a regenerating power will spread far and wide. We expect much of St. Francis and place great confidence in him. Wherefore we often invoke him. Indeed every day, before we approach the Altar, we recite twelve times the Our Father, Hail Mary, and the Glory be to the Father. Yes! Yes! The Pope himself recites daily the seraphic office of Tertiaries!"

(*Ex Acta Ord. Fratrum Minor.*, Vol. IV, p. 20.)

*From a letter to the Franciscan Annals of Milan, February 19, 1886.—Leo XIII praises the writers of the Franciscan Annals for their zeal in propagating the Third Order and gives his blessing.*

"Two things have become clear to us, the lively zeal which animates you to fill the people with filial piety towards St. Francis of Assisi and to propagate the Franciscan Third Order; and the good will with which the Tertiaries themselves as also a good number of other Catholics encourage and promote your work.

"Therefore we, who have so strongly recommended that excellent institution of St. Francis to the piety of the Christian people, do by this letter wish to show you our benevolence and gratitude. And as a token of our special love and as a sign

foreboding celestial blessings we bestow upon you, dear son, and the other writers of the Annals, as also upon the members of the Third Order and all our benefactors, lovingly the apostolic blessing."

*From a letter to the provincials of the Capuchins in Paris, March 12, 1886.—Leo XIII rejoices at the large number of Tertiaries in Tyrol. Salvation of the world from the Franciscan spirit. It should be zealously propagated. His blessing.*

"Oh yes! The Third Order of St. Francis! Well do you know how heartily we wish it to grow, how much we have done to open its gates to everyone? It is always in our mind and we grasp every opportunity to praise and extol it. We are thoroughly convinced that the salvation of the world is to come through the Third Order from the Franciscan spirit. In the middle ages people had strayed away from God and by the Third Order were led back to him. In our own age the Third Order will again lead back society to God, from whom they have fallen away."

(El Eco Franciscano, Vol. IX, p. 162.)

*From an address to the Tertiaries of Tyrol, September 30, 1887.—The Pope congratulates the Tertiaries on their number. How much the Third Order can do to reform society. It must be zealously propagated. He blesses those present and absent and is grateful for alms received.*

"Greatly do we rejoice at the deputation of Tertiaries who have made such a long journey to this city to show their filial love towards the Holy See. From the great numbers of delegates we must conclude that there are very many Tertiaries under the guidance of the Capuchin province of Northern Tyrol. How many Tertiaries have you?" (Answer: "About forty thousand.") Forty thousand! Indeed, a grand number! Which goes to prove that the ardent desire of our heart, that this order spread, is being fulfilled! You all know with what singular zeal and benevolence we have always embraced this order and extolled it with words of well merited praise, how much we have done to propagate it by various encyclicals, especially by the constitution 'Misericors Dei Filius'. And this indeed not without a special intention. For the Third Order, as in the time of its founder, St. Francis, so also now has to regenerate spiritually the human race.



“For this reason its members are bound by their rule to faithfully keep God’s laws and the commandments of the Church, which, sad to say, are in these times much neglected. This spiritual regeneration it is exactly, that we deem an impediment to the growth of secret societies. The more zealously and strenuously this order is propagated, and the more faithfully and exactly its rule is kept, the more easily will the kingdom of God be spread, and the reign of Satan be destroyed. This is the chief cause, why Holy Mother Church places in it such great hope and confidence, this the principal aim which the same Holy Mother has in view in propagating the order and recommending it again and again. Try therefore as much as you can to spread it by word and example. Never grow weary of spreading it, by keeping exactly the regulations of its rule and piously praying to God, that St. Michael the Archangel may by the divine power thrust into hell Satan and the other evil spirits who prowl about in the world, seeking the ruin of souls. We bless you and the Tertiaries whom you represent, as also the province to which you belong, your families, and all for whom you have asked the blessing.”

Having graciously accepted a stipend the Pope said:

“Many thanks Tertiaries. Behold, the poor children give the poor father an alms!” Then he had the Tertiaries individually introduced to him and spoke with paternal affection a kind word to every one, allowing them to kiss his hand and feet, and loading them with special spiritual blessings. Thus consoled and fortified the Tertiary pilgrims were more ardently than ever before attached to the Holy See.

(Act. Ord. Min. Cap., Vol. III, p. 347.)

*A letter to the provincial of the Capuchins in Lombardy, February 18, 1888.—Leo XIII very highly recommends the propagation of the Third Order.*

The Very Rev. Provincial of Lombardy presented the Holy Father an album containing about fifty thousand names of Tertiaries. To which His Holiness replied: “We wish the Third Order would spread farther and farther, day by day. Let us propagate, and propagate, and propagate the Third Order. Let us take great pains to do so. Would that the Tertiaries were multiplied tenfold, twentyfold, yea, a hundred-thousandfold! Yes, we wish, that all faithful followers of Christ would become

Tertiaries, but above all do we wish that the seraphic spirit spread everywhere."

(Ex opere Leon XIII y la Orden Franciscana, p. 67.)

*To the Belgian magazine, "Le Messager de S. Francois", October 5, 1891.*

"Strenuously work," so the Pope exhorts, "for the propagation of the Third Order, because it has to renew the world."

(Ex opere Leon XIII y la Orden Franciscana, p. 170.)

*To the "Franciscan Herald" of England, June 25, 1892.—The Pope blesses the magazine and praises it for propagating the Third Order and the spirit of St. Francis.*

"The Holy Father has received the copy of the 'Franciscan Herald'. It greatly pleases His Holiness that the Franciscans in Clevedon for five years past have been working to spread by means of this magazine the spirit of the seraphic Patriarch and the Third Order, as was proposed in his encyclical 'Auspicato'. Most willingly, therefore, does the august Pontiff bestow the apostolic benediction upon the editors and the readers of the aforesaid magazine, that the former may more determinedly continue the work begun, and the latter more generously support the paper and profit by its perusal."

(Ex opere Leon XIII y la Orden Franciscana, p. 171.)

*To the Tertiaries assembled in Rome, April 12, 1893.—Reasons why the Pope rejoices at the large attendance of Tertiaries. Why he moderated the discipline of the Third Order. He recommends it. Exhorts Tertiaries to acquire the seraphic spirit. They should seek to make the activity of the Third Order more fruitful.*

NOTE.—At the episcopal jubilee of His Holiness many thousand Tertiaries convened at Rome to pay their respect to Christ's Vicar on earth and their august confrère. Having been admitted to a solemn audience they had the privilege of listening to the following address of the Pope:

"Dear Sons:

We are surrounded by sweet memories and high expectations while we receive the homage and congratulations of the Third Order of St. Francis, which at the invitation of the Minister General of the Friars Minor has sent deputies from every nation of the globe to increase the joy of our episcopal jubilee.

Most devout has been our affection towards the seraph of Assisi even from our tender years. Later on we were made

his son in the Third Order. Then we often visited his sacred shrine. And how we were filled with unspeakable spiritual consolations during our repeated stay on Mount Alverna! But what we prize most is, that God has afterwards made it possible for us to instill by our Apostolic authority new life and vigor into the order.

All these memories make our heart rejoice very much. For we have always looked upon that institution as one of the most efficacious means supplied by divine Providence, that Christians, even those living in the midst of the world, might more easily and readily avoid the corruption of this world, and in their respective states of life keep the commandments with evangelical perfection. The fruits which it has brought forth in stormy times not at all unlike our own, have made this clear.

For this reason we on the happy occasion of the seventh centenary of the birth of the illustrious Patriarch admonished the faithful not to withhold their name from this sacred militia. And in order that it may be more easily approached and produce more abundant fruit we have made the primitive rule of Tertiaries more easy and have adapted some chapters more to the needs of the age. God has richly blessed our plan and we greatly rejoice that we are able now to offer to Him a rich harvest of fruits which in these last ten years have everywhere matured. You yourselves, dear sons, are a proof and a noble part of these fruits.

A most joyful hope looms up before us. For the more viciously the enemies rise up against Christ, eager to root out from the hearts of the faithful the dictates of his divine Gospel, so much the more grows the work of the Tertiaries for the glory of Christ and the public good. And that hope will not fail if now, that you have again been blessed by us in the name of God, you yourselves strive even more faithfully to foster in yourselves the spirit of the Poor Man of Assisi, who is called evangelical by excellence.

You will increase this joyful hope if you practice mortification, for your institution is called "Order of Penance", and if you also exercise yourselves in prayer, which is the very life of the Third Order, and if finally you possess the crown and complement of it all, namely, the love of God and your neighbor.

Furthermore, you should find means and ways of uniting all the powers of the whole order into one mighty union of action. And we promise that if each and every Tertiary according to



his condition and state of life will strive in this same spirit to edify others, then the influence of the order will be great and very efficacious. For you well know that the more eloquent and more fruitful preaching of the seraphic Father was that of his holy example.

May he himself in heaven kindly pray that his Third Order day by day flourish more and more and diffuse on all sides the odor of the Christian virtues."

(Osservatore Romano, April 13, 1893.)

*From a letter to Mr. Harmel, April 1, 1895.—The Pope praises him because he promoted the Third Order. He desires that entire Christian families become Tertiaries. He rejoices over the good results of the convention of Tertiaries.*

"O my dear Mr. Harmel! You are always busy promoting the Third Order, are you not? Splendid, indeed! You know very well how much we esteem the Third Order. In order that no one refuse to embrace it, we have made easier its obligations. It is our desire that all Christian families join the Third Order, and the father of the family recite daily together with his household the twelve Our Fathers, Hail Marys and Glorys.

"With the greatest joy we hailed the news of the happy results of the last two gatherings at Paray-le-Monial and Novara. It remains that the one to be held at Assisi turn out still more splendid. Elsewhere we have already indicated that we expect very much from the Third Order for the reformation of society."

(El Eco Franciscano, Vol. XII, p. 81.)

*From a letter to the Reverend Louis Antony, a Capuchin Father, reporting to His Holiness on the happy results of a convention of Tertiaries held at Rheims, October 5, 1896.*

"Very much did we expect and do we still expect from the Third Order Franciscan for the welfare of the Church and society. We shall never doubt that the good results which it brought forth in days gone by it will produce again in our turbulent age.

"Eighty-six years have we passed under the tutelage of the seraphic Father St. Francis. From the very first years of our pilgrimage we used to love him, to invoke and venerate him as our father and protector. Daily we recommend to him the present needs of the Church and ask him to be our help and support in carrying the great burden of the highest apostolate."

(El Eco Franciscano, Vol. XIII, p. 1455.)

*From a letter to Leo Harmel and Fr. Julius, O. F. M., 1897.—The Third Order is opposed to Masonry.*

"We prize the Third Order very highly as a means of reviving the Christian spirit among the people. We really think there is nothing more suited to fight the Freemasons, whose endeavors culminate in leading society away from the Christian spirit. But the Third Order has a special efficacy to cherish this spirit in society. May it wax strong. Work, therefore, with might in every direction, and it will no doubt yield a rich harvest."

(El Eco Franciscano, Vol. XIII, p. 518.)

*From a letter to the Minister General of the Order of the Friars Minor, June 21, 1897.—The Pope briefly recounts his efforts for the Third Order. He is grateful for congratulations and alms. Imparts apostolic blessing. Urges the propagation of the Third Order.*

"To our Dear Son, Aloysius a Parma, Minister General of the Friars Minor, Pope Leo XIII, sends greetings and apostolic benedictions.

"Among the things upon which we studiously fixed our attention soon after we entered upon our pontificate, was the propagation of the pious society of the Franciscan Tertiaries by means of eulogies and exhortations and encyclicals. With the richest and happiest results the great St. Francis established this institution for the reformation of morals and the revival of piety. Wherefore, we were easily led to believe that it would offer no slight hope of relief amid the great difficulties of our age.

"But to attract the faithful still more to the Third Order, having moderated the severity of its laws, we now have adapted these laws themselves more closely to the nature and character of the times, have remitted punishments and granted new privileges, so that henceforth every reason for hesitating to join is removed.

"This being so, we could not but rejoice exceedingly when on the twenty-fifth anniversary of our entrance into the Third Order we received the congratulations and testimonies of homage from Tertiaries on all sides. From these it is evident how much the number of those following in the footsteps of the seraphic Father has grown everywhere, and how spirited is their endeavor to become like unto their most holy founder. Besides this, as a token of love, they joyfully offered a Peter's Pence for the relief of our needs.

"These sentiments of a grateful heart we want you, beloved son, to convey to the whole order of Tertiaries, and to admonish them in our name as far as possible to strive to imitate Francis of Assisi. And in order that the help of the heavenly blessings be the more abundantly upon you, we grant most lovingly you and the whole Third Order the apostolic benediction."

*To the Tertiaries of Umbria, October, 1897.—Third Order pilgrims. Pope's reply to telegram. Spread the order.*

The Tertiaries of Umbria had under the direction of the fathers of the First Order arranged to celebrate the Franciscan jubilee of His Holiness Leo XIII by a mighty pilgrimage to the sanctuaries of Assisi. This took place during October, 1897. The following telegram was sent to the most august Tertiary, His Holiness Leo XIII: "From the tomb of St. Francis a pilgrimage of three thousand Tertiaries from Umbria sends this token of homage and humbly asks for the apostolic benediction." Thereupon His Holiness replied: "The token of respect given by the Tertiary pilgrims from the grave of St. Francis has been graciously received. The Holy Father returns thanks and blesses you from his very heart. M. Cardinal Rampolla."

On the twenty-fourth of the same month a deputation of the pilgrims assisted in holy mass celebrated by Leo XIII. They offered him a purse and an album containing the names of the pilgrims and heard these words from the Vicar of Christ: "Speak, with ardent zeal, speak to the people! Let no means untried to turn them away from the ways of the world and to make them cling to God through the Third Order of St. Francis, in which they will find purity of Faith, modesty of manners, peace and salvation."

Having exhorted them by these and other words, he bestowed the apostolic benediction upon the Tertiaries present and absent, their families and directors, as also upon all propagators and friends of the Third Order.

(From Annal. Ord. Minor. Cap. Vol. XIII, p. 352.)

*From a letter to the Minister General of the Order of Friars Minor, November 25, 1898.—The Pope recommends the zealous propagation of the Third Order.*

"The Franciscan Third Order is very well adapted to be of valuable service to society. For if formerly it could arouse Christian sentiments, nourishing everywhere love of virtue and works



of piety, if during turbulent times the order was able to lead people back to meekness, harmony and peacefulness, should it now be unable to renew the abundance of former blessings?

"Certainly our endeavors would show greater results if only we had more preachers and industrious workers at our disposal, men who would work with might and main to spread the order, to explain its nature and to throw light upon its mild duties and promised blessings. And this they ought to do by preaching, by writing, at gatherings of the people, by every means that can serve this purpose. In this regard certainly your work has never lagged, nor does it now. But never forget, constant care and growing endeavor is required on your part. For it behooves that those above all, from whose bosom that salutary institution has grown forth should work for its conservation and propagation."

*To a certain canon of Rhoder.—*

*"Tertiaries are dear to me. The Third Order is Christian life rightly understood. Tertiary's obligations are easy. Tell them, the Pope himself is a Tertiary and says the office every day."*

Admitted to a papal audience the Very Rev. Touzery, a canon of Rhoder, asked of His Holiness a very special blessing for the Franciscan Tertiaries committed to his care. To whom the Holy Father replied: "For the Tertiaries of St. Francis?" Canon: "Yes, most Holy Father, for the Tertiaries."

"Ah! The Tertiaries are so dear to us! Indeed they are to us a source of great consolation. At the inspiration of God, we have again and again recommended this institution because the Third Order is but the Christian life rightly understood. All it enjoins is easily fulfilled, because the duties are these: to say every day Twelve Our Fathers, Hail Marys and Glorys, and to keep two days of fast each year; the rest binds all the faithful likewise."

The Bishop of Marseilles who was present, added: "Holy Father, will Your Holiness permit me to relate to the Tertiaries of my diocese, who are also very numerous, what I have heard just now from Your Holiness?"

"Most willingly! Make it known everywhere that we wish France to be saved by the Third Order. Tell your diocesans, the Pope himself is a Tertiary and says daily before Holy Mass the Twelve Our Fathers, Hail Marys and Glorys enjoined by the

rule. To you we highly recommend the propagation of this institution." (El Eco Franciscano, Vol. IX, p. 164.)

*A letter to the Franciscan provincial of Argentine Republic, June 8, 1903.—The constant interest and zeal of Leo XIII for the Third Order. He is grateful for an album of names of Tertiaries. His blessing.*

Reverend Sir:

June 8, 1903.

"With great pleasure the Holy Father acknowledges the receipt of the register containing the names of the Franciscan Tertiaries of Buenos Aires. It was with an expression of the keenest spiritual joy that His Holiness received the book. To him it is a most pleasing sight to observe with what uncommon zeal the faithful devote themselves to the propagation of the order, which he himself has never ceased to praise on every occasion. For the Holy Father sees what an abundance of good accrues from this order to the Church of Christ as well as to the state. And in addition to his best wishes the Holy Father most lovingly imparts to you and to all your devoted Tertiaries his apostolic benediction."

—Card. Rampolla, Secretary of State.

*Leo XIII and Tertiary conventions. The Pope encourages Tertiary conventions and blesses them.*

When the Third Order had again grown and counted large numbers in various places, occasional gatherings or conventions for the discussion of questions of common interest evidently became desirable.

Hence many national conventions were held; in 1893 at Rheims, in 1894 at Novara, in 1895 at Assisi, in 1900 at Rome, etc. Again the Pope's zeal for the Third Order was shown. With an attentive eye he watched their proceedings, encouraged each of them by special letters and measured their results. The international convention of Rome of 1900 was convoked by Pope Leo himself and directed by him through a special delegate. It produced the richest fruits.

Through his secretary, Cardinal Rampolla, the Pope addressed a letter to this convention. After again expressing his love and great interest in the Third Order, he says: "Since experience teaches that public congresses are a powerful and excellent means to increase the number of adherents and to make the utility of the order better known, the Holy Father has with much joy of soul taken notice of the international convention in the Eternal

City during this jubilee year. He ardently wishes that this solemn gathering may reach its noble end and may enjoy the happiest results. Hence to increase the splendor of the gathering, he has appointed his Eminence the Lord Cardinal Joseph Calasancius Vives to the office of president of the congress."

In another letter addressed to the same convention the Pope shows his solicitude for the Third Order and its object. "The religious of the First Order of the seraphic Father whose office it is to direct the convention of the Third Order, must ever hold as firm and certain that the propagation of this order is a mighty bulwark of private and public safety. Nevertheless, while swelling the numbers of Tertiaries of both sexes to the utmost, they must watch lest any of the established rules be neglected, and that everywhere the new members observe the same manner of life and action."

### III. POPE PIUS X AND THE THIRD ORDER.

In 1870 Pope Pius X himself joined the Third Order. As Patriarch of Venice he highly praised the Third Order and labored much for its propagation and success.

Soon after his elevation to the chair of St. Peter, the Father General of the Capuchins and his definitors enjoyed an audience with His Holiness. Among other things the Pope spoke of the Third Order. He gloried in being a member of the order. Then he expressed the desire that large numbers of the faithful join the order, which is so rich in graces and spiritual privileges and offers so many advantages. For the rule of the Third Order aims at the transformation of men, and spreads Faith and piety.

To professor Salvator Licitra, director of the Third Order in Ragusa, Pope Pius X said in an interview: "I bless the Third Order of St. Francis of Assisi. It is very dear to my heart." He emphatically insisted that the Third Order is not obsolete, but well suited to our days. Thus to the Tertiary congress held in Vicenza, he wrote March 12, 1910: "What more can we desire than to witness the growth and prosperity of an institution which possesses the latent power to instill into modern society a spirit of wisdom and Christian discipline?" Again he said in the same writing: "The Third Order is in these days wonderfully adapted to modern needs; hence wherever efforts are made to promote its growth, one can certainly expect great fruits of sanctification. Therefore we exhort you very earnestly to make



every effort to further the advance of so wonderful an institution."

Probably the most beautiful testimony this Sovereign Pontiff bestowed upon the Third Order, was in his encyclical letter to the Minister General of the Friars Minor on the occasion of the seventh centenary of the Seraphic Order, May 5, 1909:

"Loyalty unfeigned and unswerving to the Popes of Rome was ever the most precious characteristic of Tertiaries of St. Francis. Nor will any one be surprised at this, since they are guided by the bright example of their holy founder, who loved Christ in a most singular manner and who excelled all others in his veneration for the representative of Christ on earth.

"This disposition of Tertiaries was shown in a pathetic manner when we celebrated our golden jubilee of the priesthood. Many for our intention received and offered the Bread of Life, others for our gratification bestowed works of charity upon their neighbors, or by their mite alleviated our own needs. It is self-evident that these tokens of love rejoiced our heart. And we wish that you in our name express to all who have thus given proof of their attachment, our gratitude.

"Tell them also that we desire nothing so much as that they conscientiously observe the prescriptions of the rule. This would mightily help to renew the world in Christ, which aim we chose at the beginning of our pontificate as the object of our activity. Especially are we troubled on beholding the trend of the times, which is to turn away from the fountain of Christian wisdom, to forget it and to revert to the principles and institutions of the heathen past. There is a serious danger that the family, as well as public life, and the state be hereby totally corrupted.

"To oppose these evils is a duty for all those who have received the benefits of redemption and salvation. They must, each according to his own ability, if not by preaching the truths of the Gospel, then certainly by practicing virtue, recall those who have strayed."

Then the Holy Father points out the mission of Tertiaries to labor by good example united with Christian love, and says: "Would that all, each one in his own field of labor, fulfilled with prudent zeal his duties. Then we would soon notice progress in renewing the world, which is our most ardent desire. "Our great predecessor renewed the Third Order expecting from it much good for the whole world, Also we, who hope for the same, are most kindly disposed towards the order. Hence, dear

son, often remind, in our name, all Tertiaries that their own advantage as well as the welfare of all mankind depends upon this that they with the help of God's grace live up to our expectation and that of the Church."

On another occasion he exhorted: "Enroll yourselves, beloved children, in the Third Order, and at the very time that materialism inundates us with an invasion of barbarism, the imitation of Christ will deliver us from its slavery, and whilst the blasphemies of men all but threaten us with the anger of heaven, the prayer of the humble and penitent will avert the storm. Whilst families are destroyed and society is being poisoned by corrupt morals, the purity of Tertiaries will contribute largely to save them in an admirable manner. And if finally demagogues, tramping every principle under foot, will refuse all submission and destroy all authority, the observance of God's comandments and those of the Church required by the Third Order generously practiced, will help to reconstruct the legal edifice, to regenerate healthy politics, to strengthen the state, and to revive respect for public and private property; and with the spirit of Christ also the practice of pure and holy morals will return."

In his letter of April 25, 1909, Pius X exclaimed: "Oh how many benefits would not the Third Order of St. Francis have already conferred on the Church if it had been everywhere organized in accordance with the wishes of Leo XIII."

Then describing a true Tertiary he says: "To be a Tertiary is to be a perfect Christian. He who wishes to be a true Tertiary must make open profession of his Faith, fulfill scrupulously the duties of his state of life, attend to prayer and mortification, frequent the sacraments, practice charity towards the poor, in short, all that constitutes a truly Christian life constitutes also the life of a good Tertiary. . . . The proof of our religion is precisely the life of Christians. Since God caused us to be born in the bosom of Christianity, let us render in our lives a testimony of its holiness. If a sermon or exhortation sometimes remains without effect, an act of charity, a good work, can frequently reclaim even the worldly-minded to the path of virtue."

In the same constitution the Holy Father granted privileges whereby Tertiaries fully enjoy all indulgences and spiritual favors of the First and Second Orders of St. Francis. Pius X also granted that not only the First and Second Orders, but

also Tertiaries add to the Litany of Our Lady of Loretto the invocation: "Queen of the Seraphic Order, pray for us."

#### IV. POPE BENEDICT XV. AND THE THIRD ORDER.

Less than three weeks after his elevation to the Pontificate, Benedict XV granted an audience to the Most Rev. General of the Franciscans and his consultors. At this audience the Pope said: "Gladly do I receive your tribute of homage and service, which after the manner of St. Francis, you, his spiritual sons; show me. And this joy grows and grows as I recall that I belong to the Franciscan family and that I am your brother! For I was received into your Third Order at Ara Coeli in 1882, the year of the seventh centenary of the birth of St. Francis. I made my profession into the hands of one of your brethren, Fr. Julius Maynadiè, a Frenchman. . . . I mention these relations which couple me to the Franciscan Order, that you may pray for me!" (*Acta Ord. Min.*, October 1914, p. 303.)

"Like our predecessors," said Benedict XV on another occasion, "we are convinced that this Franciscan institution is especially efficacious in re-establishing the Christian spirit from the moment it is introduced and maintained in its fervor among the people. Francis was, indeed, a wonderful copy of Christ, and he shone before the world in troubled times not unlike our own. For that reason everything that can bring back the memory of this very holy man and give new impulse to devotion towards him, will meet at the outset with our favor. May the seraphic Patriarch hear the prayers of all and grant that both his children and all those who honor him, by living in holiness and piety, may bring about, each according to his condition and his ability, the welfare of mankind."

At one of the most striking allocutions of his pontificate, to six newly created cardinals on March 7, 1921, Pope Benedict XV said that he rejoiced to be with them and would wish to bear good news to them. But the actual wars of the day, and civil dissension and disorder caused him the greatest anxiety. He declared that he had made every possible effort to restore peace and tranquillity in human society, as the Church had ever done in the past. He added that he had attempted this on the occasion of the seventh centenary of the foundation of the Third Order of St. Francis, who in troublesome times had succeeded in restoring peace to the world through the teaching of the Faith. "Unless the individual is reformed peace is now impossible and



treaties already signed will remain a dead letter." In conclusion he said: "All agree that the peace treaties concluded will lead to nothing unless the spirit of citizens is permeated by those sentiments of justice and charity which Christian doctrine inculcates, and which in the time of St. Francis was so efficacious. If in all our individuals cupidity is repressed or turned to good ends, society will feel the beneficent effects; and also, if, from mutual fraternal love, all classes of citizens feel as Christians *should feel*, a reciprocal confidence will blossom, which will help better than anything else to establish and maintain peace." ("America" March 19, 1921, p. 515.)

From 1902-1908, James della Chiesa, later Benedict XV, was prefect or director of a branch of the Third Order at Rome to which only the clergy are admitted. Despite his many grave duties as secretary to Cardinal Rampolla, della Chiesa was always present at the monthly meetings.

At an audience with 1600 Tertiaries of Rome on December 12, 1915, Pope Benedict XV spoke as follows: "It is nothing new that the chair of St. Peter should be occupied by a Tertiary Pope; for, the last three Popes were Tertiaries. Yet, we believe that we alone have the distinction of having been received into the Third Order in the church of Ara Coeli. You, dear children, wish today to recall to us that memorable day of our life, and we are happy to revert in spirit to that cold autumn evening, when unknown and unaccompanied we repaired to Ara Coeli and requested to be admitted into the Third Order of St. Francis. The Sovereign Pontiff, Leo XIII, had just issued his admirable encyclical *Auspicato*, whose purpose it was to chant the praises of the seraphic Father and to propagate the Third Order founded by him. It was His Eminence Cardinal Schiaffino, at that time our superior at the ecclesiastical academy, who first informed us of its contents, and inspired by the report of the solemnities held in Assisi on the occasion of the seventh centenary of the birth of St. Francis, we asked to be enrolled in the Third Order on the octave of the anniversary day itself. It was the hand of God that guided us and showered on us His graces, on the eve of the day on which we were to begin our life of activity both in and out of Rome.

"But what shall I say of the magnificent profession of Faith that the Tertiaries of Ara Coeli together with their brothers and sisters of the other fraternities of Rome have made under the

roof of this pontifical palace? If St. Francis promised obedience and reverence to the Lord Pope Honorius III, it is becoming that his children should renew this promise to a successor of Pope Savelli. But, who does not see with what familiarity you as members of the Third Order may pay your respects and repeat this promise to one who calls himself your brother? We bless God who knows how to direct small things to great ends; we bless Him because He has made use of our unworthiness to receive this profession of Faith, we, who have so high a regard for the Third Order of St. Francis, and who shall ever be especially interested in the spiritual welfare of the fraternities of Rome. There is no need of many words to demonstrate how commendable is the renewing of St. Francis's promise 'to the Lord Pope Honorius', because it is but the echo of the seraphic Father's voice. When the holy Patriarch promised 'obedience and reverence to the Lord Pope Honorius III and to his successors', he evidently addressed himself also to us; yet, it is quite appropriate that you, his children, should transmit to us the echo of his voice. Oh, how the seraphic Father in heaven will smile today on his children in Rome who have renewed this promise. This renewal implies their adherence to his promise and their fidelity to his ideals, and what greater honor can there be for a pious association than that which consists in keeping alive the spirit of its founder?

"We believe, moreover, that the renewal of this promise of St. Francis will be, at the same time, of great spiritual benefit to the Tertiaries themselves. May you never forget the circumstances under which this act took place, the magnificence of the palace where the promise was made, and the number of witnesses called upon to ratify it. Who of you does not feel today more than ever impelled to keep inviolate that promise of obedience and reverence made by St. Francis? He promised obedience to the Pope because he recognized in him the fullest participation of divine authority, and because he knew that from the lips of the Pope flow words of true wisdom. You, too, dear children, gather about us today because in so unworthy an heir of so many Pontiffs you behold the same authority as was possessed by the first Vicar of Jesus Christ. You, too, promise obedience to us today because you know that we are the interpreter of the divine precepts. May this act serve as a convincing proof that the rule of the Franciscan Tertiary is nothing but the

Gospel put into practice, and may it give you a fresh impetus for the propagation of the Third Order among the people.

"But, let us conclude by giving expression to our conviction that this your public profession of Faith will not only redound to the honor of the Third Franciscan Order, which has always given proof of the spirit of its holy Founder, but also contributes greatly to your spiritual welfare. Desiring therefore that this spiritual good be increased in you from day to day, we affectionately bestow our apostolic benediction on all the Tertiaries of Rome who, through the fraternity of Ara Coeli, have renewed the promise of obedience and reverence to us as the successor of Pope Honorius. May the holy Patriarch with an eye of kindness look down on us from on high and may he obtain for us the grace to become ever less unworthy children of His." (Franciscan Herald, February, 1916.)

And finally in his encyclical on the seventh centenary of the Third Order, he says: "We gladly seize the opportunity, if only from our devotion to Blessed Francis, to exhort the children of Mother Church, wherever they may be, eagerly to embrace, or earnestly to persevere in that institution of the great saint, wonderfully suited at it is to the needs of modern society. . . . What till then no founder of a religious order had thought of, to make religious life common property, he was the first to devise and, by God's favor, successfully to accomplish. Now, we believe that the spirit of the Third Order, thoroughly redolent of Gospel wisdom, will do very much to reform public and private morals, if only it is made to flourish as of yore when Francis preached everywhere by word and deed the kingdom of God.

"We desire to gather the concerted efforts of all children of Christian peace, but especially of the Tertiaries, whose influence in restoring harmony of sentiments will be something wonderful, once their number and their enterprise have generally increased. It is desirable, therefore, that every town and village and hamlet should have many members of the order—not indeed slack members, content with the mere name of Tertiaries, but active and eager for their own and their neighbor's salvation. Why should not the numerous and various associations of young people, of workmen, of women, existing everywhere throughout the Catholic world, join the Third Order, and inspired with St. Francis' zeal for peace and charity devote themselves persistently to the glory of Christ and the prosperity of the Church?"



## 14—OBJECTIONS TO THE THIRD ORDER ANSWERED.

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The spirit of faith and godliness has ever been foreign to the children of the world and a thorn in their eye. The man who would cultivate this spirit within his own heart or teach it to others, must be prepared to endure criticism, opposition, ridicule, and even persecution. We see this verified in the life of the God-Man himself. We see it exemplified in the history of the Church and in the biographies of her children. What wonder then if the institutions which spring up within the bosom of the Church fare in a similar manner?

The Third Order of St. Francis is an institution which the Church has ever cherished most fondly as being peculiarly expressive of her principles. The Sovereign Pontiffs watched over it with special concern; they endowed it with special prerogatives, graced it with their membership, encouraged the Catholic world to join its ranks in the hope that all might absorb its spirit. Still there are those who look askance at the Third Order, who wax eloquent in their objections or even tirades against it, or who treat it with cold silence as being beneath their notice.

At times such opposition is due to woeful ignorance of the aims of the institution; often also to prejudice or previous misrepresentation; often it is merely a manifestation, conscious or unconscious, of the antagonism of the powers of evil against the children of light; whatever the cause, the evil is there, and we can only cope with it as best we may. It is the purpose of this paper to meet some of the objections launched against the Third Order.

*I—I fail to see the purpose of the Third Order.*

The Third Order teaches heavenly wisdom. It prescribes a mode of life which gently but firmly disengages our hearts from the purposes that govern a life that is earthly, worldly. It engenders within our hearts that contempt of the world's vanity and deceits which animated a St. Francis and St. Clare. Riches, pleasures, honors, health, and earthly life itself are a vanity in that they pass away; they are a deceit and a lie in that, replete with promise, they create a hunger and thirst which they fail to satisfy, and leave unquiet and unhappy the heart that abandons itself to them. The pursuit of these things tends to lead a man from God and to fail in his God-given purpose. At his investment, therefore, the Tertiary is reminded that henceforth his

life is to be more unworldly: "May the Lord divest thee of the old man and turn thy heart away from the pomps of the world which thou didst renounce in thy baptism." And again: "Receive, dearest brother, the light of Christ as a sign of thy immortality that being dead to the world thou mayest live to God."

Having enkindled in the hearts the desire for higher and better things, the Third Order applies to our daily lives those positive means inculcated by the Gospel which are to convert our desires into daily efforts. Repeated prayer in the course of the day is in time to permeate our lives and to counteract in our hearts the thoughtlessness of the age. The daily practice of penance and self-denial is to give strength and vigor to our spiritual lives and make us immune to the spirit of effeminacy and self-indulgence. The daily exercise of charity is to raise us superior to the selfishness of the modern world; loving our brother, whom we see, will fan to bright and steady flame the love of God, whom we do not see. These are the fundamental means the Third Order inculcates to keep alive within our hearts the spirit of the Gospel.

Such being the case, it is evident that in the Third Order the very marrow of the Gospel is made unto a rule for our lives. Unworldliness, heavenly-mindedness, the practice of penance, and prayer, and charity are interwoven with our daily lives and made unto a rule for our daily thoughts and words and actions. Can anyone fail to see what wonderful spiritual gain must accrue to the man that pledges himself to such a purpose and such a life, and actually pursues it?

*2—There is too much praying in the Third Order to suit me.*

That depends upon the value you set upon prayer as a means of attaining eternal salvation. You surely do not believe in the principle: the less prayer, the better; else you must finally come to the point where you will not pray at all. No, you believe in prayer, but are not disposed to accept too much of it. Well, that is exactly the standard which the Third Order would help you realize. It prescribes enough to keep you in constant touch with the highest purpose without treading upon the heels of your other duties or encroaching too much upon necessary amusements. Everything in its proper place, but a place and time for prayer also, please.

If without prayer we are surely lost; if with prayer we are surely saved; if prayer opens to us the treasury of God's grace

and obtains for us abundant light and grace to cope with our daily temptations; if prayer is even the source of temporal blessings from the Father of all, ought we not pray more assiduously and more earnestly than many of us actually do?

Besides, what are the obligations of the Third Order on this score that you rate them as all too much? Morning and evening prayers, grace at meals; if possible, daily attendance at mass; the rosary at the funeral of a fellow-Tertiary; the reception of the sacraments once a month; attendance at the monthly meeting. Is all this more than an ordinary Catholic is disposed to do out of the goodness of his own heart?

Then there is the daily examination of conscience; but how can we hope to rise superior to our habits and faults unless we look over our lives, detect the malady that attacks us, and apply the proper remedy? Self-examination helps us to this. It is the secret of progress in spiritual life. Is this too much for one who is striving earnestly to attain heaven?

3—*The Third Order would make religious of us who are in the world. For my part, if I wished to become a religious, I would enter the cloister.*

You have grasped the idea exactly; the Third Order would bring you as close to religious life as possible for you to come while still living in the world. Penance, prayer, charity, with a view to your eternal goal should alternately enter into the tenor of your life as naturally as they do into the life of the cloister, even though the religious there are shielded by their retirement, whilst you are surrounded by the turmoil and bustle of life. "Not being able to receive into the cloister all who are drawn to him by the desire of profiting by his teaching, Francis conceived a plan to make the pursuit of Christian perfection possible to those who lived in the turmoil of the world, and so founded the Order of Tertiaries, an order in the true sense of the word, not indeed bound like the other two by religious vows, but distinguished by the same simple life and practice of penance. What till then no founder of religious community had thought of—to make religious life common property—he was the first to devise and by God's favor successfully to accomplish." (*Sacra propediem*, Encycl. Jan. 6, 1921.)

4—*If the Third Order proposed some great external work I might consider joining it.*



It is the old story: Give me any amount of external work, but don't oblige me to work at myself. We are all eager enough to plunge into a sea of external works provided we need not delve into our own soul and make the proper changes there. This is a task infinitely harder, from which many a sturdy heart recoils. They tell us: "There is no expedient to which a man will not resort to avoid the real labor of thinking." Indeed there is not, provided we can avoid the real labor of thinking how to live more righteously.

When you contribute toward the poor, you perform a good work, but you give merely of what is external to yourself. When you run yourself sick on social errands or to achieve some benevolent purpose, you tender a more personal sacrifice to God; but does this form of service necessarily change your heart for the better? All the while, despite the bustle of your external work, you may be nursing in your heart a deep antipathy, or cherishing an intense fondness for a dangerous amusement or association. You are performing the easier, but neglecting the greater task, and you ask that a great external work be assigned to you!

While the Third Order will satisfy your most ardent desires in this regard, it sets you first and principally the task of working at your own heart and striving to fashion it more and more according to the divine model given us; not by fits and starts, but on principle, as the one grand and most noble effort worthy of a life's devotion. It inaugurates in earnest the battle of self against self in an effort to become daily self-surpassed. This is the grandest and most difficult battle ever fought, because here self is pitted against self. The battle is renewed day after day, is won and lost in the secrecy and silence of one's own heart, unknown to all eyes save those of God. The Third Order, therefore, has nothing spectacular as its chief purpose, but rather the more necessary work of personal sanctification.

The Third Order indeed aims to realize a great purpose, one no less than reformation. But some are startled at its directness. It begins with you personally and not with your neighbor; once it has gained you to pledge yourself to its standard of Christian life, it hopes to spread to the family, to the nation and the world and thus achieve their reformation. Such as the individual is, society will be. . . . When the individual is reformed, marriage will be reformed, education will be reformed, the relation between capital and labor will be reformed, society will be reformed.

From the fact that the Third Order emphasizes so strongly the advancement of our own spiritual life, one must not be led to think that it is merely contemplative. On the contrary, the scope of its charity is as broad as human need, as will be brought out elsewhere.

*5—The Third Order is entirely too strict for me.*

Not if you wish to make progress in the work of your eternal salvation. It is strict enough, but remember, no excellence without labor, none without sacrifice. Progress and excellence in any department demand as their necessary condition self-restraint, self-denial, intense application. If this holds good in business, in studies, and in sports, were it just to yourself to reverse this rule in the cause of your eternal salvation? "The kingdom of heaven suffereth violence and the violent bear it away."

Leo XIII modified the original rule of the Third Order to suit the conditions of modern life. He curtailed the outward observances to a minimum, while emphasizing the penitential spirit of the order. He instructs pastors to tell the people how easy it is for a sincere Catholic to observe the rule of the Third Order. Hence it cannot be termed too austere.

*6—I would be obliged to renounce all of my usual enjoyments, such as socials, parties, movies, dances, etc.*

If all these customary enjoyments are dangerous, yes; if innocent, no. In the spirit of the Gospel, the Third Order forbids indeed sinful amusements and such as are the occasion of sin, but on the other hand it is as indulgent of innocent amusements as is the Gospel. While it permits them, it cautions moderation lest we attach our hearts unduly to them and stifle in ourselves heavenly aspirations. The Third Order does not forget the fact that innocent amusements are as necessary, even in religious life, as are sunshine and water and the pure, free air of heaven. A bow in a constant state of tension will soon lose its springiness; a mind and body under unremitting strain will necessarily succumb; whereas proper recreation recuperates the strength and prolongs one's powers of endurance.

*7—I cannot think of pledging myself to a rule of penance.*

Yet the Third Order emphasizes the spirit of penance as most essential to its rule. Because of the great stress the rule lays on this phase of Catholic life, the Third Order is called the Order

of Penance and its members Brethren of Penance. Tertiaries enroll under this glorious banner and pledge themselves to self-denial in order to render their hearts immune from the spirit of self-indulgence, which like a contagion keeps sweeping the world from end to end and leaves more victims in its wake than ever did the Black Death or the influenza. Catholics whom the sword would not terrorize nor fire subdue, prove untrue to their eternal purposes under the gentle wiles and blandishments of self-indulgence.

You say you cannot think of pledging yourself to a life of penance. But, can you tell where it will end once a person gives himself up to the spirit of self-indulgence? The eye is never filled with seeing; the ear is never filled with hearing; the senses of taste and feeling are as unbounded in their craving as the abyss and never cry, "Enough." As well try to scoop the ocean in the hollow of your hand as satisfy the heart by gratifying the material desires of the senses. "Whatsoever my heart desired I refused them not: and I withheld not my heart from enjoying every pleasure. I said in my heart: I will go and abound with delights and enjoy good things. And I saw that this also was vanity."

What is the result of such indulgence? Once our spiritual vision is dimmed by the sickness produced by indulgence, and our will, that most God-like faculty of our soul, enervated, how will the grace of God find that response and co-operation which it always demands? After the body has been pampered and coddled, let a sudden or violent temptation come; in vain does the grace of God sound the alarm; the will is too languid and indisposed to gird itself for the fight and follows the lines of least resistance. Or there comes a powerful temptation battering away at the citadel of one's heart with the persistency of recurring day; the will possesses no hardihood to sustain a siege; indulgence has sapped its strength; it surrenders. The grace of God does not desert one; it rouses the will to renewed struggle, but how often is the response merely spasmodic? Accustomed to indulgence the will relinquishes the new-found grace of God to sink down again craving the indulgence it even now renounced, comforting itself with the promise that it will burst its bonds in the no distant future though it cannot break them today.

What is still worse, in proportion as indulgence weakens our will it establishes its own supreme reign in the heart. Indulgence gradually engrafts itself into our soul as a second nature and



another self, so that when we would lay it aside it is like cutting off a limb or plucking out an eye, like wrenching our very soul from within us. Life without it seems aimless and void and it is not seldom we will hear the plaintive cry, "I cannot give it up. I cannot". The person means to say he cannot even will to give up his favorite form of indulgence.

You will object that this is the extreme. It is; but this extreme has had its origin in smaller beginnings. To avoid the extreme, we must avoid the beginnings. It is easier to go with the stream than against it. If we love the silken threads that bind us, their very multitude will soon enmesh us. The moth at first is merely fascinated by the light and delights in basking in it as it is reflected on the wall. Then it begins to circle about drawing nearer and nearer to the flame. Occasionally, it will even disport itself with the flame, till finally in a transport of delight, in the hope of bathing itself entirely in the beautiful glow, it plunges into that living flame—but seared and dying it falls to the ground. It met pain and death where it saw but supreme satisfaction. Thus are many drawn into the maelstrom of unlawful pleasures, slowly but surely, because of their undue attachment to cherished and lawful indulgence.

No, it is not enough to deny ourselves the pleasures and amusements that are positively sinful; we must accustom ourselves to deny ourselves even pleasures that are in themselves lawful, if we would attain any goal that is worth our while; much more so in the spiritual life. "They that allow themselves to do everything that is lawful, will soon do things that are unlawful." (St. Clement of Alex. *Paedag. Lib. c. 1.*) The soldier is drilled before he can meet the enemy; accustomed to hardships before he is led into the field. As long as he remains accustomed to hardships, he will be hardy enough to sustain the trials of a campaign, but even the victorious legions of Hannibal succumbed to the indulgence of a single winter at Capua.

It is not without purpose that the Third Order calls upon us so earnestly to pledge ourselves to the spirit of self-denial, even in the lawful things of life, until self-denial becomes unto us a second nature. Our love for the things eternal, the earnestness of our desires should prompt us to self-denial.

You think you cannot pledge yourself to a life of penance and self-denial as enjoined by the Third Order; but have you ever paused to consider the prominent place our Lord gives the spirit of penance in the economy of salvation? "And they that are

Christ's have crucified their flesh with its vices and concupiscences." And he said, not merely to a few, but to all: "If any man will come after me, let him deny himself, and take up his cross daily and follow me." And, "he that does not take up his cross and follow me is not worthy of me." Again, "enter in at the narrow gate, for wide is the gate and broad the way that leadeth to destruction, and many there are who go in thereat! How narrow is the gate, and strait is the way that leadeth to life: and few there are that find it." And from the day of Christ until now it is equally true: "He that loveth his life shall lose it and he that hateth his life in this world keepeth it unto life eternal."

Never fear that the spirit of penance inculcated by the Third Order is sombre, depressing, cheerless, as the children of the world are wont to imagine it. It filled the heart of the Poverello of Assisi with unbounded joy and happiness proportioned to his penance; it will also instil into your heart a sense of joy and peace such as the world neither hath nor can give. "Take my yoke upon you and learn of me because I am meek and humble of heart and you shall find rest to your souls. For my yoke is sweet and my burden is light."

8—*The Third Order is too easy.*

True, no single detail of the rule is very difficult; but their sum and their daily recurrence are severe enough to constitute a real and thorough test of a man's moral temper. The exterior practices enjoined by the order are easy enough, but they are intended to lead us into the knowledge of the spirit of unworldliness, which should pervade our entire life. A Tertiary who would content himself with these external practices without entering into the spirit of the rule, would be a sorry Tertiary indeed and scarcely worthy of the garb of penance he has assumed. A non-Catholic quoted in the "Ave Maria" writes regarding the Third Order: "The Order of Tertiaries, or Penitent Brethren, is not severe in its methods; it is open to all; it is for those who do their work in the ordinary paths of the world, who are yet willing to accept a rule of life, and to impose upon themselves some conditions as to their pleasures and diet, their daily habits and style of dress. Who can fulfill the law of the spirit with such natural ease that a rule of life is unnecessary to him? He who says so, and speaks the truth, is greater than the saints."

9—*The Third Order is an institution for women only.*

If this objection is to mean that the number of female members exceeds that of the men, more honor to them. But how do you account for the fact? Is it not strange, that of the friends of Jesus, three women stood under the cross of the dying Savior and but one man? If the above objection, however, is to convey the idea that there is nothing in the Third Order that appeals to a man's traits of character, then exertion, self-control, self-denial, charity, have ceased to be manly and are becoming feminine virtues; then have these virtues ceased to be things of strong and steadfast principle! If deep and sincere gratitude, detachment from the things of this world, an earnest striving for the one thing necessary, an ardent love of Christ crucified, would be distinctive of women, and if their absence would be characteristic of the ideal man, what a world this would be!

Or, do men stand less in need of such assistance as the Third Order offers them than women? Rather, they need it more, for it is they who must come into daily contact with godless materialistic surroundings. It is rather they who hear their holy Faith ridiculed, their God blasphemed, their religion made a mockery of. They, rather than the women, come into contact, with the infidel life of the world around, and if their spiritual life is not to grow tepid or cold, then must they be more assiduous in its practice, and rule their faith into their lives the more.

Perhaps the secret source of the objection is that men are more subject to human respect than women. They often dare not aspire to become better than they are out of false fear that they be thought pietists, or that remarks may be made about them. Popes, cardinals, bishops, priests, princes, kings, and emperors, gloried in the fact that they belonged to the Third Order; and there are those who say, "it is only for women."

Men of all ranks and conditions found the Third Order a powerful means of advancing to a manhood according to God's own heart, viz., to sanctity. There is the glorious patron of the Third Order, St. Louis of France; St. Ferdinand of Castile, another Tertiary on the throne; Bl. Eric, Prince of Denmark; Bl. Charles of Blois, Duke of Bretagne; St. Conrad, a nobleman of Piacenza; St. Ignatius of Loyola and St. Francis Borgia, soldiers and courtiers, before their entrance into religion; St.



Yves, a lawyer; St. Benedict Labre, a beggar of Rome; Bl. Antony of Hungary, an orderly; Bl. Peter of Siena, a comb maker; Bl. Gerard of Villamagna, a crusader; Bl. Nevolon, a shoemaker; St. Roch, a nobleman; Bl. Sebastian of Apparitio in Mexico, a wagon-maker and road contractor. Then there was the great noble Christopher Columbus; Garcia Moreno, the statesman and martyr-president of Ecuador; Galileo, the renowned astronomer; Pasteur, the famous chemist; Galvani and Volta, physicists; Murillo and Raphael, painters; Michelangelo, painter, sculptor and architect; Dante, Petrarch, and Francis Thompson, poets; Ozanam and Bazin, authors; Lord Ripon and Donoso Cortés, statesmen; Palestrina and Liszt, musicians and composers. In the face of all this, can one say with any degree of fairness, "the Third Order has nothing that appeals to the manly traits of character"?

*10—The Third Order does not prescribe more than I am already doing; why should I enroll?*

You mean to say you already comply with the exterior practices enjoined by the rule. But do you also adopt its spirit? And if your life is governed by its aim of personal sanctification and charity, why hesitate to pledge yourself to it as the rule for your entire life? Once with conscious and determined purpose you have chosen your principal aim in life, will not the remembrance of the pledge you have given Mother Church give more determination to your purpose and sincerity to your efforts?

Moreover, who that has formed a generous and lifelong resolution but will find cheer and assistance in the voice and example of a friend? If all our energy and effort are to come from within, with never a word of encouragement from without, with never a friend on the way, our spirits in time are apt to droop, our energies to lag, and we, too, waver in our original purpose and swerve therefrom. As Catholics we have the sermon to remind us of the truths of our faith, religious have their conference to renew their zeal; and Tertiaries unite, at least in monthly meeting, to learn how they can more perfectly serve God even in the world, and realize their eternal aim. Banded together by one common purpose, inspired by the same unworldly spirit, because of their very union and numbers Tertiaries gain enthusiasm and zeal which they would not possess if they pursued their special purpose unaided and alone.

*11—The Third Order is out of date. It had its day in the thirteenth century, but has since outlived its usefulness. Let it die a natural death.*

This objection supposes, either that human nature is less corrupt, and the lure of the flesh, the world, and the devil less potent than formerly,—which is absurd; or it scorns the Third Order as inadequate to cope with these evils today. The second supposition alone deserves consideration.

If the Third Order has outlived its usefulness and is inadequate to cope with modern evils, then also the Gospel has had its day; for the spirit of unworldliness, penance, self-denial, prayer, charity inculcated by the Third Order are none other than the living spirit of the Gospel. This spirit of the living God breathed upon the corrupt and sensual masses of paganism at the time of our Lord and they rose re-born, new men created according to the image of God. This spirit, in the form of the Third Order, breathed anew into the face of the early man of the thirteenth century and he arose a living man, animated with love and devotion to his Creator. And this same spirit should not be able to beget the same life and love and devotion in the same man as it did of yore? Away with such trifling, and let us rather dispose ourselves to receive the spirit of God.

Who that has respect for the position of the Holy Father but will reverently heed his words that ring like a clarion above the din and confusion of the world and call our attention to the refuge where the children of God may find a haven from the moral evils that endanger them? In his encyclical of September 17, 1882, Leo XIII, the "Lumen de Coelo," says: "It has been our earnest wish that all should do their best to follow the example of St. Francis of Assisi. Wherefore, in the past we have always devoted special attention to the Third Order of St. Francis; and now . . . we do urge all Christians not to be behind-hand in joining the ranks of this great soldiery of Christ. Here and there great numbers of both sexes are already following in the footsteps of the Seraphic Father. We commend their zeal in the cause and most emphatically do we approve of it; and we only wish that it may increase with time and extend . . . to many others . . . Would that all Christian peoples might flock to the school of the Third Order as eagerly and numerous as once they poured in from all sides in their ardent enthusiasm for Francis."

In his encyclical of Jan. 6, 1921, Pope Benedict XV characterizes the Third Order as wonderfully suited to the needs of modern times. "We gladly seize this opportunity . . . to exhort the children of Mother Church, wherever they may be, eagerly to embrace, or earnestly to persevere in, that institution of the great Saint, wonderfully suited as it is to the need of modern society."

He extols the Third Order as most useful to society because of the charity it inculcates: "For above all things Francis wished Tertiaries to be distinguished, as by a special badge, by brotherly love, such as is keenly solicitous of peace and harmony. Knowing this to be the particular precept of Jesus Christ, containing in itself the fulfillment of the Christian law, he was most anxious to conform to it the minds of his followers. By that very fact he succeeded in rendering the Third Order the greatest boon to human society."

He cherishes the Third Order as the great means to extinguish smouldering embers of war and revolution: "He employed the reformation of individuals as a means to arouse in the hearts of the people a love of Christian wisdom and to win all unto Jesus Christ. This plan of Francis, to have all his Tertiaries act as heralds and messengers of peace amid the far-spread hostilities and civil upheavals of his age, we also entertained when recently all the world was aflame with a horror-laden war; and we entertain it still, for the conflagration is not totally extinguished, rather, its embers are reeking everywhere and in some places even flaring. Coupled with this mischief is an ailment in the vitals of our governments—brought on by long-standing oblivion and contempt of Christian principles—namely, class struggling so bitterly with class about the distribution of wealth that the world is threatened with ruin."

The application of the principles of the Third Order are the great means of promoting peace and concord among nations:

"On this immense field of action, to which we as Vicar of the King of Peace have devoted special care and thought, we desire to gather the concerted efforts of all children of Christian peace, but especially of the Tertiaries, whose influence in restoring harmony of sentiments will be something wonderful, once their number and their enterprise have generally increased. It is desirable, therefore, that every town and village and hamlet should have many members of the order—not indeed slack members, content with the mere name of Tertiaries, but active and



eager for their own and their neighbor's salvation. Why should not the numerous and various associations of young people, of workmen, of women, existing everywhere throughout the Catholic world, join the Third Order, and inspired with St. Francis' zeal for peace and charity devote themselves persistently to the glory of Christ and the prosperity of the Church? Mankind needs not the sort of peace that is built up on the laborious deliberations of worldly prudence, but that peace which was brought to us by Christ when He declared, 'My peace I give unto you, not as the world gives, do I give unto you.' A man-made treaty whether of states or of classes among themselves, can neither endure nor have at all the value of real peace, unless it rests upon a peaceful disposition; but the latter can exist only where duty, as it were, puts the bridle on the passions, for it is they that give rise to discord of whatever kind. 'From whence,' asks the Apostle, 'are wars and contentions among you? Are they not from your concupiscences which war in your members?' Now, it is Christ who avails to harmonize all that is in man, making him, not serve, but command his desires, obedient and submissive always to the will of God; and this harmony is the foundation of all peace.

"In the Order of Franciscan Tertiaries, that power of Christ displays itself to wonderful effect. For since, as we have pointed out, the order has the special object of disciplining its members, though occupied with worldly cares, in Christian perfection—for sanctity is not incompatible with any mode or walk of life—it follows of necessity that, where a number of people live in keeping with the rule, they will be a powerful incentive to all their neighbors, not only to comply with every detail of duty, but to aspire to a more perfect aim in life than the general law requires. The praise, therefore, which Christ Our Lord bestowed on the disciples who followed Him in a special manner, when He said, 'They are not of the world, as I am not of the world'—this praise is well merited by the children of Francis who, observing the evangelical counsels with mind and heart as far as that can be done in the world, can truly say of themselves with the Apostle, 'we have not received the spirit of this world, but the Spirit which is of God'."

The Third Order is the great antidote to the basic modern evils, the boundless craze for possession, and the insatiable thirst for pleasure: "Now, there are two evils which predominate in the great moral subversion of today: a boundless craze for pos-

session and an insatiable thirst for pleasure. It is these vices especially that attach to our age the shame and blame that, while making steady progress in all that pertains to the convenience and comfort of life, in a more important manner—the duty of good and upright living—it seems to be miserably backsliding to the infamies of pagan antiquity. Naturally; for the more clouded becomes man's vision of the eternal blessings laid up in heaven, the more do the transitory goods of earth entice and enslave him. Once the mind has turned earthward, however, it is liable to become gradually weak and dull, and loathing things spiritual, ultimately to lose the taste for anything but the delights of passion. Hence we find that there is on the one hand no limit to the quest and the enlargement of fortunes, and on the other a lack of olden patience with the annoyances that usually go hand in hand with want and poverty; and to the strife already existing, as we have said, between the proletariat and the wealthy, there comes on the part of so many the lavish care of the body, joined with absolutely base license, to render more keen the enviousness of the poorer classes."

He looks to the Third Order as a means to break the tyranny which modern styles and dances exert even over our Catholic women: "We can not deplore enough the blindness of so many women of every age and rank who, seized with a mad desire to please, do not realize how greatly their insane fashions, not only displease every decent person, but offend God as well. Not content with appearing publicly in such apparel, from which most of them once would have shrunk in horror as being too repugnant to Christian decency, they are not abashed to enter the church in it and to attend divine services; yes, they bear with them to the very Eucharistic Table, where the divine Author of purity is received, the trappings of shameful passions. We refrain from mentioning the forms of dancing, one worse than the other, recently fetched in from barbarism, to be the fashion with cultured people, than which nothing could be more apt to banish all modesty.

"Let our Tertiaries give these matters their serious attention, and they will understand what the age expects of them as followers of Francis. It is for them to study the life of their Father; to consider his close and marked resemblance to Jesus Christ, especially in the way he fled the comforts of the world and undertook suffering, meriting for himself the name of the Poverello and receiving in his body the wounds of the Crucified; to

show that they have not degenerated from his ideal, by embracing poverty at least in spirit, by mortifying themselves, and by carrying their crosses. It is the special duty of Tertiary sisters to be in their apparel and their whole manner of life an object lesson of holy modesty to other maids and matrons. Let them be assured they can render no better service to Church or state than by paving the way for the reformation of corrupt morals. If the members of the order have organized various methods of benevolence to help the needy in their manifold wants, they will, like real brothers, surely not be guilty of withholding the offices of their charity from those who are in need of far greater than earthly things. Here we are put in mind of the words of Saint Peter, calling the Christians to be an example to the heathens by a holy life, that 'they may by the good works which they shall behold in you, glorify God in the day of visitation'. So shall our Franciscan Tertiaries by purity of faith, by innocence of life, and by cheerful zeal, diffuse far and wide the good odor of Christ, and be to the brethren that have gone astray both a reminder and an invitation to come to a sense of their duties. This the Church asks, this she expects of them."

When the Vicar of Christ characterizes the Third Order with such words of unstinted praise and hope, can we still condemn or ignore the Third Order as being out of date or powerless to cope with the evils of today?

*12—The Third Order invades the activities of our sodalities and congregations.*

How can the Third Order be said to invade the fields which it possessed long before these societies were even conceived, fields, which it has never relinquished? The Third Order always had personal sanctification as its aim on the one hand, and all-sided charity on the other. It inculcates the spirit of prayer, penance, and charity which are to be made a rule of our daily lives and to pervade our entire day. It emphasizes primarily the penitential life of the individual members and, as a compliment, the exterior works of charity. It is this unworldly spirit that stimulates us to work for the welfare of our neighbor, for in proportion as one realizes the worth of eternal salvation, one will be eager to assist one's neighbor. It is this spirit that will prove our interior stay and support in whatever social work we undertake, replenishing our zeal, inciting us to new and sustained effort.



"One cannot exercise too much zeal in propagating the Third Order, for it is one of the most powerful means of stimulating charity in our hearts," says the Blessed Curè of Ars. And Mgr. de Sègur writes: "The Third Order fosters piety in the parish, powerfully assists the zealous work of parish priests, is a fruitful source of works of faith and charity, and contributes greatly to the salvation of souls."

While so adapted as to foster the spirit that gives life to exterior works of charity, and eager to alleviate need wherever found, the Third Order does not purpose to compete with other charitable organizations, nor does it strive to supplant them. Where such societies exist, it is the purpose and duty of the Third Order to renew their spirit and supply them with personnel. Where the Third Order finds new needs, it will strive to relieve them.

The Third Order will not adopt a particular form of charity as particularly its own. Let us suppose there is need of establishing a hospital. If no organization is at hand devoted to this purpose, Tertiaries may undertake the work of supplying the necessity. If an organization with such a purpose is already at hand, Tertiaries are not only to assist in the work, but individuals are encouraged to affiliate with the organization. The aims and purposes of the Third Order are, however, not to crystallize into one phase of charity, e. g., the founding of hospitals.

Thus the Third Order presents vast possibilities for charitable and social work, provided these possibilities are comprehended and utilized by the respective directors. Tertiaries constitute a powerful army of both men and women, ready and eager to work in whatever direction their efforts may be turned.

13—*The Third Order takes money from the home parish to the Franciscans.*

This objection against the Third Order is unwarranted. If it means anything at all, it charges the Third Order with being inimical to the interests of the parish from a monetary point of view. It would imply either that Tertiaries do not contribute their full share toward defraying the expenses of the parish or that they are indifferent to the good purposes set them by their respective pastors, while, on the other hand, they are generous enough in their contributions to the Franciscans or the treasurer of the Third Order.

Now, the slightest acquaintance with the rule of the Third Order will suffice to show how groundless this objection is. By virtue of the rule (Chap. 1, 4) the members promise to observe the commandments of God and the Church; accordingly they also promise to contribute to the support of the parish and its pastor according to their means. What is more, experience attests that fervent and faithful Tertiaries also keep this promise and are always to be reckoned among the most loyal and staunchest supporters of their own parish. Indeed, they have a motive to stimulate their generosity which the other parishioners have not,—detachment from the things of the world. Having complied with these duties, can anyone have a reasonable objection if a man use further money for any lawful purpose he please? If Tertiaries turn some of this to advancing the purposes of the Third Order, can anyone question the propriety of it?

The Third Order is a society; as such it would achieve also other aims besides the personal sanctification of its members. It would give help wherever it can alleviate a need or promote a good cause. Whence is it to expect the necessary funds if not from the generosity of its own members? And let it be remembered there is nothing prescribed; no one is compelled or constrained to give; no one is debarred from the society who cannot afford to give; if a member can afford to practice almsgiving, his contribution is a free will offering according to his charity.

“Nevertheless,” you might say, “if the parishioner gave nothing to the Third Order, he would give more to his parish church.”—Well, he might; and again, with at least equal certainty, he might not. How liberally any man ever gives to charity, depends upon the spirit which actuates him. It requires at least good will to give according to one’s duty. To give more generously requires a livelier faith, greater detachment, more earnest effort to promote the interest of the Church, and less fondness for the amusements and luxuries of the world. So much granted, will the spirit of generosity increase because one stays without the Third Order, or will generosity increase in proportion as the spirit of the Third Order is fostered? By weaning a man away from the fascination of the world, the order enables him to be content with less and to live more economically; he will save more and will consequently have more which he can use for charity, if he will. By fostering the spirit of detachment from the goods of this world, the order prompts him to give when he is able to give and can promote good. Hence, it is to the interest

rather than to the detriment of the parish to promote the Third Order among its members as much as possible.

Pastors can obtain full liberty to organize and direct branches of the Third Order in their respective parishes. Can it be selfishness, then, that prompts Tertiary directors to promote the Third Order?

*14—I would be disloyal to my parish were I to join the Third Order.*

You renounce no loyalty to your parish by becoming a Tertiary. The rule does not ask you to join a Franciscan parish, nor need you even attend the monthly meeting in a Franciscan church if your own pastor directs a branch of the Third Order. How can this be disloyalty? If it is not disloyalty on your part to attend a sermon occasionally in a parish other than your own, how can it suddenly become disloyalty on your part to attend a meeting which has in view such purposes as are promoted by the Third Order. Moreover, can you for a moment think the Holy Father would encourage the Catholic world to join the Third Order, if it bred disloyalty in the different parishes?

*15—My pastor is opposed to the Third Order.*

Do not think so. Pastors who have introduced the Third Order into their parishes have found it a powerful means of promoting fervent and genuine Catholic life; yours surely has not found the contrary. When the supreme pastors of souls, such as Leo XIII, Pius X, Benedict XV, have urged the pastors to promote the Third Order, you will hardly be justified in saying that your pastor does not approve of it. Listen to the words of the Pontiff: "For our part, we trust the Third Order will receive a notable increase from the coming festivities (seventh centennial); and we have no doubt that you Venerable Brethren, and all pastors of souls, will devote great care to revive the Tertiary fraternities where they may be declining, to establish new fraternities wherever possible, and to have them flourish in observance as well as membership. When all is said, it is a question of opening to as many as possible, by following Francis, the path and the return to Christ, on which reposes our best hope of general salvation. The words of St. Paul: 'Be ye followers of me, as I also am of Christ,' we may justly apply to Francis, who by following Christ has become his most perfect image and likeness."—Benedict XV, Encyclical Jan. 6, 1921.



*16—I have a natural aversion for the Third Order.*

So has the child for water, the patient for his medicine and the knife, the boy for his books, the sluggard for his work, the criminal for law, the sinner for prayer, for the sacraments, and the sermon. The question is: Is your aversion justified, or is it a matter of mere feeling?

*17—I do not feel that I should join the Third Order.*

Then, evidently feeling is your sole standard of conduct in the matter; but, have you ever paused to consider what a poor standard of conduct our feelings are? Our feelings are as variable as the winds, as shifting as the sea, and at times as treacherous as either. Caught at the tide they can prove an ally in surmounting difficulties and help us to attain our goal, but they are not to become the norm and standard of our conduct. How often do we not feel indolent when we should be up and doing? How often do we not feel rebellious when submission is to our welfare, indulgent to self where restraint is imperative? You despise the drunkard, the sluggard, the tramp, yet are not uncontrolled feelings their standard of conduct? No, not our feelings are given us as our guides for action, but our intellect, enlightened by faith, which is the wisdom of God made known to man.

Rejecting the Third Order because you do not feel you should join, savors of the false notion that religion and love of God are mere matters of feeling and sentimentality. "How sublime the music was last Sunday; no one could help feeling so devout. Was not that a touching description of our Lord's sufferings? I could not refrain from tears." And because they are stirred to the very depth of their being by some phase of our holy religion, some imagine themselves virtuous even while they are living in the state and occasion of sin. Gross deception! Religion and love of God are "made of sterner stuff" than that a few tears or a gush of feeling suffice to establish them in our hearts. Steam that is not applied to a practical purpose is worthless; feelings that evaporate and fail to drive us to something better, fail of their purpose and are worse than worthless, because deceptive.

No, the supreme test and gauge of our love for God is obedience to His will. "He that hath my commandments and keepeth them, he it is that loveth Me." Religion therefore, is not an appeal to our feelings but a demand upon our will; and should our feelings ever venture to oppose the known will of God, we must

battle them down though we feel we are sacrificing a limb or plucking out an eye. It is precisely this principle of clinging to God's will and sacrificing whatever might bring us into conflict with His will, that the Third Order teaches us to cherish rather than our wealth of feeling.

18—*The idea of being buried in the habit repels me.*

You need not worry on this score whatever. It is not an obligation for a Tertiary to be buried in the Franciscan habit, but a privilege which is not accorded to anyone except for asking. Kings and princes have considered it a favor and an honor and have requested it before their death; but since you are so adverse to the idea, be sure the privilege will not be foisted upon you.

19—*I have not the time.*

By glancing over the obligations of the rule, you will notice they constitute no greater drain upon your time than a Catholic of ordinary fervor is wont to bestow upon the interests of his soul. So much time you surely have.

Is it not strange that we find time to do a thousand things of no importance whatever, but no time to devote to our souls? We visit our friends, we read newspapers, we take our strolls, we travel about, we amuse and recreate ourselves in a thousand ways. Time is found for all that, but time to spare for our souls' sanctification we can find none. While out walking one day, a priest chanced upon a man grooming his horse. Having engaged the man in conversation for some time the priest finally asked him, seeing how well groomed the horse was, "How much time do you bestow upon the care of that horse, John?" "Two hours a day, Father," replied the man surveying his work with conscious pride. "Now tell me," pursued the priest, "how much time do you give to your immortal soul?" John shifted his position nervously, then gazed down abashed, and stood at a loss for a satisfactory answer. Two hours a day for his horse, and perhaps not ten minutes or a half-hour a day for his soul! Are you in your work like this hostler?

Precisely because you are so short of time and so occupied with the cares and worries of the present life, you have the more need of the Third Order. If you consider lost the few moments you should consecrate to the interests of your soul, even though you do not realize it, you are acting on the principle, "Seek first the things of earth and the things of heaven shall be added to

you," whereas the Eternal Wisdom tells us, "Seek first the kingdom of God and his justice." If in the language of dollars and cents, time is of all things the most precious and its waste the greatest prodigality, how much more true is this in the matter of spiritual life?

20—*I am not good enough.*

If you had said, you are not well enough, or not learned enough, or not strong, and if these qualities were a necessary condition of your entrance, you would have reason to object. But you can hardly object to the Third Order on the plea that you are not good enough, for it is within the power of your free will (with God's grace) to become better, or at least to aspire to become better. And it is the province of the Third Order to help you become better than you are.

21—*I am a member of so many societies already.*

Each of them possesses some excellent purpose, no doubt, for which they deserve your support; but not one possesses that broad, deep spirit which is characteristic of the Third Order. Moreover the Third Order makes its members as reasonably certain of their eternal salvation as one can be in this life. Therefore at the profession of a Tertiary Mother Church makes a return promise for the pledge the aspirant has just pronounced: "And I on the part of God, if thou observest these things, promise thee life everlasting." No other society can give you so many spiritual benefits, and advantages as does the Third Order. The Third Order is the queen of them all. As long as you neglect the Third Order you neglect the most important society.

22—*I am too young to think of joining the Third Order.*

Mother Church does not think you too young once you have attained the age of fourteen. In fact, your very youth makes it the more advisable for you to join.

Your Catholic education has given you the true proportions of life. It has taught you the origin and purpose of all things. It has assisted you to attain little habits that are to be a foundation for your future character; it has prepared you for the battle of life. Emancipated from supervision, thrown upon your own resources and responsibility in life, your course is now left to your own efforts. Will you fight the battles of life upon God-given principles? Thrown into the turmoil of life you are brought face to face but too soon with the occasion that is to test your mettle and indicate the course you will take. It is for you the



parting of the ways. Will it be toward the right or toward the wrong? One's character, one's life, they tell us, is often the result of the first decision made when independent of supervision.

Since this is so, were it not to your advantage to pledge yourself to the principles that form the very basis of the Gospel and tend to lead you unto the perfect man? With ideals the highest and purposes the noblest, you would at the very outset of life resolutely turn your face in the direction you must always pursue. Should you hesitate?

The Third Order assists you against those very influences and faults that go to blight many a youth of fairest promise. What are the mistakes characteristic of youth that often undo the work of years and prove fatal to the brightest prospects and fairest hopes? Youth is eager to see and taste the world. It will be its own master, independent, subject to none. Restive under authority it knows not to curb itself. Decoyed by the promise of pleasure, it easily passes from moderate pleasures to those that bid to offer the greatest excitement. A fervent imagination makes youth impressionable, superficial, impatient of the more earnest sides of life. It often ceases to be guided by solid principles and becomes a creature of impulse, a slave of caprice, of feeling, of routine and habit.

Today the gates of opportunity for every form of indulgence are thrown open to all classes and conditions as perhaps never before, and the youth of our age swarms the broad and easy way that leads to destruction, and many a nominal Catholic there is that walks thereon.

"Philosophers had told me, and I had believed, that self-interest would suffice as a motive power, that all one has to do is to show men what is really for their interest, and they will do it. Nothing more false. Men are selfish enough, no doubt of that, but nothing in the world is harder than to get them to labor for their own interest. They act from habit, from routine, from appetite and passion, and will sacrifice their highest and best good to their momentary lusts. It is an old complaint that men do not act as well as they know. They see the right, approve it, and yet pursue the wrong. It is not enough to show them their interest to convince their understandings. I must have some power by which I can overcome what religious people call the flesh, power which will strengthen the will, and enable men to subdue their passions and control their lusts. Where am I to find this power except in religious ideas and principles, in the

belief in God and immortality, in duty and moral accountability?" (Browson, O. A., *The Convert*, p. 106).

Brownson sought and found this power in the Catholic Church. Now the Third Order is nothing else but our holy religion applied to our daily lives in which we pledge ourselves to cut off from our lives the things that endanger, retard, impede, or conflict with our essential purpose of life. Frivolous amusements, questionable movies and plays, excessive fondness and indulgence in dress, in wine, the boundless craving for continued pleasure, shirking the serious obligations of life, indifference to prayer,—are these not so many dangers that a youth will escape once he adopts a life according to the rule of the Third Order?

23—*Most Tertiaries are not of my type.*

Without considering any personal advantages this rule of life would offer you, you reject the Third Order merely because some of its members are not to your taste.

Have you yet to learn that a man is as much as he is in the eyes of God? Not wealth and station and learning constitute the true worth of man. The gauge of true worth is virtue. Riches, rank, learning, often afford more opportunity for indulgence, and make a fault but more refined, veneer with external forms, and attend but little to the betterment of the heart. If the Eternal Truth gives voice to the memorable words, "How hardly shall they that have riches enter into the kingdom of God," is it not sufficient to make you catch yourself and think more earnestly of your last end, of self-denial and charity, prayer and unworldliness? And this is the discipline fostered by the Third Order. If philosophers of the type of Balmes and Newman, statesmen like Garcia Moreno, poets like Dante and Thompson, scientists like Galvani, found in the spirit of the Third Order a means to counteract in their hearts the spirit of the world, a means of attaining to a better appreciation of their holy faith, might you not find ample assistance there also?

Supposing you found none of your class in a fraternity of the Third Order, why shrink from associating yourself with such as are below your standard of wealth or refinement? Were not the poor and the ignorant the favored of our Lord? Did he not pass most of his time in their midst? Does he not inculcate a charity that should break down the proud barriers of wealth and

station and create a universal brotherhood amongst men? "As long as you did it to one of these my least brethren you did it to Me." "A new commandment I give unto you: That you love one another as I have loved you." "Seek to do good to all, especially to those that are of the household of the faith." Already you adore the same God, worship at the same altar, kneel side by side at the table of the Lord, and you cannot think of associating yourself with them in closer pursuit of your eternal end?

*24—Some members of the Third Order are no better than I; they talk about their neighbors, etc.*

You urge this as an objection against the Third Order; but it is rather a protest against the presence of unworthy members in the order. Remember, the members do not become saints the moment they receive the scapular and cord; they remain human and will at times give way to human frailties, but that is no reason to reject the Third Order. On the same plea you might even reject the Church of God. If there are black sheep in the Church of God, why wonder if some should have strayed into the Third Order? This grievance against the Third Order, however, is easily remedied. Merely acquaint the director with your complaints and, if he finds them well grounded, he will take the proper measures to correct such members or remove them. Better still, set them the good example; show them how they are to live in the spirit of the Third Order and you will profit personally by their fault, and perhaps gain your brethren.

*25—None of all my relatives or friends belong to the Third Order.*

All the more reason for you to make a good start. Who knows? If you join the Third Order your example and words may induce others to join, also your relatives and friends. Thus you will be an apostle, doing God's work among men and opening to others the flood-gates of God's graces.

"Better than riches, better than gold,  
Than ranks or titles a hundredfold,  
Is a spotless conscience and a mind at ease,  
And simple pleasures that always please."



## 15—FRANCISCAN LITERATURE.

REV. FR. HILARION DUERK, O. F. M.,  
*Chicago, Ill.*

The following paper on Franciscan literature will, we hope, prove interesting. It gives a clue to the rather large proportion that the "Franciscan movement", as it is called, has taken at the present day; it shows how Catholics and Protestants hasten to pay homage to the humble saint of Assisi and vie with each other in praising and perpetuating the life of St. Francis in prose and verse. For the most of this material we are indebted to Fr. Robinson's booklet entitled, "The Real St. Francis of Assisi" (I. C. T. S., New York, 1904). The term Franciscan literature is used here in a very restricted sense, as synonymous with literature pertaining to St. Francis.

## PROTESTANT FRANCISCAN LITERATURE.

"It is now several hundred years ago that a distinguished Oxford professor published an essay which first set our separated brethren talking about St. Francis. Ever since that time Protestant interest in the saint has been steadily growing in widening circles, and the public never seems to grow weary of hearing more about him. Indeed, the past decade has been remarkable for an almost continuous stream of literature dealing with the saint's history. Well-nigh innumerable new biographies have appeared; the secular magazines have treated at length of the Franciscan spirit; even the daily papers have turned aside from politics and the latest scandal to invoke the name of St. Francis as though it still had a magic power over men's minds. Moreover, Protestant poets have run the gamut of the saint's praises; his life has been made the subject of oratorios, and even dramatized; while milliners with cruel irony have concocted little birds which they call *oiseaux a la St. Francois*. Nor is this all. The life of our saint has been made the subject of Sunday-school study by the Congregational Union of England (in each of the three grades during 1897 a Life of St. Francis appeared), of sermons in Protestant cathedrals, and of "imitation" by the Salvation Army,—one of the most popular volumes of the Salvation Army's "Red Hot Library" is *Brother Francis, or Less than the Least*, by Staff Captain Douglas. The latest development of this popular (Protestant) enthusiasm is the institution of an international society of Franciscan studies under royal patronage." (Robinson, 1904.)

## THE MOST POPULAR PROTESTANT BIOGRAPHY.

This society of studies is a creation of M. Paul Sabatier. Like its originator it is decidedly anti-Catholic. More than once we were asked by interested Tertiaries about the *Life of St. Francis of Assisi* by Paul Sabatier. This work was first published at Paris, in 1894. It is a book of some 450 pages and was translated into English by Louise Seymour Houghton, in 1899.—Charles Scribner's Sons, New York.—In ten years this life of St. Francis passed through twenty-seven editions. "This would be nothing extraordinary for a 'psychological' novel, but for a work of hagiography it is a great deal." Fr. Cuthbert does not hesitate to call Sabatier's *Life of St. Francis* "a delightful piece of literature" (Intro. *Life of St. Francis*), and Fr. Pschal Robinson says: "The manner in which the eminent critic (M. Sabatier) relates the life of St. Francis is inimitable and charming beyond compare; he can paint a picture or tell a story in a phrase: what is even more difficult, he knows how to command your attention and sustain your interest to the end." But Sabatier is anti-Catholic. "Finding that the St. Francis of history was the contradiction of all his pre-conceived theological ideas, there were two courses open to him—to take St. Francis as he stood and to abandon his own ideas, or to repaint the portrait of St. Francis according to those ideas. He chose the latter course, which naturally involves the destruction of St. Francis. This destruction is brought about in two ways: negatively, by stripping St. Francis of everything that savors of the supernatural, and positively by placing him in an attitude of antagonism to the Church."—How can a Protestant, who by his very religion is in opposition to the Catholic Church, write a correct life of St. Francis, of a saint whose entire life was but one expression of profound obedience and veneration to the Church of Rome? Before M. Sabatier's time, Sir Walter Besant, Gebhard, Karl Hase, Vogt. H. Thode, and many others had tried it—they all had their own theory about St. Francis, they were all found at variance with documentary evidence that could not be pushed aside, and so they all failed miserably.

## PROTESTANT EVOLUTION.

"It is interesting to recall the evolution in the non-Catholic attitude towards St. Francis. Strangely enough Mrs. Oliphant, in her *Life of the Poverello*, denies him the title of saint. Not so Dr. Jessopp who, in his *Coming of the Friars*, asks, "Why grudge to call him St. Francis?" Canon Knox-Little, disdaining any

concession to middle-class English Protestantism, calls him saint as a matter of course. Mr. Adderley accepts the miracle of the stigmata without question. As for Canon Rawnsley, he almost seems to accept everything, including even the Third Order. In the latter's appreciation of St. Francis, non-Catholic sympathy with the life and aims of the seraphic Patriarch reaches its highest level up to date—unless the establishment of an order of "Protestant Franciscans" be considered a higher tribute. Notwithstanding this, it may be, as the pessimists say, that the sectarians are really no nearer the Church than they were twenty-five years ago; but this is certain, that the spirit of St. Francis has the happy effect of eliminating acrimony from the minds of men, and thus they may more easily discern where truth resides. In so far, then, as closer acquaintance with St. Francis conduces, by a way altogether uncontroversial, to dispel prejudices, we hope that his Protestant admirers will, mindful of Pope's admonition, drink deeply at the well of early Franciscan literature—they will find it a well of doctrine undefiled. But who knows but that some at least may, in the end, find a short cut to Rome over the Umbrian hills. For its own sake also this study of the Franciscan classics among Protestants is to be welcomed and encouraged, when we consider what a sorry proportion the literature of the spirit bears in our day to that of the flesh."—Robinson.

#### CATHOLIC FRANCISCAN LITERATURE.

St. Francis was canonized by Pope Gregory IX, Sunday, July 26, 1228; less than two years after his death. Shortly after two beautiful and trustworthy legends of his life were written by his own disciples; one by Thomas de Celano, the other by the Three Companions. Wadding consulted principally these sources for writing his standard Life of St. Francis of Assisi, which forms part of the first tome of his *Annals*. Prompted by gratitude and veneration, St. Bonaventure also took up his pen and wrote a Life of St. Francis. This small work met with such enthusiastic favor among the followers of the seraphic Father that at the general chapter, 1263, they even ordained that all *Legends* of St. Francis of Assisi written prior to that of St. Bonaventure should be destroyed. Since the thirteenth century, the great number of excellent Catholic biographies of St. Francis of Assisi that were written are a glowing tribute to the constant popularity of the "poor man of Assisi," the "greatest of sinners", as St. Francis loved to call himself. In our day Austria, Belgium, England,



France, Germany, and Italy vie with one another to make the amiable virtues of the seraphic saint still more generally known. Many shelves of a library would not be sufficient to hold the books and booklets on St. Francis of Assisi, printed or republished in the last half-century. Some of these books are works of historical research, others treat only of his miracles or of some special phase of his life, others again of his works or his writings, while a fourth class expounds his influence in former times or at the present day. There are studies on his "spiritual tactics," studies on his predominant virtues, studies on his character. St. Francis is considered in relation to poetry and art, to social reform, and in his relation to the holy See.

#### 16—OUR AMERICAN TERTIARY PUBLICATIONS.

REV. FR. IGNATIUS CLASSEN, O. F. M.,  
*Washington, Mo.*

If we observe the world around us, we find that the professional man carefully studies his professional paper. Thus the physician studies the medical periodical to keep himself well informed on the latest discoveries in the field of medicine, while the banker studies a banker's publication to keep himself posted on the newest methods of banking. Now, the Tertiary also follows a profession all his own. His profession is to strive after Christian perfection by observing the rule laid down in the Third Order of St. Francis. He must be a follower of Christ crucified, in the spirit and after the example of our blessed Father Francis. He must let himself be guided by Franciscan ideals and principles in his daily life. He must learn to serve God in a Franciscan way. His Christianity must bear a truly Franciscan stamp. If this is lacking in his life he may still be a good Christian, but he will not be an ideal Tertiary. It is, therefore, of the greatest importance that the Tertiary be schooled in the Franciscan mode of thinking and living. This must be done, not only by attending the meetings, but also—and this is very important, especially for those who cannot attend the meetings regularly—by carefully studying the professional publications of a Tertiary, the Third Order periodicals. These publications supplement and enlarge upon the instructions received in the meetings. They explain and illustrate the principles of Christian life from a Franciscan point of view. They place before the Tertiary, Franciscan models for imitation. They create and develop a taste for things Franciscan. They keep the Tertiary in close touch

with the millions of his fellow Tertiaries. They keep him well-informed on Franciscan life and Franciscan activities. They mostly contain a Franciscan calendar, reminding him of the feasts of Franciscan saints, and of the days when general absolution is given or a plenary indulgence may be gained. Hence our American Tertiary publications deserve special attention in spreading the spirit of St. Francis.

There are many Third Order magazines throughout the world. Europe alone lays claim to one hundred of them. In the United States Tertiary publications are less numerous and of more recent origin. But, it is gratifying to notice that the Third Order press in our country is keeping steady pace with the awakening interest in the Third Order and its rapid growth among our people. These Third Order magazines may be termed Tertiary publications in a more strict or wider sense of the word. Some of them restrict themselves almost entirely to the spread and development of the Third Order; others have a wider scope and seek to further other interests, as the devotion to St. Anthony, the missions, etc.

All of our Tertiary periodicals are monthlies. Several of them have obtained the approval of our Holy Father and his blessing for their promoters.

#### ST. ANTHONY MESSENGER.

The province of St. John the Baptist of Cincinnati, Ohio, has the credit of having published the first English Tertiary magazine in our country. It made its first appearance in June, 1893. Its size was then as now 6x9 inches. Its first editor was the Rev. Ambrose Sanning, O. F. M. *The St. Anthony Messenger* is well gotten up and pleasing in appearance. It is excellent as regards material, departments and literary quality. Its purpose and scope is, to spread the devotion to St. Anthony, to promote the cause of the Third Order of St. Francis and, in general, to give its readers popular instructions. Its nation-wide and very large circulation, the popularity it enjoys among the people and, above all, the unstinted praise bestowed upon it by Tertiary editors and other eminent critics, give proof of its merits. *The St. Anthony Messenger* is edited in the interest of St. Francis Seminary, Cincinnati, Ohio, the net proceeds being used to support young men who are anxious to study for the holy priesthood in the Franciscan Order. Its present editor is the able Rev. John Forest McGee, O. F. M., the well-known author of the *Readings on the Rule of the Third Order of St. Francis*. The number of its pages

varies from 48 to 64 per copy. It sells at \$2.00 per annum. Address: St. Anthony Messenger, 2526 Scioto Street, Cincinnati, Ohio.

#### THE LAMP.

A CATHOLIC MONTHLY DEVOTED TO CHURCH UNITY AND MISSIONS.

Ten years after the *St. Anthony Messenger*, there appeared another seraphic periodical, *The Lamp*. As its full title shows, *The Lamp* deals principally with the world-wide mission of the Catholic Church and Church Unity, emphasizing the Chair of St. Peter as the center of a re-united Christendom. Still we may justly classify *The Lamp* with the Tertiary periodicals, because its able Tertiary editor, the Rev. Paul James Francis, S. A., long ago introduced a Third Order department into its columns. This Third Order department is specially designed to extend the Third Order of St. Francis in America, and to win recruits for the Third Order among its readers. Besides helping to establish numerous fraternities, it is constantly influencing individuals to apply for membership all over the United States and Canada. *The Lamp* pleases by its great variety of departments breathing the spirit of St. Francis; its work is none other than that of St. Francis himself, to gain souls for Christ. In this regard it has done and is still doing a vast amount of good among its numerous readers. *The Lamp* has the largest subscription list of all Tertiary magazines, which speaks well for its merits. This excellent magazine contained only eight pages and cover (7x9½ inches) when it made its first appearance in February, 1903, but it has been enlarged in size and volume, as circumstances warranted, till it has reached its present size of 32 pages (8½x10½ inches), the brown cover matching well with the brown Franciscan habit. Its present price is \$3.00 per annum; two-year subscription \$5.00. Address: *The Lamp*, Garrison, N. Y.

#### FRANCISCAN HERALD.

In January, 1913, the first issue of the *Franciscan Herald* was published by the Franciscan Fathers of the Sacred Heart Province at Teutopolis, Illinois. Its size was 6x9½ inches; it contained 32 pages. Its editor then was the Rev. Ferdinand Gruen, O. F. M., the author of the "*Catechism of the Third Order*," which is a well-known guide among Tertiaries. The aim of the *Herald*, in general, is to spread the ideals of St. Francis, the most perfect model of our Divine Savior. In particular it endeavors to promote the interest of the Third Order and of the Indian mis-



sions, especially in Arizona. Its net proceeds go to these Indian missions. In the spring of the year 1919, the *Herald* became the official organ of the new-founded St. Francis Solano Mission Association, which was established by the Franciscan Fathers of the Sacred Heart Province for the purpose of arousing interest in their missions and of securing financial aid for their maintenance. At the Tertiary convention held at Indianapolis, Ind., September 22-23, 1920, the *Herald* was furthermore adopted as the official organ of the Tertiary Province of the Sacred Heart of Jesus. To obtain better printing and shipping facilities the *Herald* staff removed its headquarters to Chicago, Ill., in the spring of 1920. Since November, 1920, the *Herald*, while retaining 32 pages, has appeared in a larger size, (8x10½ inches), thus affording more reading material to its subscribers. The *Franciscan Herald* wields a great influence, because of its nation-wide circulation. Proof of its literary excellence are the favorable comments it has received from eminent critics. The present subscription price, including premium, is \$3.00 per annum. Address: *Franciscan Herald*, 1434 West 51st Street, Chicago, Ill.

#### THE SERAPHIC CHRONICLE.

In January, 1918, the Capuchin Fathers of the Province of St. Joseph launched a Tertiary publication called *The Seraphic Chronicle*. Here we have a magazine that may be styled a Tertiary publication in the strict sense of the word. The object of the Rev. Maurus Ascherl, O. M. Cap., in publishing *The Seraphic Chronicle*, was simply and solely to make it a magazine strictly for Tertiaries and such readers as may be otherwise interested in the Third Order. He seeks to advertise and develop the Third Order and nothing else. Hence he restricts himself to matters pertaining to the Third Order. This naturally entails greater difficulties for the editor, but it is so much the more gratifying to the Tertiary, who is eager to make progress in Franciscan knowledge and Franciscan life. In every article the Tertiary will find new motives for becoming a worthy child of St. Francis and a faithful member of the Third Order; he will find new methods of exercising his Tertiary zeal. Little wonder that the editor has received very encouraging letters of recommendation from Franciscan Fathers in different quarters of the globe. The size of *The Seraphic Chronicle*, which was originally 6x9 inches, has been reduced to 5½x8 inches, while the number of pages (32) has been retained. It sells at the modest price of

\$1.00 per annum. Address: *Seraphic Chronicle*, 213 Stanton Street, New York City.

#### THE FRANCISCAN.

In the current year (1921) we are happy to welcome a new-comer in the line of Tertiary monthlies, coming from the Friars Minor of the Holy Name Province. It comes to us under the title of *The Franciscan*. The first copies of this new magazine are certainly pleasing and attractive. Its aim is to spread the Franciscan ideal. Thus it affords good reading for Third Order members, who are true children of St. Francis. *The Franciscan* must be given opportunity to bring out its best powers. We are confident that it will be true to the title it bears and thus be productive of much good in behalf of the Third Order. The net proceeds of this thirty-two paged magazine are devoted to support the Franciscan seminary of the Holy Name Province. It sells at \$2.50 per year. Address: *The Franciscan*, 174 Ramsey Street, Paterson N. J.

#### FRANCISCAN REVIEW AND ST. ANTHONY'S RECORD.

Since the *Franciscan Review and St. Anthony's Record* of Montreal is promoting the cause of the Third Order to a great extent also in our country, we shall add a few remarks concerning this excellent monthly. It was established in January, 1905, by the Franciscan Fathers of Montreal, Canada, as an organ of the Third Order and as a means of propagating the sweet influence of the great St. Francis of Assisi. As its name—*Franciscan Review and St. Anthony's Record*—indicates, it also records the wondrous favors granted by the saint whom everyone loves, St. Anthony of Padua. Besides these special features it aims at spreading good literature in general. Since its first appearance it has been enlarged both in size and volume. At present its size is 6x8¾ inches, each issue comprising 32 pages. Its editor is the Rev. Raymond Pennafort Willey, O. F. M. This excellent magazine deserves a widespread circulation. Its subscription price is within the reach of all, 60 cents per year. Address: Manager of *Franciscan Review*, Third Order House, 965 Dorchester Street, West, Montreal, Canada.

#### DER SENDBOTE DES GOETTLICHEN HERZENS JESU—ST.

#### FRANCISKUS BOTE.

The first German Third Order publication in the United States was also edited by the Friars Minor of the Province of St. John.

the Baptist, Cincinnati, Ohio. It was published for the first time by the Rev. Ambrose Sanning, O. F. M., in July, 1892. It was called the *St. Franciskus Bote*. The size of this neat and excellent magazine was 6x9 inches, 32 pages. Besides being the organ of the Third Order and of the Pious Union of St. Anthony, it was especially devoted to the veneration of the immaculate Heart of Mary. During the twenty-five years of its existence this excellent magazine was true to its purpose and made itself very deserving of the Third Order of St. Francis, whose interests it had espoused. Hence the announcement in September, 1917, that the *St. Franciskus Bote* was to be discontinued, was a cause of profound regret among its subscribers.

The work of the *St. Franciskus Bote*, however, was to be continued. The Fathers created a Third Order department in the *Sendbote*, which ranks among the foremost German publications in our country. The *Sendbote* appeared for the first time in February, 1874. Its first editor was the Rev. Joseph Goebbels, a secular priest. Its size then was  $5\frac{3}{4} \times 8\frac{3}{4}$  inches (30 pages). Later on, the Franciscan Fathers of Cincinnati, took charge of the publication and enlarged it to its present size of  $6\frac{1}{4} \times 9\frac{5}{8}$  inches, and 64 pages. Its present editor is the Rev. Dionysius Engelhard, O. F. M. From the beginning the *Sendbote* was the official organ of the Apostleship of Prayer. Later on it also became the official organ of the Society of the Holy Family and of the Confraternities of the Sacred Heart of Jesus and of the Immaculate Heart of Mary. Since 1917, it is likewise the official organ of the Third Order. The *Sendbote* is devoted to the promotion of Catholic family piety. It labors especially for the spread of the Sacred Heart League and the Third Order and for the support of the Franciscan missions. A careful perusal of any copy of this magazine will convince the reader that the *Sendbote* is fulfilling its mission admirably well. Hence we are not surprised that such an eminent personage as the Rev. Walter Stehle, O. S. B., of Pueblo, Colo., wrote to the editor: "I have found so much stimulating matter and edifying material in your publication that I decided to add it to the small list of publications which I look over with a view to getting useful information and extracting spiritual profit. The *Sendbote* is particularly excellent and eminently suited to the needs of the people." Address: *Sendbote*, 42 Calhoun Street, Cincinnati, Ohio.

NOTE: After the Third Order convention the publication of the *St. Franciscus Bote* was again continued. Price, 50 cents per



year. Address: *St. Franciscus Bote*, 42 Calhoun Street, Cincinnati, Ohio.

POSLANIEC SW. FRANCISZKA—(MESSENGER OF ST. FRANCIS).

The Third Order in the United States is deeply indebted to the Polish fathers of the Commissariat of Pulaski, Wis., for a Tertiary monthly in the Polish language. The first copy was issued in January, 1915. Its size was then as at present, 5½x8 inches, 32 pages. The Very Rev. Francis Manel, O. F. M., Commissary Provincial, has been its editor since its first appearance. The purpose of the *Poslaniec Sw. Franciszka* is to foster among its readers a truly Christian spirit, which is the great need of our age. It endeavors to carry out this program by working for the spread of the Third Order of St. Francis, which is so admirably adapted to "restore all things in Christ". How well it has succeeded, may be seen from the words of praise bestowed upon it by high Church authorities. Thus the Rt. Rev. Paul P. Rhode, D. D., Bishop of Green Bay, Wis., writes of this publication: "It will render great service to our people in America, by spreading the spirit of faith and of true Christian devotion." The Most Rev. Archbishop J. Weber, C. R., writes: "This publication is beneficial not only to Tertiaries of St. Francis, but to all our parishioners." Again His Em. Card. A. Kakowski, D. D., Archbishop of Warsaw, Poland, writes: "The quintessence of that periodical is above all the sublimity of the subject and thought which lift up the soul of man to God and higher ideals." The net profits of this excellent publication go to the support of indigent students of the Franciscan Order. Subscription price: 50 cents per year. Address: *Poslaniec Sw. Franciszka*, Franciscan Fathers, Pulaski, Wis.

REVUE FRANCISCAINE—FRANCISCAN REVIEW.

To French-reading Tertiaries we heartily recommend the *Revue Franciscaine*, which is being published by the Franciscan Fathers of Canada since January, 1884. It is the official organ of the Third Order and of the entire Franciscan family in Canada, and in the French-speaking parishes of the United States. It is likewise the organ of the Pious Union of St. Anthony. Every month it brings 32 pages (5¾x8¾) of excellent reading matter for earnest Christians, especially for Tertiaries. Among other valuable reading material each copy contains an instruction for Tertiaries, a biography of seraphic saints as models for imitation, an article on the missions, and a Franciscan chronicle acquainting

its readers with current events regarding the three orders of St. Francis in Canada and the United States. The *Revue Franciscaine* fosters the work of the lay apostolate, it aims to spread the Third Order and to intensify a truly Christian spirit in its readers. The subscription price of the *Revue Franciscaine* is \$1.00 per year. Address: Monsieur Eug. Desmarais, Manager of *Revue Franciscaine*, 31 Notre Dame West, Montreal Canada.

#### BULLETINS.

Besides the monthly Tertiary magazines which are spread throughout the country, there are a number of Third Order bulletins printed by some of the larger fraternities. These are of a local character, but they are productive of much good within their sphere. They are very useful in promoting a certain family spirit in their respective fraternities, and in keeping in touch with all the members. They prove to be a great blessing to their fraternities. Hence our earnest wish that they thrive and continue their good work. It would be a great help towards making the Third Order still better known and loved, if our numerous parish bulletins would regularly find space for an article or item regarding the Third Order.

In conclusion we would like to remark that there are a number of other magazines which occasionally contain excellent articles on the Third Order and the spirit of St. Francis; as for instance, the *Ave Maria* published in Notre Dame, Indiana, and the *Pastoral Blatt* published in St. Louis. The *Daily American Tribune* deserves special mention and recognition for its many news items and very readable articles on the Third Order. No doubt the above named, and the Catholic press in general, would readily give space and prominence to the Third Order in their columns, thus promoting publicity and creating a Franciscan sentiment among the people, if there were more Tertiaries to furnish contributions on the Third Franciscan Order.

### 17—FRANCISCAN BOOKS IN ENGLISH.

REV. FR. SILAS BARTH, O. F. M.,  
St. Louis, Mo.

This list of *Franciscana* in English is, no doubt, incomplete, but it is the fruit of much labor. Some will miss certain works, others would omit perhaps a number of those enumerated. The suggestions of the readers of this list will help to make another edition more complete.

## I. DEVOTIONAL

- The Words of St. Francis.** Selected and translated by Anne MacDonnel — London: J. M. Dent & Co., 1904. Pp. 94.
- Golden Hours with St. Francis of Assisi** by M. Byron — London: Hodden & Stroughton, 1912.
- Inner Life of St. Francis.** Adapted from the French of the Abbé Felix Vernet by Father Stanislaus, O.S. F.C. — London: Catholic Truth Society, 1900. Pp. 79.
- St. Francis and Poverty** by Father Cuthbert, O.S.F.C. — New York: Benziger Brothers, 1910. Pp. 85.
- The Lady Poverty.** A XIII century allegory, translated and edited by Montgomery Carmichael; with a chapter on the spiritual significance of Evangelical poverty by Father Cuthbert, O.S.F.C. — New York: Tennant & Ward, 1902. Pp. 209.
- The Seraphic Keepsake.** A talisman against temptation written for Brother Leo by St. Francis of Assisi; also his words of counsel and praise of God Most High, set forth in English by Reginald Balfour — London: Burns & Oates; New York: Benziger Brothers. Pp. 124.
- A Thought from St. Francis and His Saints for Each Day of the Year,** translated from the French by Miss Margaret A. Colton — New York: Benziger Brothers, 1886. Pp. 142.
- Franciscan Days,** being selections for every day in the year, from ancient Franciscan writings; translated and arranged by A. G. Ferrers Howell, LL.M. — New York: The John Murphy Company. No date. Pp. 366.
- Month Dedicated to the Seraphic Patriarch St. Francis,** translated from the Italian of Father Candido Mariotti — London: Burns & Oates, 1878. Pp. viii+192.
- The Golden Sayings of Blessed Giles of Assisi,** translated and edited together with a sketch of his life by the Rev. Fr. Paschal Robinson, O.F.M. — Philadelphia: The Dolphin Press, 1907. Pp. lxxvii+141.
- The Golden Alphabet of St. Bonaventure,** translated from the German by Mrs. Edward Wayne. — London: Allenson, 1912. Pp. 80.
- The Goad of Divine Love** by St. Bonaventure. Edited by W. A. Phillipson. — London: R. & T. Washbourne, Ltd., 1906. Pp. lii+309.
- The Virtues of a Religious Superior (De Sex Alis Seraphim)** by St. Bonaventure; translated by Rev. Sabinus Molitor, O. F. M. — St. Louis: B. Herder Book Company, 1920. Pp. 121.
- The Speedy Way to Perfection,** or **The Words of Bro. Ricerius of Marchia,** a Companion of the Blessed Father, St. Francis; edited and revised by Dom Benedict Welch-Blundell, O.S. B. — Fort Augustus, Scotland: The Abbey Press, 1916. Pp. 65.



**Meditations of a Martyr** (the Ven. Francis Heath, O.F.M.). — London: Catholic Truth Society, 1912. Pp. 160.

**Blessed Duns Scotus and Mary Immaculate** by Rev. Francis Dent.—New York: M. A. Butler, 1905. Pp. 58. Paper.

**Catholic Ideals in Social Life** by Father Cuthbert, O.S.F.C.—London: R. & T. Washbourne, 1911. Pp. 250.

**A Spiritual Retreat** by Father Alexander, O.F.M.—New York: Benziger Brothers, 1920. Pp. xiii+218.

N. B.—To these we may add: "The Writings of St. Francis," "The Little Flowers of St. Francis," "The Mirror of Perfection," "Flowers from the Franciscan Crown," "In the School of St. Francis," mentioned under Biography.

### THE THIRD ORDER

**The Encyclicals of the Popes Leo XIII and Benedict XV**, published in pamphlet form by Franciscan Herald, Chicago, Illinois, entitled "The Great Reform."

**The Third Order and Modern Needs** by Father Stanislaus, O.S.F.C.

**The Third Order of St. Francis. Its Spirit, Aim, and Rule**, by Father Cuthbert O.S.F.C. Pp. 15.

**The Spirit of the Third Order**, translated from the French of the Very Rev. Peter Baptist, O.F.M., by a Tertiary of St. Francis. Preface by Cardinal Vaughan.—Quebec: Franciscan Missionary Printing Press, 1908. Pp. 274.

**Franciscan Tertiaries** by Father William, O.S.F.C.—London: R. & T. Washbourne, 1913. Pp. xv+225.

**The Third Order of St. Francis.** Its dignity, excellence, and significance for the present era. Reprinted from St. Anthony's Messenger, Cincinnati, Ohio, 1902. Pp. 36.

**Catechism of the Third Order of St. Francis** by Ferdinand Gruen, O.F.M., 4th edition. —Chicago: Franciscan Herald Press, 1921. Pp. 64.

**Readings on the Rule of the Third Order of St. Francis**, compiled by J. Forest McGee, O.F.M., 3d edition. Cincinnati: St. Anthony Messenger, 1917. Pp. 64.

**Handbook to the Third Order of St. Francis of Assisi.**—Olton, Birmingham, England: Franciscan Annals.

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## 18—THE TERTIARY AND THE PRESS.

REV. FR. FAUSTIN HACK, O. F. M.,

*Chicago, Ill.*

On entering the Third Order, Franciscan Tertiaries oblige themselves not to allow "any books or papers from which any injury to virtue can be feared to be brought into their homes or read by those who are under their care." (Chap. ii. 8.)

By virtue of this promise, every Tertiary must be an unrelenting enemy of all dangerous literature and an ardent promoter of good literature. To assist the Tertiaries to observe this important section of their holy rule is the object of the present paper. It treats of the press in general, of its influence for good or for bad, and of the opinion of the Popes concerning it. It will show how Tertiaries can support the Catholic press and

combat the evil press, how they can fulfill the wish of the late Pope Pius X, who desired all Tertiaries to be "apostles of the press."

By "press" in general we understand all printed matter, whether book or paper or periodical or leaflet. "Press" in the strict and commonly accepted sense, means newspapers, daily, weekly, or monthly. In this paper the word "press" is used in its wider meaning, comprising every form of printed matter.

#### HISTORY OF THE PRESS.

Already in the latter days of the Roman republic, we meet with certain forms of publication. Decrees of the senate, public meetings, and other affairs of vital importance were inscribed on pieces of waxed parchment, and these were hung up in conspicuous places. The more distant land-owners were wont to send their slaves regularly to Rome to transcribe and bring back these announcements. This method was succeeded later by a so-called "court paper." Numerous copies of the *Acta Populi* and of the *Acta Senatus*, which contained all the political news of the day, were carefully prepared, and then sent to the subscribers for a small sum.

Toward the end of the fourteenth century, we find in the centers of trade,—Rome, Vienna, Antwerp, and Cologne,—private bureaus, that collected all the political, social, and commercial news, and, for a stipulated yearly assessment, sent it to their customers. Bishops, princes, statesmen, and the more progressive merchants were the subscribers to these manuscript papers.

About the middle of the fifteenth century, John Gutenberg invented or, as some say, practically perfected the art of printing. The first book printed was the Bible, in 1450.

It was some time, however, before the idea of the present-day newspaper was conceived. St. Francis de Sales, a Franciscan Tertiary, is mentioned by some as the founder of the modern newspaper. In his ardent zeal for the glory of God and the spread of the true Faith, he at once recognized the great utility of the newly discovered art of printing. Accordingly, he had his sermons printed and distributed gratis among the heretics. The result was wonderful, and the enterprise was regarded by many as a prime factor in his converting over 72,000 Calvinists.

St. Vincent de Paul, the contemporary of the holy bishop of Geneva, and likewise a Tertiary, followed his example. He had the accounts and reports of his fathers in the foreign missions

printed and sold regularly at the church doors and in the market places.

In 1609, a weekly newspaper appeared at Strasbourg, and and within the next few years, one at Basel and another at Frankfort. Leipsic could boast a daily as far back as 1660. Somewhat later, newspapers were circulated in France and in England. About this time advertisements also began to appear in print. The great political and economic developments of the eighteenth and nineteenth centuries, and above all the rapid advancement in the sciences and in the means of transportation produced the modern newspaper, and created, to a great extent, the present freedom of the press. The press of today compared with that of former times is as a fully developed tree compared to its roots. It has grown to such an extent that we may say the world is fairly swamped with papers, books, leaflets, and printed matter of every description. The press of today is like a vast army holding in its mighty grasp the destinies of mankind.

#### POWERS OF THE PRESS.

Have you ever paused to consider the power of the press? Have you ever seriously meditated on the good and evil that is daily done through the press? If Catholics would seriously reflect on the power wielded by the press, they would not support with their hard-earned money that most subtle and alluring but most powerful ally of Satan, the godless press.

To form, at least, some idea of the influence of the press, consider its numerical strength. Go to the hotels and the club-rooms, inspect the saloons and cafes, enter the public libraries and the reading rooms, visit the millions of homes,—everywhere you will find printed matter of some shape or other. Go to the large publishing houses, that are known to strike off 500,000 to 1,000,000 copies of one edition of a single book. Look at the wonderful machines in plants of our large dailies, machines capable of turning out within one hour 150,000 copies of sixteen pages or 300,000 copies of eight pages of a newspaper, all ready folded, pasted and counted. Think of the books, papers, and pamphlets printed every year in a single city, and then compare that quantity with the output of the world. Do not forget that some of the brightest and ablest minds are employed at this work. Think of the ease with which the people are supplied with reading matter, the avidity with which they read everything printed,—and you will be forced to admit that the power of the press is incalculable.



It is impossible, in this short treatise, to give an adequate idea of the influence of the press. For then we should be obliged to write the history of whole nations that have been corrupted and ruined by the subtle poison of the godless press; we should have to dwell on the sad stories of rulers and administrations, that awoke too late to the fact that the modern press is all but omnipotent; we should have to record the heart-rending tale of countless homes, from which peace, harmony and happiness have been banished by godless publications; we should have to describe the sad lot of innumerable individuals who have lost their modesty, their self-respect, their God, through the reading of immoral and irreligious books and papers. Verily, the devil clearly understands the mighty influence of the press for evil.

If space would permit, we could tell on the other hand of the immense good that is being done today by means of the press. Someone has said that the Church should be thankful to God for this heaven-sent gift, by which she can accomplish her twofold mission of assisting the good and combating the wicked. Much good has been done. To the press are due innumerable acts of charity, the prevention of many wrongs, the protection of the innocent and unwary, the victory of so many persons over their passions.

If the saying holds in general, that man will not be alone in heaven or hell on account of the influence he has exerted over others, then it surely is true of authors and writers in particular. There are many, who, as they get their daily bread from the baker, get their opinions on politics, on religion, on the theater, and on art from their daily paper.

#### A CARDINAL ON THE PRESS.

It will not be amiss to quote here the words of Cardinal Maffi: "Behold the journal which supplies ready-made thought and judgment about every thing, about every fact, about every person; thought and judgment, already printed, to which one can but subscribe and to which one can but swear as to a truth the most certain and assured. The Pope has issued an encyclical: Has he done well? Has he done ill? He has done well: the journal says so! He has done ill: the journal says so! And no one, perhaps, has read the encyclical!—The government has made a provision regarding the army, the railways, the tariff. Has it done well? Has it done ill? It has done well: the journal says so! It has done ill: the journal says so!—Thus, and it seems a contradiction and is yet the truth, there is very much

reading and very little thinking, there is very much talk and very little reflection; thus, very many make the journal a substitute for the brain.

"A journal never fails to leave its trace; it may be great or it may be little, but it always makes an impression. Even those who keep thought most in control, after reading, feel unsettled in their views, assuming that they have any. Will they continue to read? They will adopt the new ideas they have just read. Rebelling against the humiliation of slavery, in order not to admit that they have changed or have been vanquished, they will say that they now prefer this journal, because it holds their views. No, it is they who now hold the views of the journal."

#### TERTIARY POPES ON THE PRESS.

We often hear the remark that St. Paul, the most ardent and enthusiastic of apostles, were he living today, would be a journalist. To understand this we need but recall that a priest preaches on an average only once or twice a week and to a limited number of persons, whereas a paper or book speaks often during the week, even daily, and that to thousands. Now we can also better understand the words of Pope Pius IX: "Our time needs more defenders of truth with the pen than defenders of truth on the pulpit. Therefore, all of those who have the eternal welfare of themselves and of others at heart, and especially those whose duty it is to defend the Faith from the pulpit, should do their best to work continually against the godless press, above all by supporting and spreading the good press." The same eminent Tertiary said on another occasion, "It is the holy duty of every Catholic to support the Catholic press and to promote it among the people. The good press is a work of the greatest importance and of the greatest merit."

Pope Leo XIII was equally strong in his commendation of the Catholic press. "The godless press has destroyed Christian society; the good press must constantly be pitted against it; good papers must be founded and circulated and in them lies must be energetically refuted and truth defended." Again, he referred to the Catholic paper as a "constant mission."

Not less outspoken on the subject was Pope Pius X. "As yet, we do not sufficiently understand the value of the press," he once said. "Neither the clergy nor the laity are interested in it as they should be. . . . You may build churches, erect schools, hold missions; your work will be of no avail unless you know how to use the offensive and defensive weapons of the Christian

press." And Pope Benedict XV says: "It seems to us that nothing is more desirable than that the number of those who can use their pen in a way rich in blessings should increase and that good papers should have a large circulation, so that everyone may have every day good reading, which instructs and warns, and strengthens and promotes the Christian virtues."

### THE TERTIARY AND THE EVIL PRESS

The press, both in its distribution and its effects, may be aptly likened to the water supply of a city. The water is conducted from the reservoirs by means of large mains through the various streets, whence it is led by service pipes, branching off from the mains, into the houses. Similarly, from the large publishing houses, great supplies of books and papers of every kind are sent to the substations, whence they are broadcasted over the country.

The sanitary condition of a city and the health of its inhabitants are largely dependent on the purity of its water. Thus, also if the press is sound and pure, it will ennoble and elevate the minds of the readers; whereas an impure and godless press will beget moral corruption and contagion. As the press, so the people. No one can, therefore, ignore the power of the press. The desire to read, to keep informed on passing events, and to be instructed on the vital issues of the day, is becoming more and more intense, and the children of this world, who are wiser in their generation than the children of light, satisfy this longing with bad books and papers and pamphlets. The evil press of the day is decidedly revolutionary in its tendencies. Its motto is: War on religion, war on morality, and war on existing social order. The number of its supporters is incalculable, and its success is all but assured.

### THE PRESS HOSTILE TO RELIGION.

The bad press wages war on religion. It assails the Catholic Church in its doctrines, its existence, its authority, its decrees, its supreme head, its ministers, its morals, its discipline, and its worship. It attacks, either openly or covertly, Holy Scripture and Tradition. It speaks with contempt of the Mass, of the Sacraments, especially of Confession. It ridicules bishops and priests and strives to make them and their decrees odious. It mocks the virtuous, slanders the pure, and caricatures the penitent. In a word, all that Faith holds dear and worthy of reverence, is unmercifully dragged into the mire. The subtlety and artifice employed for this purpose are, at times, so ingenious, and the boldness of its false assertions, especially in regard to the



history of the Church, so impudent, as to place the Faith of even the fairly well educated Catholic in jeopardy. Religious sentiments and childlike, confiding love of the Faith are thus gradually and imperceptibly extinguished. The indifference engendered brings on doubts regarding the eternal truths, and before long Faith itself vanishes to make room for infidelity with its accompaniment of vice and crime.

#### THE PRESS HOSTILE TO MORALITY.

The pernicious press is hostile to morality. Its attacks, either open or veiled, tend to promote immorality, to banish purity and modesty from the minds of the people. The principles of morality are sneered at and made light of. With an unholy glee every scandal is seized on, amplified, embellished, and then spread broadcast over the land. These attacks on good morals, owing to the inherent weakness and corruption of the human heart, are even more dangerous than those against Faith. The passions are directly appealed to and aroused. Vice is surrounded with all the grace and beauty words can give it; it is robbed not only of its ugliness, but of its sinfulness, and is thus set up for the admiration of the readers.

#### THE PRESS HOSTILE TO SOCIETY.

The power and influence of the evil press in its fight against the existing order of governments and society at large can be easily evinced from the present unhappy and chaotic state of political affairs in Portugal, Spain, Italy, and France,—countries that were formerly the pride of the Church. For, as one writer remarks, "The history of the revolutions in these countries is the history of the triumph of the evil press."

#### PRACTICAL SUGGESTIONS.

Against this powerful, pernicious press, Tertiaries are urged to pit themselves with all the means at their disposal. United, concerted action is necessary. Single-handed we can have but little influence; united we can command respect. But, you will ask, how are we to act? What means must we employ to scotch, if we cannot kill, this hydra of our times? The following methods employed with much success in other countries will be found practical likewise in our own. If all of them cannot be carried out, at least one or the other will be found feasible.

#### ABSTAIN.

Never permit dangerous literature—papers, books, pamphlets, or pictures—to enter your home. You yourselves as Tertiaries are not allowed to read or keep them, nor can you permit those

under your charge to do so. God, your conscience, the Church, and your holy rule (Chap. ii, 8) forbid it. Nothing will excuse you. To buy and to keep dangerous reading matter is to support the cause of the greatest enemy of the Church; it is to place oneself and others in the occasion of sin. If you have such dangerous literature at home, burn it, no matter how costly the binding, or how dear the mistaken friend from whom you received it. If you have any serious doubts as to whether anything is actually bad or dangerous, consult your director, pastor or confessor.

Tertiaries should beware also of the so-called illustrated periodicals and magazines, which often teem with pictures and advertisements that must drive the blush of shame to the face of any modest or pure-minded person. In this category belong the big popular magazines that are seen at every turn and that are read so eagerly by the youth of the land to the great detriment of law and order. These magazines generally pretend to be extremely sensitive on the point of morals, and declare that they touch on the subject of morals in story and editorial comment and print questionable pictures for the sole purpose of exciting disgust in the hearts of their readers for the sinful fads and practices of our day; whereas others assert that they do the same thing to instruct readers regarding topics, the knowledge of which, they declare, is not only useful but absolutely necessary. The fact that the poison of vice—"the great moral lesson" they pretend to convey—is given under the sugar-coating of righteousness makes these magazines all the more dangerous.

If on your visits to the homes of your relatives and friends, you happen to notice dangerous books or papers or pictures lying about, politely and prudently call their attention to the great wrong they are doing themselves and the Church, and advise them to dispose of them as soon as possible. Very often ignorance is their only excuse for having such books and papers about the house.

#### BOYCOTT.

Never send literary contributions of any kind nor advertisements to any paper or magazine that belongs either openly or in disguise to the godless press. Boycott the stores, the news stands, and the hotels where such papers, books, magazines, and pictures are displayed. Urge others to do the same and notify the proprietors of your action and your reasons for it. You will be surprised to see how effectual your protest will be.

## WARN.

At the meetings of the fraternities and of other societies to which you may belong, call the attention of the members to the bad books and papers and magazines that you have come across since the last meeting. Tell them of the places where they were on sale or display. This will start an agitation against such places; committees will be appointed to notify the owners to put a stop to the practice under threat of boycott. Other members of the fraternity will be directed to keep guard over similar places where dangerous literature is apt to be sold. In this way, much evil can be averted.

When some years since, Ireland was deluged with immoral literature from England, so-called "vigilance committees" were appointed in the larger cities to fight this evil. And it is on record that the bishops, during this trying time, turned especially to the Tertiaries for help in combating the evil wrought by impious books and papers. They had certain portions of the cities assigned to them over which they were to keep watch. Whenever they noticed papers, books, postal cards, pictures, or billboard signs that were in any way objectionable, they at once reported the matter to headquarters, and the evil was soon remedied. If in this country the Tertiaries wish to counteract the influence of the evil press, they must follow in the footsteps of their Irish brethren and a change for the better will soon be noticeable.

## GUARD.

Insist on knowing what books your children read, especially, if the books are drawn from the public libraries. You will often be surprised to learn what trashy novels and similar tommyrot they select or receive from the librarians in charge. Jean Jacques Rousseau, himself a writer of godless books, once declared, "A chaste young woman has never read a novel." Though this assertion in its generality is doubtless exaggerated, yet it is true that the habitual reader of the "best-sellers" does not possess a clean heart.

Remember, too, that the large Sunday editions of the city papers are extremely poor food for the young and impressionable minds of your children. They have all the bad qualities of the magazines and others besides. Above all, keep the vulgar comic sections out of the hands of the little ones. The degrading influences of these supposedly comic supplements on the youth of the country cannot be overestimated.



## PROTEST.

Drop a postal card or a letter of protest to the editor of your daily or weekly paper, if he persists in ignoring the activities of the Catholics in your home town or neighborhood, while giving prominence to the meetings of all the sects and lodges with which our times are blessed. These letters of protest, especially if repeated and sent by many, often work wonders and have caused many an editor to change his policies if not his opinions.

## CORRECT.

If you meet with distorted, scrambled Catholic news or perverted Catholic doctrines in any of your papers or magazines, write at once a polite letter to the editor and acquaint him with the real condition of affairs or with a true statement of the doctrine in question. It is often from sheer ignorance that editors make false statements of Catholic activities and doctrines. They actually do not know better, since from their youth they have, perhaps, heard nothing but the garbled versions of the truth. Most of them will be very grateful to you for your corrections.

These are some of the ways and means employed by the Tertiaries in other countries, in their determined fight against the ever growing evil of the yellow press. Are they impossible here in our own country? Who will dare to say so? Certainly, no true and zealous child of St. Francis. All that is needed is a determined will and united action.

Let us, therefore, wrest the weapon from the hands of our enemies, the weapon of the evil press, that blasphemes God, curses Christ, mocks the Church, spreads vice, and undermines morality. Whoever supports this press, commits treason against God, against morality, against his Church, and against his fellow men!

**THE TERTIARY AND THE GOOD PRESS**

Pope Pius X, in his letter of September 8, 1912, to the Tertiaries, prescribes that they "not only read what is written in defense of religion, but work to have such writings spread among the people." In fact, all Tertiaries should be active in promoting the Catholic press. If you wish to be Tertiaries after the heart of the Sovereign Pontiffs, wide-awake members of the great army of St. Francis battling for true Christian reform and intent on restoring the Third Order to its former glory and worldwide influence, then, dear Tertiaries, you must work heart and soul for the support of the Catholic press.

The Catholic press is, to a great extent, your present field of action; and as knights of St. Francis, you must fight its battles and spend yourselves, if need be, in advancing its cause. God wills it, the Church and your holy order require it, and the well-being of modern society demands it.

SOME INSTANCES.

The press has been rightly called the "framer of public opinion." Its power for evil is well-nigh incalculable; its power for good, however, is no less marvelous.

Think of the noble thoughts which have spurred countless millions of men and women in ages past to deeds of heroism and self-sacrifice and which are now made the common property of Christians the world over by means of the good press. Spread broadcast over the world by book or pamphlet, by periodical and paper, they incite the reader to emulate these examples of true Christian virtue, with the result that the supporters of the evil press are often astounded on beholding their own weapon, as it were, turned against them.

Think of the numerous conversions to the true Faith that can be directly traced to the saving influence of the good press. For it is not only the children of the Church that read Catholic publications, but many of our separated brethren. Yes, even infidels sometimes find pleasure in reading Catholic literature, and are thus led from the paths of error into the Fold of Christ.

Think of the many cases in which infamous legislation was hindered and unworthy candidates for public office were defeated at the polls, because they were exposed in their true colors and strenuously combated by an energetic Catholic press.

Think of our Catholic schools, colleges, academies, and universities, of our fraternal, social, and religious societies that are supported and advertised by the Catholic press.

Think of the young men and women whom the reading of good Catholic books and papers has warned of the dangers that beset their path, and has strengthened for the great fight of life, so that they have grown up to be men and women of firm character and solid virtue, the mainstay of their country and the joy and consolation of the Church.

Think of the innumerable souls, converted to God in the home and in the foreign missions, that would never have seen the face of God's ministers, had the Catholic press not made the needs of the missions known to the faithful, and induced them to contribute to their support.

In short, think of all the good the Catholic Church is effecting throughout the world, and you will find that the Catholic press is playing an important role in achieving it.

Someone who watched my faltering flight

(Though all unknown to me)

Bore news of what I tried to do

Over the far-off sea.

And there another stirring soul

(Though half a world away)

Through word of me took heart anew

And won the hard-fought day.

—Marie Blake.

#### A CRITERION.

The spread of the Catholic press in every country is an un-failing criterion of Catholic life in that land. Wherever the Catholic press is well supported, there the Church makes progress. The strong position of the Church today in Germany is owing to the dissemination of the good press in that empire. The election of so many members to the Catholic Center party (one of the strongest political parties in Germany at the present day) in a country that is two-thirds Protestant, was made possible only by an energetic Catholic press.

The Catholics of Austria also have made wonderful progress in the last few years thanks to the Piusverein, which was founded in 1903. The object of this timely organization is, (1) to wage a relentless war against the anti-Christian press by exposing the tactics it employs in its campaign against religion and morality; (2) to imbue the people with an appreciation of the importance of the good press, and to scatter broadcast papers, tracts, and pamphlets explaining and defending Catholic doctrines and practices; (3) to establish on a solid basis a good Christian press.

Throughout the country, meetings are held in which the people are instructed regarding this threefold object of the society and urged to become members by paying dues amounting to about one cent a month, while the wealthy are taxed forty cents or more. To the wonderful agitation started by this press society, *Die Neue Zeitung* owes its origin and marvelous development. When not yet two years old, this newspaper had run up a subscription list of 120,000, while the Jewish-Liberal papers steadily lost their influence on the public mind.



We could mention also Holland and Belgium, whose strong Catholic press has won the admiration not only of Catholics but even of the most bitter enemies of the Church in these countries. Let this suffice to prove our statement that the Catholic press is productive of great good.

#### PRACTICAL SUGGESTIONS.

But, if the good press is to effect its purpose, it must be supported, and strongly supported. To this end, let us consider a few practical rules and methods.

#### SUBSCRIBE.

The first rule to be observed by Tertiaries in regard to the good press will naturally be: Subscribe to your Third Order publication. A Third Order fraternity can live and thrive only on the enthusiasm of its members. But this enthusiasm can be kept alive in the hearts of the Tertiaries only by the regular attendance at the monthly meetings and by the zealous reading of literature bearing on the Third Order. The aim of Tertiary periodicals is to spread the Third Order by making it better known and loved, by reminding the Tertiaries of their duties, and by animating them to persevere in their holy vocation. Every member of the Third Order ought to subscribe to at least one Tertiary periodical and induce his fellow Tertiaries to do the same. In some cases, needy Tertiaries are unable to afford the subscription price of the publication, and this expense should then be borne by the fraternity.

But active support of the good press should not be confined to the reading of your Tertiary periodical, which is a monthly publication. You should likewise subscribe to your diocesan weekly or to some other Catholic newspaper. A Catholic weekly ought to be found in every Catholic home. For, a good Catholic newspaper is a true apostle, a messenger from God, a protecting angel of the Christian family. Nor should Tertiaries and Catholics in general disregard the numerous Catholic weeklies of our country because they are less sensational than the secular papers, or because their literary excellence is not on a par with that of their secular contemporaries. The beauty and truth of the Catholic doctrines they explain and portray is superior to the sensationalism and literary excellence of the wicked world.

#### DISTRIBUTE.

Distribute Catholic magazines; for instance, The Franciscan Herald, St. Anthony Messenger, St. Anthony's Almanac, The Lamp, The Franciscan, The Messenger of the Sacred Heart,

Extension Magazine, The Missionary, The Liguorian, The Christian Family, Tabernacle and Purgatory, Truth, Magnificat, The Ave Maria, America, The Fortnightly Review, Catholic Missions, The Field Afar, Social Justice, The Far East, The Daily American Tribune (Catholic daily of Dubuque, Iowa), and many other excellent Catholic magazines and periodicals, too numerous to mention.

Make it a practice to take with you to the shop, the factory, or the office some Catholic literature—books, papers, pamphlets, leaflets, and the like—and place them where others may easily find and read them. Publications especially suited to this purpose are Our Sunday Visitor, those of the Central Verein, and the tracts of the Catholic Truth Society. This method of spreading good reading has been productive of much good, especially in localities hostile to the Church.

The same practice should be followed in regard to street cars, railroad stations and trains. When you have finished your Catholic paper, let it lie on the seat. It will soon find another reader, who may stand in need of enlightenment on points of Catholic doctrine and practice.

Do not destroy your Catholic papers and periodicals after reading them. Pass them on to your neighbor, or send them to the headquarters of the Third Order or of the St. Vincent de Paul Society, or to priests who have charge of the city or state institutions, e. g., workhouses, poor farms, hospitals, orphan asylums, working girls' homes, etc. In all these institutions, Catholic papers and periodicals, even though a few days or weeks old, are greatly in demand and exercise a very beneficial influence over the inmates.

#### DEMAND.

Make it a point to demand Catholic newspapers at the news stands. If the dealers do not carry them they will bestir themselves to answer your call, if for no other reason than to secure your patronage. Patronize the parochial or other Catholic libraries rather than the public libraries. This will ensure you excellent reading matter, and at the same time enable the directors of the Catholic libraries to enlarge their stock of books. If it is necessary for you to consult the public library, ask occasionally for some Catholic book of reference, for instance. The Catholic Encyclopedia. This practice will serve to stock the public library shelves with Catholic publications that deserve a place there. After reading a good Catholic book, be its nature

what it may, speak of it to others and recommend it for their perusal.

## EDUCATE.

Accustom your children to read Catholic publications under your direction and care. In this way, they will learn to love and value them, and in later life will not wish to be without them. Give your servants also an opportunity to read Catholic books and papers, especially such as will be interesting and profitable to them. Insist that your married children subscribe to some Catholic papers, and from time to time convince yourself of the fact that they have not grown lax in this regard.

## CO-OPERATE.

Form small reading circles among your friends, and let each member subscribe to a different paper or periodical, or let each one buy some good book; then exchange with one another. In this way, you will be supplied with abundant reading matter of good quality and at a low cost.

Assist and advise others in selecting books and papers for their homes. If your means allow, subscribe to some Catholic publication for your poorer neighbors and present them the subscription as a Christmas gift. It will prove far more useful and welcome than many another gift.

## ADVERTISE.

When buying goods from firms that advertise in Catholic papers, do not forget to inform them that you saw their advertisement in this or that Catholic publication. It will encourage the firms to continue their advertising in such papers, and the publishers will be grateful to you for your kindness. On the other hand refuse to patronize such firms as you know do not and will not advertise in Catholic publications. If you yourself are engaged in any business, do not fail to patronize the advertising columns of the Catholic press.

## CONTRIBUTE.

If God has given you sufficient talent and a good education, show your gratitude to him for these favors by contributing to Catholic papers and periodicals. Send them stories, poems, essays, or whatever you are capable of writing. If your manuscript, on which you spent so much time and labor, is returned to you marked "Unavailable," you should not let this discourage you in your literary endeavors. Writers are not born but made, and one can as little expect to develop into an author over night as to become suddenly proficient in any other calling. For ten



years a much read novelist of today could not find a publisher willing to accept his manuscripts and in no one year did he earn so much as two hundred and fifty dollars. Suddenly his stories took hold on the public, and now all the editors are eager for his contributions. If your manuscript shows any marks of talent, the editor will be quick to notice them, and will suggest the desired changes.

Of course, Catholic publications can not throw open their columns to every manner of contribution, for their scope is limited. Members of the Third Order to whom God has granted the gift of writing—and surely there are many such among the seventy-five thousand Tertiaries in the United States—should, therefore, deem it a duty and an honor to contribute to the columns of their own Tertiary organ.

#### PRAY.

Last but not least,—we must pray and pray devoutly and often for the success of the Catholic press in general and of the Tertiary press in particular. No Tertiary can be excused from faithfully carrying out this rule. The work of combating the evil press is so great and difficult that it is impossible to succeed without prayer, and the prayer you offer up for the success of the good press will gain for you greater love and devotion for the Catholic press, and your efforts in its behalf will then be redoubled. One frequently hears Tertiaries ask, “What intention should I have when saying the twelve Our Fathers and Hail Marys of the Tertiary office?” I answer that one of your daily intentions when saying these prayers should be the welfare of the Catholic press. Pray especially that Almighty God may convince some of our larger Catholic publishing houses and some of our wealthy Catholics of the possibility and the opportuneness of an English Catholic dailies in our large cities.

In his speech on “The Third Order and the Good Press,” delivered at the Second General Convention of Austrian Tertiaries, the Reverend Peter Adamer uttered these remarkable words: “Dear Tertiary, if you wish to be abreast with the times, with these dangerous times, you must become a seraphic apostle of the press. A Tertiary who has no understanding of the vital importance of the press and a Tertiary who will not move a hand in the support of the good press, is out of place, he does not fit in with the times. Three decades ago he might have been a model Tertiary, but today no longer.”

The thundering applause that greeted this statement, proved that his words were in accord with the sentiments of the assembled Tertiaries. Do we, dear Tertiaries, wish to be behind the times? Certainly not. Well, then, let us unite in support of the good press. The foregoing suggestions contain nothing impracticable or impossible. Let each one choose the method best suited to his state and ability for supporting the good press and combating the evil press, and then let him go to work with a will. It is the work of the apostles, and our reward will be that of the apostles. "All should take part in this apostolate," the late Cardinal Vaughan used to say. "Here,, at least, there is work for every one. For one who can write, ten thousand can subscribe and a hundred thousand can scatter the seed."

### 19—IMPORTANCE OF HOLY PROFESSION.

REV. FR. PETER B. VOLZ, O. F. M.,

*St. Paul, Minn.*

The profession in the Third Order of St. Francis is a religious, ecclesiastical, and binding act of consecration, by which a person of his own free will publicly dedicates himself to God, and promises to serve him in the Third Order of St. Francis until death. The promise implies the resolve to serve God and strive after Christian perfection according to the rules and regulations, the aim and purpose of the Third Order. And since by this promise one chooses the rule and discipline of the Third Order as one's mode of life, it is taken for one's life-time, or lasts until death.

The holy profession is a religious act of consecration, for in its very essence it is nothing else but a solemn renewal of the Baptismal vows, consequently, a promise made before God and the whole heavenly court to lead a good Christian life. It is an ecclesiastical act, for by the holy profession one definitely becomes a member of an order approved by the Church. It is a binding act, for, although profession in the Third Order is not a vow, and according to the express decision of the Church does not oblige under sin, not even under the pain of venial sin, nevertheless, it has a binding force, in so far as one promises to do satisfaction for the non-observance of the rule, according to the demand of the visitor, and furthermore for grave reasons one is liable to expulsion.

The importance of the holy profession cannot be overestimated. It is through the holy profession that one is definitely received into the ranks of the Third Order. The year of novitiate is

only a year of trial, a year of probation, and by the profession our Holy Mother the Church, accepts one completely into a religious order, and makes one partaker of the greatest benefits and spiritual advantages. The profession in the Third Order gives a new guarantee, a new pledge of eternal salvation. The priest authorized to receive the profession of a novice, speaks the weighty words: "And I, on the part of God, if you observe these things, promise you life everlasting." By the profession one becomes a member of a religious order enriched with indulgences, graces and privileges without number, yes, one is made to share in all good works of the children of St. Francis in all three orders. By the profession, finally, one is officially incorporated in the Third Order and enjoys an active and passive voice in all official deliberations of the fraternity to which one belongs. Our Holy Mother the Church, clearly shows the dignity of the profession by the solemn ceremonies with which she surrounds this act of consecration. She prefers that the profession be made publicly, before the assembled fraternity, in a holy place, the house of God, before the very altar. Its validity depends upon the valid authorization of the priests receiving the profession. It is preceded by a complete year of probation, in which the novice should probe himself and well consider the step he is about to take. Of his own free will, then, he steps before the altar and calling upon Almighty God, the Blessed Virgin Mary, and the whole heavenly court as witnesses, he makes his promise. The Church accepts this promise and through her representative, the director or the secretary, enters the act into the record of professions, which is symbolic of the "Book of Life."

The following remarks may be helpful and noteworthy to directors:

1. The ceremonial of the Third Order prescribes: "On the day of the profession a solemn meeting should be held. The altar should be decorated in festive style. The novice should appear vested, if possible, in the large habit of the order, or at least exteriorly wear the scapular and cord." It is evident, therefore, that the Church desires a solemn and public profession. Only in an urgent case should the director permit the profession to be made privately. Isolated Tertiaries may be professed privately, but those belonging to a fraternity should be professed at the solemn monthly meeting.



2. The ceremonial urges the director to impress upon the minds of those about to make the profession, that the promise they are to make does not oblige under sin in any way whatsoever.

3. The novices should be advised to make their profession and offer their promise to God in the meaning and intention the Church wishes them to have.

4. The profession need not be made in the same church or fraternity in which one was received, but may be made before any authorized priest. (S. C. Ind. Mar. 4. 1903.)

5. The profession can only be made after one full and continuous year of noviceship.

6. In the case of severe illness the profession may be anticipated; and all confessors are authorized to accept such a profession. A novice, however, recovering from a dangerous illness must complete the novitiate and again be professed in the usual way.

7. The profession may be postponed to suit the convenience of the director; in the case of an unworthy or misbehaving novice, it may be postponed indefinitely.

8. As long as a novice does not change his will and intention of belonging to the Third Order, his profession would be valid after months, nay, even years of neglectful postponement; nor would the careless observance of the rule or the neglect of wearing the scapular and cord after those years invalidate the subsequent profession. (S. C. Ind. Mar. 4, 1903.)

9. On August 2, 1911, the Holy Father rectified all receptions and professions that, for any reason whatsoever, had been faultily made.

## 20—THE ESTABLISHMENT OF FRATERNITIES.

REV. FR. JEROME MILETA, O. M. C.,  
*Rome, Italy.*

(Editors Note: The term applied in Canon Law to branches of the Third Order is "*sodalitas tertiariorum*" (Canon 702), while branches of other canonical associations are called "*sodalitia*" (Canon 707). In English, branches are variously styled, as fraternities, conferences, congregations, etc.)

1. Those religious orders which, like the Franciscan, have the privilege of a Third Order, can without further permission admit individual members to their Third Order (Canon 703). Franciscan superiors can therefore admit to the habit, the novi-

tiate. and the profession of the Third Order individuals who are not assigned to any branch and are called isolated Tertiaries.

2. However, even those religious orders which, like the Franciscan, have the privilege of a Third Order, cannot validly erect a branch of their Third Order without the written consent of the ordinary of the place (703-686).

3. The consent of the ordinary of the place was not obligatory prior to January 31, 1893, and even then it was required only *ad liceitatem*. However, since May 19, 1918, this consent in writing of the ordinary of the place is required also *ad validitatem*.

4. The word "consent" does not, however, imply that the ordinary has jurisdiction over the Third Order (saving Canon 699). It is merely a condition necessary for the valid establishment of a branch. As a matter of fact, the establishment and government of branches of the Third Order are privileges of the superiors of the First and Third Order Regular, and only these superiors can delegate or commit to other priests, secular or regular, the faculties necessary to direct and govern a branch of Tertiaries.

5. In proof that the privilege required by Canon 703, of erecting and governing branches of the Third Order Secular, belongs to the superiors of the First and Third Order Regular, it will suffice to cite the constitutions of Benedict XIII *Paterna Sedis*, of December 10, 1725, for the Minor Observants, *Ratio apostolici*, of June 13, 1726, for the Minor Capuchins, *Singularis devotio*, of July 5, 1726, for the Minor Conventuals, and *Exponi nobis*, of September 30, 1729, for the Tertiaries Regular. This is confirmed by Leo XIII in an audience granted the four ministers-general on June 7, 1883: "To you, Fathers Observant, Conventual, Capuchin, and Tertiary Regular, it belongs to promote the Order of Penance through priests and visitors of your order, and where there are no religious of your order, by means of delegated directors." Furthermore, in his letter *Tertium Franciscanum* of September 8, 1912, to the ministers-general of the First Order, Pius X says: "There is no better remedy than to institute such branches, not only where you have convents, but also in other churches, especially parish churches, and with the permission of the bishops to commit to the priests who have the care of souls the government of these branches, unless

special reasons make it inadvisable, saving always the right and the duty of the prelates of the First Order."

6. A branch of the Third Order cannot be formed unless there are in it at least three physical persons (Canon 100). Then only will a branch acquire moral personality in the eyes of the Church when it will have obtained a formal decree of establishment from the respective ecclesiastical authority (Canon 687). This authority, as we have seen, is a superior of the First or the Third Order Regular, with the consent of the ordinary of the place.

7. The Third Order of St. Francis has a rule of its own approved by the Holy See (which is automatically in force where a branch is established). Particular statutes are therefore not required (Canon 689).

8. Branches of the Third Order of St. Francis can be established both at convents of the order and in many churches. Also, there may be several branches in the same place, as the Third Order is not comprised in the law established by Clement XIII in the constitution *Quaecumque* of December 7, 1604, on the strength of which only one confraternity or congregation of the same name and institute can be established in the same place (S. Congr. de Indulg. January 31, 1893, No. 1). Besides, the Code confirms this ruling only for confraternities and pious unions strictly so called. (Canon 711).

9. Though the Third Order Secular of St. Francis is not divided into families on the lines of the Regular Franciscan Order, yet branches of the Third Order are subject to that family which has erected them. As a matter of fact, the superiors of the First and Third Order Regular have, each within the limits of his jurisdiction, the power of establishing branches of the Third Order: the minister-general in the whole world, the minister-provincial in his own province, the guardian in his own district. But once erected the branch remains under the obedience of the superior who has erected it. Wherefore, the Sacred Congregation of Religious, on December 6, 1911, ruled that branches of the Third Order of St. Francis erected by one family of the First or Third Order Regular cannot validly pass under another obedience without appeal to and consent of the obedience which erected them. (Condensed from *Trattato Giuridico Sul Terz' Ordine Secolare*).



## 21—ST. FRANCIS, HIS TIMES AND OURS.

REV. FR. FRIDOLIN STAUBLE, O. M. C.,  
*Indianapolis, Ind.*

Manifestly, the rule of the Third Order of St. Francis would be powerless to bring men back to a holy life unless it were interpreted in that same spirit which prompted its institution. Like all other rules of our seraphic Founder, brevity and simplicity characterize its every web and fiber. Cold, limp, and lifeless does it lie upon the printed page, and resembles much a skeleton which needs to be encased with living flesh and animated by an interior spirit. Whatever perfection, virtue and beauty can be found in the rule emanated from that indwelling spirit and that spirit is none other than that of St. Francis himself.

St. Francis was raised up in the thirteenth century, to reform a society that had become self-indulgent, degenerate, and materialistically inclined, by restoring to it an uncompromising, vivified example of the Gospel. The organization, the life and the spirit of Tertiaries must always be that of brotherhood welded in charity, and justice, and faith. The separation of the rich from the poor, creating impassable chasms and producing in each class an attitude of adverse and selfish aloofness, is in absolute and direct opposition to the spirit of a common brotherhood among all who are the children of St. Francis. Here, then, is the manifestation of the spirit of St. Francis.

Francis, born in an age of faith, feeling, and enthusiasm, became an ardent proponent of the brotherhood of man. It was the natural outgrowth of his love for God and for everything which proceeded from His omnipotent hand. A strenuous saint, but none the less open to the tenderest human sentiments, Francis felt that he had received a divine mission to convert the world and to give to it that peace which ought to reign among her children. His unstudied and irresistible eloquence, as he journeyed hither and thither, captivated all who heard him; thus he became the soul of a popular movement and regenerating spirit which permeated the countries of Europe and were felt in every kingdom of the known world. Rigid organization was lacking in Francis, nor was it necessary for the creation of his popular movement. When his work required systematic formation he himself applied to the Church for that approbation and direction necessary to bring his work to completion and success.

## THE SPIRIT OF HIS TIMES.

The age which marks Francis' work was an age of faith. The two greatest manifestations of religious faith, the Crusades and the medieval cathedrals, were given during the centuries which saw Francis alive. The saints, perhaps even more than the warriors, were the popular heroes of the day. The delicately carved choir-stalls, the painted frescoes, the polychrome windows with their religious scenes manifest well the tendencies of the period.

The time, however, was not without its evils. The records of the Lateran Council, held in 1215, reveal the presence of corruption in the clerical ranks; celibacy was not faithfully practiced; the preaching and the teaching of the word of God was falling into desuetude. The monasteries had amassed immense wealth, and corruption had too often crossed the sacred threshold of the inclosure. Even among the people was found the strangest mixture of virtue and vice. The knight as gallantly espoused the cause of God as he chivalrously defended the attacks made upon the lady of his affections. Religion and vice, cloister and cruel warfare, were equally deserving of his protection and manhood. The peasants of St. Francis' time made their religion consist in devotion to the shrines and relics of saints and martyrs, mixed with a superstitious residue, a still-persisting pagan heritage, and this religion was unaccompanied by any systematic contemplation of great spiritual truths. Lessons were better imparted to their minds by practical images than by speeches and theories; the sight of the exaggerated pietism of the Poor Men of Lyons moved the peasants more than the eloquent sermon of their learned bishop.

Again, the age of St. Francis was a transitional period. To the vigor and sensibility of intense aspirations there was coupled a feeling of dissatisfaction with prevalent conditions; a vague consciousness arose that something was wrong with the Christian world. This malignant destroyer of peace manifested itself in revolts, heresies and social conflicts. Everyone felt the need of reform, though no one knew what its exact nature should be. Men, impelled by their restlessness and pushed forward by their enthusiasm, eagerly embraced any radical and untried ideal. Consequently, whenever a deluded reformer raised his voice, he found adherents who thought they had at last found the longed-for change.

The feudal system had served a great purpose in introducing order among European countries. But the system was far from perfect. The evils which it engendered grew as the reasons which had authorized its introduction disappeared. The system had necessarily brought about the division of society into two main classes, the lords and the serfs. Again, the system was based on the hierarchical distribution of landed property; which caused the serfs, who owned no land, to be deprived of social and political powers. Thus the division between the classes was rendered greater. Oppression of the lower class was practiced by those who possessed power and land.

To ameliorate the social and political conditions of the serfs, the Popes endeavored to use their supremacy over the Christian nations, not only in favor of morality, but also in regard to justice and equity. But, due to the deplorable condition of ecclesiastical affairs, those very agencies, the bishops and the monasteries, that had softened the harshness of the feudal system, failed to apply the proper remedy at the very time it was most needed. The towns of Northern Italy had become the commercial center for all traffic to the Orient. Riches, prosperity, luxury and love of liberty increased proportionally. Radical and progressive elements stood for liberation from foreign sovereignty; conservatives struggled for affiliation with external powers. In the more advanced republics, the communal system was supplanting the feudal. In the towns, vice and virtue were found side by side; there were great and noble actions as well as carefully perpetrated crimes. Educational conditions, religious and intellectual, moral and physical, were not of any higher rating. The townsmen were religiously neglected, due either to the lack of knowledge and learning among parish priests, or to the aloofness of the clergy from the lower classes.

As the feudal system was disappearing, a middle class was rising, the class of merchants and guildsmen. This was the progressive class and to it belonged the Bernardone family, and Francis himself.

Amid all the confusion of political and social conditions of the times, the prevailing undercurrent was one of deep religiousness, and the remedies offered were religious. Various agencies and activities were being called into existence at these times, but they were of little avail to eradicate the evils of the day. Certainly, they did an immense amount of good, but their aim and influence were too limited and restricted to effect a permanent regeneration



of society. Years before the name of Francis had become a household word, great efforts had been made on the part of eminent, able and holy men. Who shall deny the efforts made by St. Bernard to bring about by word and by example a reformation of the disorders of his day? History asserts that his works hardly survived him, while the evils which he protested against assumed the form of Hydra. And likewise did the efforts of succeeding peacemakers fail. Eventually, there arose one person of the thirteenth century, who, like a skilled physician, was to apply the proper remedy and to effect a permanent cure. That person was none other than our beloved seraphic Founder, St. Francis, whose remedy consisted in a return to apostolic poverty and simplicity.

#### THE MAN AND THE REMEDY.

During the first half of the thirteenth century a simple man, clothed in the humble garment of the Umbrian peasant, journeyed through the cities, towns and villages of Perugia and the neighboring provinces. These travels were not aimless and listless, for the Poverello of Assisi had resolved to teach mankind the real purpose of its existence, and in order to make this resolution practical he went about doing good. There was nothing delicately charming about the appearance and features of this former leader of the youthful society of Assisi. In fact, we are given to believe that the preacher of penance and peace inclined very much toward being classified as "homely." What then was that magnetic force which attracted all classes of people to him? None felt repelled from him; all were irresistibly drawn to him. The answer must be found in the purpose which prompted his method of living and preaching; there one must be enabled to find joy, contentment and sincerity.

It is the spirit that quickeneth and vivifieth; the purpose of Francis' life is to be found interpreted in terms of the spirit of God's love. Here then we have the *raison d'être* of St. Francis' every movement, as well as the inauguration and organization of these fraternities which follow his rule. The charity of God urged Francis.

Love's peculiar characteristic is to use every noble project in order to make itself felt and known. The lover never tires of emulating the characteristics of the beloved, and, day by day, endeavors to find new delights in the consideration of these so much admired qualities. The life and work of St. Francis of Assisi furnish us with a practical application of love's true work-

ings. No undertaking was too fatiguing, no time too precious, no hardship severe enough, when there arose an opportunity of assisting some poor soul to know the love and charity which God bears for the fallen race. God is charity: and he that abideth in charity, abideth in God and God in him." (I Jn. 4, 16.) The charity of God so consumed the heart of St. Francis that often he cried out: "Deus meus et omnia: My God and my all." For no other purpose did our blessed Founder live than to instruct others to justice and the knowledge of God. From personal experience had he learned that to serve God is to reign, and this empiric knowledge prompted and prepared him to consume his life for the sake of his beloved,—Christ, God.

The life of the one-time gallant and ambitious youth of Assisi was transformed into the ideal picture of the true disciple outlined in the Gospel narrative. The maxims of the world ill suited one whose whole bearing and life savored of things divine and heavenly. The libertines and the lecherous could be carried away by the current of earthly pleasures and comforts; the virtuous and the noble were to struggle under his guidance against the currents of false philosophy and worldly allurements. Francis saw no reason why men should not love God, if only they would awake from their lethargy and acquiesce to the sweet yoke of love. His love of creatures, however, did not blind him to their faults; it did but increase his compassion for their plight.

Unlike the overlords of his day, who drove their subjects into subjection, Francis led the way to liberty and freedom of the spirit. In his whole demeanor there was not to be found anything pharisaical or dissembling. Having chosen the life of evangelical poverty and perfection, never did he suffer men to be deceived by any of his actions. True humility, the sister of charity, forbade such conduct. And so his entire life is as an open book, on whose pages one reads deeds of heroism, actions of simplicity, and works of love. So free of access has this book become that its contents are known throughout every civilized land.

But while it is true that St. Francis had been destined by God to be an effective instrument in the work of regeneration of society, nevertheless, there existed a period in his life when this design was not very apparent. Social position, environment and worldly influence were the clouds which encircled him and permitted not his vision to rest upon the horizon of heaven. Indeed, the father, Pietro Bernardone, fostered the youthful worldly

aspirations of his son, and with complacency commended the successful achievements of the troubadour and knight. The spirit of the world at that time, especially in Italy, prompted the young lords to enter the military life; the Crusades were being formed, and no chivalrous character could remain at home while a noble cause clamored for defence. Francis was too spirited a youth, not to be enkindled with a desire to acquire military honors through his courage and prowess. His civic pride and love of adventure prompted him to participate in a petty skirmish against the Perugians. The Assisians suffered defeat, and among the prisoners of war Francis was to be registered. Imprisonment and confinement could not abate his cheerfulness and it was this attribute which lightened the noisome monotony of a captive's life.

During his prison term, Francis contracted a sickness which was somewhat malignant and protracted. This affliction of the body prompted the soul to direct its thoughts toward eternity and to realize the nothingness of mundane objects. One might call this visitation of weakness the triumphal arch through which our victorious knight passed that he might enter into the possession of the spirit of God. From this time forward, all earthly affections commenced to wane, and what had previously elated Francis, now filled him with sadness and depression. The dying embers of the coveted worldly career were to give their final glow after a complete restoration to health, and then to die out forever. A tempest was swelling in Francis' bosom; the storm was gathering with all its fury; Francis was tossed about on the troubled waters of anxiety and doubt. The calm came only after Francis had made the final attempt to join the ranks of Walter of Brienne as one of his knights.

Prepared and equipped, Francis set out from Assisi only to be delayed at Spoleto because of renewed sickness. Here he received the divine mandate to return to Assisi. This was in 1205, and with alacrity did he heed the command. The few months which intervened before his complete break with the world through the renouncing of his earthly father and patrimony were a time of probation and preparation for the greater things to follow.

The struggle of heavenly grace with poor human nature had reached its height of intensity and the decisive movement for complete victory was at hand. The charity of God which works in its gentle, persuasive manner gained for Francis a grand vic-



tory and mastery over self. Human love was turned aside for a better love—the friendship of God. Difficult is it to sever relationship with one's own father, but Francis realized that his calling required a complete detachment from earthly love. To him the Lord had given the command to go forth out of his country, and from his kindred, and out of his father's house. Obedience to the divine behest would merit the patriarchal blessing; insubordination to the divine will would enkindle the wrath of God. A soul's salvation would be placed in jeopardy if there had not been enough strength of will to bring the trial to a successful issue. Another sublime instance of true heroism and strengthened will-power was given to the world when Francis, in the presence of the episcopal court, renounced irrevocably his social rank, earthly possessions and family ties. This renunciation was so complete and absolute that Francis returned his very clothing to his father. Thenceforth he should know but one Father who is in heaven.

The charity of God so impelled him that immediately the work of repairing dilapidated churches was begun. But surely his vocation was to be more than this. The temples of God, men and women, were to be repaired by removing the ruins of sin and by restoring the graces of sanctification. For this purpose Francis went forth through the valleys, over hills and across mountains to preach by word and example the Gospel of redemption and love. Great success attended his simple and eloquent discourses on the mercy of God, the love shown for man in the life, sufferings and death of Jesus Christ. Whole villages and towns were converted and even expressed a desire to join him in leading a similar life. St. Francis knew that such a wholesale reception into the religious state would leave the towns depopulated, and that all classes would not be suited for a strict monastic life. Wherefore the Third Order Secular was called into existence.

Simple maxims selected from the Gospel formed the rule of this order. It was to become a seminary wherein the spiritual seed of God was to be planted, nurtured, and at the time of harvest, the ripe fruit of sanctity garnered.

#### THE THIRD ORDER TODAY.

The interesting lesson taught by St. Francis concerning the brotherhood of man should not fall on inattentive ears. Those principles which, when applied, affected a complete emancipation of the lower classes during the first quarter of the thirteenth century, need only be invoked again to rectify the errors of the

present era and to ameliorate the condition of mankind, to cement all peoples together into one great Christian fraternity. True, the exact circumstances might not be found existing today, but the basic state is fundamentally identical. Today there is a sharp division between classes; capital and labor are antagonistic to each other and distrustful the one of the other; social unrest and dissension are rampant everywhere; nation rises against nation; the power of might has superseded the truth of right. Corruption of morals, vice and disregard for human life are characteristics of the great crime wave which rolls over the land. St. Francis had to battle largely against the same elements; to wit, rapaciousness, racial hatred and worldliness. Attempting to improve society, the false order of the day is to appeal to the public, to government, to law, with the important factor of religion excluded. The material objects are considered in preference to the religious element. The point of view which St. Francis took was that of religion. For Francis, the reclaiming of the world simply meant the conversion of the sinner and his advancement in grace. The individual was to recognize his duties toward God, toward his neighbor and toward himself. The perfect observance of God's holy commands was certain to guarantee the restoration of peace, the abolition of class hatred and division, the recognition of the brotherhood of man. Mammon, honors, power brought about the perversion of man; charity, poverty, humility are the antidotes to effect his complete conversion.

To produce a change similar to that effected by the humble Poor Man of Assisi and contemporaneous Tertiaries, our men and women of today, who are vested with the holy scapular and symbolic cord of St. Francis, must recognize that evil lies principally in the individual, and that if any good is to result, it must proceed from the individual. The Third Order of St. Francis offers by its very religious nature a common ground on which to combat present-day disorders. The fundamental principles which contribute the essentials necessary for the preservation of the brotherhood of man are embodied and contained in the rule of the Third Order. The personal exemplification of the rules cannot long be unrecognized, and fail to produce beneficial results. Like the fragrance of the rose it must diffuse itself: "as the little candle throws its beams afar, so shines a good deed in a naughty world."

## 22—THE SPIRIT OF ST. FRANCIS.

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Francis of Assisi, saint, poet, idealist, reformer, "the minstrel of the Lord," "the herald of the great King," was born September 26th, 1181 or 1182, and died in his native town of Assisi on the evening of the fourth of October, 1226. He belongs to the thirteenth century—a century of profound faith and religious fervor, but also of material greed and moral corruption. The Crusades and bitter quarrels between Guelphs and Ghibellines were the signs of his times. Francis, the son of Pietro Bernardone, a rich merchant of irascible and obstinate character, and Pica, a woman of Provence, of affable, virtuous, but energetic temperament, spent his early days like a worldling. Associated with his father, he proved himself a clever merchant; at the head of the young men of Assisi he gave his time to poetry and gayety, to songs of love and pleasure, to feasting and banqueting. The inhabitants of the little town were amazed at his extravagant manner of dress, at the money which he spent or gave away lavishly, at the sumptuous banquets to which he invited his many friends. His own parents were heard to say: "Our son lives like the son of a prince." The spirit of this Francis was the spirit of the worldling and pleasure seeker.

In the year 1205 Walter of Brienne had taken up arms in the Neapolitan States against the emperor in defense of the rights of the Holy See. Francis in the most ambitious hopes set forth to join him. On leaving Assisi he said to his friends: "I know that I shall be a great prince." At Spoleto he had a dream. He heard the voice of God: "Who can do thee more good, the master or the servant?" Francis answered: "The master." "Why then hast thou abandoned the Master for the servant, the Prince for the subject? Return to Assisi and I will show thee what thou oughtest to do." Francis implicitly obeyed and returned to Assisi. For the last time he consented to preside at a banquet of his friends. But as the joyous guests boisterously paraded through the streets, dancing and singing, Francis lagged behind as if in deep thought. His companions twitted him on his absentmindedness and jestingly asked him if he were in love or thought of taking a wife. "You speak the truth," he answered, "for I have resolved to espouse a wife more noble, more rich, more beautiful than the world has ever seen." Francis' hour of conversion had come. A new ideal had presented itself to him,



an ideal to which he would consecrate his life. It was no longer poetry and song, war and honor, knighthood and chivalry, as the world saw him. He would henceforth be "a minstrel of the Lord," "a herald of the great King," "a paladin of the Round Table of the Lord." His was to be a higher, a more worthy ideal, the ideal of Christian poverty, of which he would be the uncompromising champion. Francis, the man of the world, would be the man of God; Francis, the flower of the nobility, would be the spouse of "Lady Poverty"; Francis, the extravagant spendthrift, would be "the Poor Man of Christ." The spirit of Francis would be the spirit of poverty.

Poverty was to be his ideal of all perfection, the type of all moral beauty. He personified poverty; he imagined poverty as a heavenly maiden, who was the lady of his thoughts, the object of his desires, the treasure of his heart, his betrothed, his spouse, his queen. Francis and Lady Poverty were to be united by the inseparable tie of love and life. He would think of her, he would love her, he would live for her with ever increasing loyalty. This indissoluble union of Francis and Lady Poverty has been immortalized by Dante and Giotto. The latter has painted the masterpiece in the church of St. Francis at Assisi. Lady Poverty is presented as a most beautiful maiden, but with emaciated countenance and dressed in rags, standing in a thorn bush. A boy and a girl are throwing stones at her. Francis stands at her side and grasps her right hand with his, plighting to her his lifelong troth. The loyalty of Francis to his chosen ideal was ever manifest from the hour of his conversion to the hour of his death. Soon after his conversion he went to Rome on a pilgrimage to the tomb of the apostles; there he changed his rich garments for those of a tattered beggar and stood at the door of St. Peter's begging alms from those who passed. Upon his return to Assisi, having heard the words from the crucifix at S. Damiano, "Francis, do you not see that my house is falling to ruins? Go and repair my house," he immediately began to beg and to carry stones to rebuild the chapel. The hooting rabble pelted him with mud and stones and mocked him as a madman. His father, angered at his change of mind and heart, at his queer conduct, cited him before the civil magistrate in order to disinherit him. Francis as a servant of God, appealed from the civil jurisdiction to that of the bishop of Assisi. Before him he stripped himself of his clothes and gave them to his father, saying: "I will return to my father even the clothes which I

have received from him. Until now I have called Pietro Bernardone my father; from henceforth I will say in all truth: Our Father, who art in heaven, thou art my treasure and my hope." This was the saint's whole-hearted renunciation of all things worldly. Then and there, in the presence of the bishop, the nuptials of St. Francis with his betrothed spouse were solemnized.

On the twenty-fourth of February, 1209, the feast of St. Matthias, when at mass in the church of St. Mary of the Angels, he had heard the Gospel-words: "Do not possess gold, nor silver, nor money in your purses, nor two coats, nor shoes, nor a staff." (Matt. 10; 9, 10). He took the words as spoken literally to him. In these words he saw his ideal of poverty clearly, fully and emphatically and he left the church, threw away with horror the little money which he had received in alms, discarded his stag and his shoes, put on a rough habit of "beast color," like that of the Umbrian peasant, girded his waist with a knotted cord and went about preaching penance and peace.

The inhabitants of Assisi soon changed their scorn to admiration. Bernard of Quintavalle, the rich burgess of Assisi, and Peter of Cattaneo, a well-known canon of the cathedral, became his followers. He led them to the church of St. Nicholas, saying: "We shall go to the church and seek in the Gospel what our Lord has recommended to his disciples." According to the custom of his time, he opened the Gospel-book three times at random to know what their rule of life should be. The first time he read: "If thou wilt be perfect, go sell what thou hast and give to the poor and thou shalt have a treasure in heaven: and come follow me." (Matt. 19; 21). The second time he found these words: "Take nothing for your journey, neither staff nor script, nor bread nor money; neither have two coats," (Luke 9; 3). The third time his eyes fell upon the words: "If any man will come after me, let him deny himself and take up his cross and follow me," (Matt. 16; 24). Francis was overwhelmed with joy that God had given him another proof that poverty must be the precious inheritance of himself and his followers. "Brethren," he exclaimed, "this will be our life and our rule: it will be also the life and the rule of those who will join our company." As St. Francis had made Lady Poverty his bride, he wished her to be the mother and queen of his followers. He would make no concessions and would allow no exemptions. When the bishop of Assisi one day remarked that such perfect renouncement of

all earthly goods was very hard, he gave an answer worthy of himself: "My Lord, if we possessed anything, we would need arms to protect ourselves. For from possession arise difficulties and disputes which put obstacles of all kinds to the love of God and our neighbor. This is why we wish to possess nothing in this world." When in 1209 he sought for his short, informal rule, composed mainly of Gospel-words, the oral approbation of Pope Innocent III and the latter hesitated to approve his rigorous mode of life, he prevailed upon the Pontiff by the allegory of his "Lady Poverty," abandoned by the world but cherished by him and his followers. In 1223 Pope Honorius III, before giving written approbation to the final rule of the saint, considered some parts of the rule too hard for human weakness and advised him to modify some parts and to omit others altogether, but received from St. Francis the frank reply: "It is not I, Most Blessed Father, who have put these precepts or these words in the rule, but Christ who knows better than anyone all that is useful and necessary for the salvation of souls and of the brothers, as well as for the well-being and preservation of the order,—Christ to whom all things which will happen in the Church and in our order are present and manifest. Therefore I must not and I cannot change or suppress altogether the words of Christ."

Into this rule he wrote for his followers the law of poverty the like of which had never been written: the law of individual and corporate poverty, the law of Franciscan poverty. "I command earnestly all brethren that by no means they receive money or property through themselves or an intermediate person. Nevertheless for the necessities of the infirm and for the clothing of the other brethren, the ministers and the custodes, through spiritual friends, shall take solicitous care according to places and seasons and cold regions, as they may deem it necessary: but always with the provision that, as has been said, they receive no money or property." (Chapter 4.)

"The brethren, to whom the Lord has given the grace to work, should work faithfully and conscientiously. . . . As a reward of their labor, for themselves and their brethren, they may receive the necessities of the body, except money or property: and this humbly, as it becomes servants of God and followers of most holy poverty." (Chapter 5.)

"The brethren shall appropriate to themselves nothing, neither house nor place nor anything: but as foreigners and strangers in this world, serving the Lord in poverty and humility, with



confidence they shall go for alms. Nor should they be ashamed: because the Lord made Himself poor in this world for the sake of us. This is the sublime height of poverty, which has established you, my dearest brethren, heirs and kings of the kingdom of heaven, has made you poor in possessions, has exalted you with virtues. May this be your portion, which leads into the land of the living. Dearest brethren, adhere to this unreservedly and never have anything under the heavens for the sake of the Name of our Lord, Jesus Christ." (Chapter 6.)

Francis breathed the spirit of poverty into his followers, who soon shared his convictions and considered him the God-sent "Poor Man of Christ." They accepted his ideal and loved Lady Poverty as the bride of their Father. If their confidence and enthusiasm began to wane, with a few words he would revive their spirit. This same spirit of poverty he bequeathed to St. Clare and her followers in the Second Order. When Pope Gregory begged this humble virgin to accept some possessions for her convent, as it was impossible that a community of women could exist without property, she humbly opposed him. "If it is your vow that stands in the way, we absolve you from it," said the Sovereign Pontiff. She gave him a truly Francis-like answer: "Holy Father, absolve me from my sins, but I do not wish to be absolved from following the way of Christ." Also to the Third Order he left as his inheritance the spirit of poverty—the detachment from the world and its vanities. The First and Second Orders are commanded to have poverty in spirit and reality according to the Gospel counsels; the Third Order is bid to have the spirit of poverty and to practice poverty as far as compatible with the state of life.

St. Francis' prayer in favor of Lady Poverty betrays his intense devotion to her: "O my most sweet Lord Jesus Christ, have pity on me and on my Lady Poverty, for I burn with love for her and without her I cannot rest.—Behold, O Lord Jesus, how truly poverty is the queen of all virtues; for leaving the abode of angels, Thou didst come down to earth that Thou mightest espouse her to Thyself with constant love.—At Thy birth she received Thee in a manger and a stable; during Thy life she so stripped Thee of all things that she would not even allow Thee a stone whereon to rest Thy head.—When Thy disciples fled and denied Thy Name, she did not leave Thee.—On account of the height of Thy cross, even Thy Mother could not reach Thee, but Thy Lady Poverty embraced Thee more closely

than ever and was more firmly united to Thee in Thy sufferings.—Nor did she forsake Thee at Thy burial, but she took care that Thou shouldst have neither sepulchre, nor ointments, nor winding-clothes, except what were lent Thee by others.—Oh, who would not love the Lady Poverty above all! I beseech Thee to grant me this privilege; I beg to be enriched with this much-desired treasure, O most poor Jesus, I ask this favor for myself and my children forever, that for love of Thee they may never possess anything of their own, that they may use the goods of others sparingly and that they may suffer poverty as long as they live in this miserable world.” This prayer, though regarded as spurious by many authors, is considered by all as perfectly representing the spirit of St. Francis.

When our saint felt that “Sister Death” was nigh, he had himself carried to his beloved Portiuncula, St. Mary of the Angels, where his holy life had taken its beginning. When death was at hand, he wished to give a last token of his detachment from all things earthly. He removed his poor habit and lay on the bare ground, covered with a borrowed cloth and rejoicing that he had kept his faith with Lady Poverty until the end. He died with these last words on his lips: “Bring my soul out of prison, that I may praise Thy Name: the just wait for me until Thou reward me,” (Ps. CXLI; 8). St. Francis died as he had lived, the uncompromising champion of Lady Poverty, the “Poor Man of Christ.”

Many others have been voluntarily poor in Christ: they have given their goods to the poor in order to be poor themselves; or they have embraced religious poverty, renouncing every desire of worldly goods. But for these poverty was a means, not an end. The danger of riches, the desire of humility, self-denial and confidence in God’s Providence, the inspiration they received from the Savior’s words: “Blessed are the poor in spirit, for theirs is the kingdom of heaven,” (Matt. 5; 3), led them on to make their renunciation of material goods. But to St. Francis of Assisi poverty, the renunciation of all things earthly, the detachment of soul and body from the things of this world, was an axiom, a self-evident truth, a life-long ideal. His poverty was a concrete fact: his poverty was his life. Poverty was to him not a privation or a sacrifice, but rather a treasure, a “priceless pearl,” which cannot be cherished but for its very beauty. It was dear to him no matter whence it came or where it was found. Francis was an idealist and poverty was his ideal. He did not see

it as it is often found in reality, caused by vice, intemperance or laziness, accompanied with filth and misery, resulting in despair, crime or suicide. But he divested it of all its squalor and made it his beautiful "Lady Poverty;" embraced by Christ and His apostles, despised and abandoned by an unchristian world. Bossuet calls him "the most ardent, enthusiastic and desperate lover of poverty the world has ever seen." Sabatier says: "It will remain one of the greatest glories of St. Francis, the 'Poverello' of Assisi, to have given to the world the true Christian notion of poverty so long forgotten, a poverty which is not an abstinence, a renouncement, but a victory, a treasure."

St. Francis, the Poor Man, and his followers have given to the world the living example of the life of Christ, who "being rich became poor for our sakes, that through his poverty you might be rich." (II. Cor. 8; 9.) St. Francis, by his example and that of his brethren, wished to lead back the world, steeped in material greed, hostile feuds and moral corruption, to a Christian life. He aimed at making them poor in spirit, not only poor, but through their poverty, happy. From the really poor he demanded patience, respect for superiors and sincere appreciation of their condition as being more Christ-like. From the rich he demanded poverty in spirit, detachment from their goods and a compassionate love and care for God's poor, who before God are their equals and may be their superiors. To both, he and his followers give the example of poverty by distributing their goods to the poor and embracing voluntary poverty, by patience under the trials of actual poverty and by a heavenly joy in the possession of virtue, "a priceless pearl," which they esteem more than all worldly treasures. The spirit of St. Francis, the Franciscan spirit, the spirit of poverty gives to men a happiness, a holy joy, which all the wealth of the world cannot give.

## 23—THE RULE OF THE THIRD ORDER AND THE SPIRIT OF ST. FRANCIS.

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Recorded on the pages of history are the deeds of statesmen, reformers, explorers and conquerors. Their achievements often produce a direct influence upon their contemporaries and their successors. Great men are said to live on in their good deeds. The writings of men, whether these works be classical, political or ethical, seem to enjoy the same relation to the character and



personality of their authors. This need not surprise us, for are not one's thoughts the product of the soul, and do they not partake of the nature and spirit of the man?

This is true of the works and writings of the saints, especially of those men and women who have established religious fraternities and organizations in the Church. Their spirit seems to hover over their organization, guiding it by noble inspirations and suggestions, and the true spirit of the founder may be discovered without fear of illusion through the study of the rule, admonitions and counsels which are extant and have been preserved unchanged since their promulgation. Wherefore the Franciscan Tertiary, who is sincerely desirous of knowing the true spirit of the seraphic St. Francis of Assisi, must diligently inquire into and examine the rule and admonitions of this noble leader of men.

When we speak of the spirit of St. Francis, we understand this to refer not to the actuating principle before his conversion, but to that seraphic love of God which induced him to follow Christ and to utterly renounce his earthly position, patrimony and social rank, until his immortal soul winged its flight heavenward to his Maker. The spirit of the love of God urged Francis in all his undertakings, whether he begged for alms at the church door in Rome, preached in the market place at Florence, or gave himself to contemplation on the summit of Mt. Alverna. Could any other spirit move Francis while composing religious poems, writing canticles of praise, or formulating rules for his various orders? Assuredly not. The spirit of love caused every movement, and every action of Francis was performed with such love that it was extraordinary even among saints.

This same spirit of the love of God pervades every action of St. Francis relative to the Third Order. Whether one considers its origin and development, or his paternal solicitude for its interests, the seraphic love of God everywhere shines forth. Why did St. Francis establish the Third Order? For no other reason than to effect the salvation of souls, because he loved the souls of men in, and through, and for God.

When in 1221 St. Francis laid the foundation of the Third Order Secular, he wished to impart to it somewhat of the identical ardor which he felt within his own soul. The golden rule of fraternal charity and neighborly love is the measure used to divide the rule of the Third Order into chapters. Every sentence and word conveys the admonitions: "Children, love one

another always." "What Francis wished to shine out, above all, in his Tertiaries," says Benedict XV in his encyclical on the Third Order, January 6, 1921, "and which ought to be as their characteristic mark, is fraternal charity, most watchful guardian of peace and concord. Knowing that charity is the special commandment brought by Jesus Christ and the synthesis of the whole Christian law, St. Francis was careful to make of it the spiritual rule of his children; and he attained this result, that the Third Order rendered naturally the greatest service to the entire human family."

"In all things charity," said the saintly bishop of Hippo, Augustine. But St. Francis, a practical preacher, understood the psychology of mankind and used concrete terms rather than the abstract. There is an entire chapter of the rule devoted to the mode of life, and the fourteen paragraphs of this chapter exhale the perfume of the true love of God, one's self and one's neighbor.

Thanksgiving and gratitude at all times proceeded from the soul of St. Francis and never was there any favor conferred on him or a good deed performed for him which was not rewarded with a sincere "*Deo Gratias.*" The man of God was cognizant of the maliciousness of ingratitude, for had he not often thought of the scene in the Temple during which Judas and the priests were the principal characters? St. Francis realized that ingratitude made the deepest wound in the Sacred Heart of Jesus. How it must have grieved the heart of Francis when he beheld men, partakers of the benefits of the Creator, never for a moment considering in their hearts that thanks should be returned to Him who had done them good.

In the daily routine of life, especially during those periods set apart to acquire nourishment for the body, men become completely oblivious of their Creator. "Swinish gluttony ne'er looks to heaven amidst his gorgeous feast, but with besotted base ingratitude crams, and blasphemes his Feeder," wrote John Milton four centuries after St. Francis had passed from this life. To counteract this forgetfulness on the part of men, and to fulfill the injunction of the apostle, St. Francis, prompted by gratitude and thankfulness, prescribed that his Tertiaries must be frugal in eating and drinking, and that they must neither sit down to table nor rise up from it, without first devoutly and gratefully thanking God. "All, whatsoever you do in word or work, do all

in the name of the Lord Jesus Christ, giving thanks to God and the Father for Him." (Col. III; 17.)

St. Francis, aglow with a seraphic ardor for the salvation of all, has bequeathed to the world at large and to the Third Order in particular a practical rule of life whereby even the most sensual person might be saved, provided he gives only a little consideration to the eternal truths.

The Tertiary living in the world should be a faithful child of the Church. "If any wish to embrace this manner of life," says St. Francis, "and are to be admitted, they shall before their acceptance, be subjected to a close examination concerning the Catholic faith, and their obedience to the Roman Pontiff. And if they sincerely profess and truly believe these things, they may be admitted and received with all safety." Faith then is the key which opens the door of the Third Order. And what faith and trust our seraphic saint possessed! His favorite prayer was: "Deus meus et omnia—My God and my all." To Francis, God was everything; all not of God, nothing. The earnest desire of St. Francis was to have the object of his love acknowledged, revered and served by all. Discoursing upon knowledge, St. Francis said that he knew nothing but Jesus Christ and Him crucified, and that was enough for him. The cross of Christ was the book from which he drew that knowledge which taught him how to annihilate his proud self, and to lead the life of holiness even though it became necessary to travel the straitened path of detachment and penance.

The rule promulgated by St. Francis for those desiring to be enrolled as members of the penitential order was based wholly on the observance of the precepts of Jesus Christ. As Leo XIII in his encyclical of September 17, 1882, says: "He gave the order a wise constitution, consisting not so much of rules of his own as of passages of the Gospel, which should assuredly not seem too hard to a Christian; for instance, the members were to obey the precepts of God and of the Church, to refrain from party contentions and quarrels, to respect the property rights of others, not to take up arms except for God and country, to observe moderation in food and dress, to do away with luxury, to avoid the dangerous lure of dances and plays."

If St. Francis willed that the Tertiary should acquire a perfect detachment from worldly affections, it behooved him to demonstrate that a doctrine of example is more persuasive than mere recommendation. No reader of the life of St. Francis



can fail to discover an interminable number of instances wherein this breaking away from mundane attractions is perceptibly revealed. The sad scene of parental renunciation, the ignominy endured by the taunts of his former companions, the entire life of poverty and abnegation bear sufficient testimony.

There is nothing prescribed in the rule of the Third Order which does not bear its counterpart in the life of its giver. No virtue or work is recommended which was not first experienced and tested in some measure by the personal experience of St. Francis. One might style the rule of the Third Order the spirit of St. Francis clothed in feeble words. Every word, precept and counsel is an exhalation of that spirit which vivifies. May the children of the Third Order promptly realize the gentleness of the spirit, and develop in their own lives the love of God, of detachment and of penance, those eminent marks of the true Franciscan.

## 24—TERTIARY LOYALTY TO ROME.

REV. FR. EDMUND KAISER, O. M. C.,

*Trenton, N. J.*

If there ever was a time when merely negative goodness would not suffice, such assuredly is the age in which we live. This is pre-eminently an age of action and what we need to-day is active virtue and energetic piety. It is therefore not sufficient that we are called to the faith, that we are members of one fold of Jesus Christ; it is not enough that we have in the Church all the means necessary for our salvation, we must also, strengthened and fortified by these means, combat the enemy of our salvation and by our undaunted loyalty to our faith prove that we are alive to the interests of Jesus Christ, interests which the Catholic Church represents, and work for the defense of the faith and the cultivation of a Christian life.

We are members of a fighting body, an army sworn to fight to death against soul-destroying forces of the world. All that has a tendency to undermine our moral obligations comes within the purview of each and every one of us and this pertains in a special manner to that glorious international brotherhood, that immense force for good and moral uplift of society, the Third Order of Saint Francis, known for centuries past for its unswerving fidelity and sincere loyalty to the Holy See and the cause of religion, for its high standard of disciplined personal piety and social work, which made it a consolation to the Church

as well as a source of wholesome fear and anxiety to the enemies of morality and Christianity.

No Catholic may shirk his responsibility if he stands four-square for the Church of Jesus Christ, and he is a poor Catholic indeed who refuses to carry his colors into every condition and calling of life. If this is to be said of a Catholic at large, how much more does it apply to the Tertiary? We are bound to declare ourselves, and to cast our lot with Christ or with the enemies of Christ and His Church. This is a statement that may well be taken to heart, especially in these days, for it would be difficult to point to any period in the eventful history of the Church in which loyalty and personal service on the part of the members of this glorious order were more imperatively needed than at present. Perhaps there never was a time when such demands were made upon the zeal and generosity and self-sacrifice of every true follower of this great saint and founder, Francis of Assisi, who is so fitly styled "truly Catholic and wholly Apostolic."

The spirit of independence and disobedience that characterizes our age has exerted its evil effects, not only upon public and domestic life, but also within the bosom of the Church. The Church of Christ is not receiving from her children the whole-souled generous submission and loyalty that is her due. Modernism, with its hypocritical attitude of knowledge superior to the traditions of the Church, has infected many cultured minds; socialism with its glittering but deceptive principles and promises, has wrought havoc among those that labor with their hands; secret and forbidden societies, with their lure of personal advancement and worldly gains, have taken a large toll among all classes; cowardice in the face of persecutions engineered in many places against the Church, ignorance of the faith and carelessness of its practices have conspired to add to the loss of loyalty and attachment to Holy Church among those that had entered the fold through the portals of sacred Baptism. On every side the Church is opposed, in every land her divine claims are questioned, her rights denied, her doctrines ridiculed. Pope, bishops, priests, religious institutions are objects of incessant and violent attacks by the press, by legal enactments, by legalized robbery of Church property, by oppression of religious orders and attempted extermination of Catholic schools, amid a civilization tainted with high-handed dishonesty, flagrant display of immorality, and absolute disregard for the sacredness of home and marriage. These

things are coming home to us even in our own beloved country. We know only too well that there are thousands, hundreds of thousands of our countrymen who hate the very name of Catholic, and who, if opportunity afforded, would not hesitate to follow the diabolical tactics of those who persecute the Church on the continent in Europe.

Now, so long as this deadly struggle lasts, Tertiaries dare not stand aloof as idle spectators; justice, truth, loyalty urge them to throw themselves courageously into the fray and to do their utmost in the defense of a cause which should be dearer to them than life itself. The Church of Christ, it must be borne in mind, was not founded only for priests and religious. Its vast army of the faithful since the days of the apostles down to our own time was and is composed of the laity. Hence, if present-day civilization is to be saved and won for Christ, it must be done largely by men and women of every day life. Truly indeed, what our time needs is men, sturdy men and women, loyal and true. We need Catholic men and women who are endowed with the courage of their convictions, who are controlled by conscience, guided by principle and influenced rather by a sense of duty than by personal interest, swayed by a spirit of loyalty to the Vicar of Jesus Christ and all that he stands for. All this is the purpose of the Third Order of St. Francis, whose aim is to enable the great body of the Catholic laity to save itself and to save society, and whose deep attachment to the faith and its lawful authority no inducement can shake.

It needs but a brief survey of the history of the Third Order, especially of the earlier centuries of its establishment, to convince one how indispensable the practice of fidelity and loyalty to the Holy See and to Church authority is to its wellbeing. The prosperity or decline of the order is inseparably associated with the greater or lesser esteem its members display for the Church's constituted authority, the primacy and the episcopacy, which St. Francis loved and served so well. Does not the rule of the Third Order say most clearly: "They should be above all . . . of tried obedience to the Roman Church and the Apostolic See?" From this it is evident that the Tertiaries were meant to be mighty and valiant children of the Church, eager to take up her interests and to battle for her cause. That they actually were such is a matter of history. In every land and on every occasion when the Roman See or her authority was attacked, the Franciscans and the Franciscan Tertiaries were the first and



foremost to take up the defense and to fight for her interests and rights.

This, for instance, was most strikingly illustrated in the thirteenth century during the great struggle between Pope Innocent IV and Frederick II of Germany. Forgetting that he had sworn fidelity to the Church, Frederick II, in 1244, after having invaded the Papal States and laid siege to Rome itself, seized the patrimony of St. Peter and drove the Sovereign Pontiff into exile. It seemed as though the enemies of the Church were victors, yet the providence of God was ever working in His Church and in due time, through the instrument of a mere child, showed forth His mighty arm. Among the towns that fell into the hands of the excommunicated emperor was Viterbo, once a faithful subject of Peter and now the servant of a tyrannical ruler. Smitten low by the blows of the conqueror, the town of Viterbo was humiliated into the dust. Little did she know that within her very walls there was coming into prominence a child which in due time would again raise up the standard of the Church and bring glory to the name of God.

This child, Rose of Viterbo, was born of humble parents in the year 1235. Already at the age of three she gave evidence of God's favor. Increasing in piety and holiness, Rose made great progress in the science of the saints, so much so that upon reaching her tenth year, she was clothed in the habit of penance, that of the Third Order of St. Francis. Filled with a great love of God and an equal horror for sin, this little servant of Christ was filled with sorrow at the open rebellion of Frederick against the Sovereign Pontiff. Inspired by God she began to preach in the streets of Viterbo urging the town to return to Pope Innocent IV. Prodigies accompanied her sermons with the effect that the enemies of the Church feared for the result, and banished Rose and her parents from the city. Coming to Soriano, the words of the little saint moved the inhabitants to penance. It was while at Soriano that Rose was vouchsafed a vision whereby she foretold the coming death of Frederick. Making known this revelation, she called upon the people to renew their allegiance to the Holy See and to covenant this step by singing a hymn of thanksgiving. In a few days Frederick died and the Church once again was free from persecution. Trampling under foot the banners of the dead emperor, the inhabitants of Soriano once more unfurled the standard of the Church, while at Viterbo the entire populace welcomed, without the city gates, the return-

ing servant of God, Rose, the defender of the rights of the Pope, a mere girl of sixteen. Thus too, the love and the loyalty with which the Franciscans endeavored to uphold the claims of the Holy See during the period of the English Reformation is a well known fact of history.

In the encyclical of September 17, 1882, Leo XIII says: "The associates of the Third Order displayed at all times as much courage as piety in the defense of the Catholic religion, and if their virtues were objects of hatred to the wicked they never lacked the approbation of the good and the wise which is the greatest and only desirable honor. More than this, our predecessor Gregory IX publicly praised their faith, courage and loyalty, nor did he hesitate to shelter them with his authority and to call them as a mark of honor 'Soldiers of Christ', 'New Maccabees'."

Throughout all the chance and change of seven hundred years, the orders of St. Francis clung to the See of Peter with all the warmth of faithful hearts and all the tenacity of an unswerving purpose. Through all the web of the Church's history, full of bitter trials, stained oftentimes with blood, one of the golden rays that has ever shown with undiminished brightness, was and is the uncompromising adherence of the children of the glorious St. Francis to the Church and to its living guardian, the Pope; this is one of their proudest boasts, their undaunted loyalty and fidelity.

It is on this account principally that the supreme pastors of the Church have defended the Third Order on all possible occasions. From Honorius III down to the present gloriously reigning Pontiff, more than forty Popes have left writings and documents in its favor and have urgently recommended it as an efficient means of promoting the interests of the Holy See and the cause of the Church at large.

Since therefore Tertiaries are a chosen people, in whom loyalty to Rome and Franciscan character are inseparable, it is meant that they should act at all times in the interest of the Papacy and of the Church. By loyalty to Rome we mean attachment to our holy faith, the seat of whose government on earth is in the city of Rome, from which fact our faith has of yore borne the distinguishing name of Roman Catholic. And this attachment will show itself not only in the carrying into our daily lives of the principles and precepts of our holy faith, but also in the exhibiting of our reverence and obedience to those in authority in the

Church, as the Pope, the bishops, and the priests and in upholding this attitude before the world.

Tertiaries must endeavor to increase in themselves and others love and respect for the Holy See, zeal for the maintenance of its dignity and prerogatives, generosity in contributing financially toward its needs through the Peter's Pence and on extraordinary occasions. They must endeavor to combat dangerous weaknesses within the fold by stirring up and bringing back those that have grown indifferent or careless or that are drifting away, through virtuous personal example, through the lay apostolate.

If such duties were accepted by their glorious ancestors, the Tertiaries of old, it would seem that, possessing the same spirit, moved by the same love of Christ, actuated by the same loyalty and fidelity to the Church, urged by the same respect for the representatives of the spiritual authority of the Vicar of Christ, present-day Tertiaries too are bound to be sowers of the seed and to bring into the hearts and the minds of men God's life-giving truth. "You are a chosen generation, a holy nation, a purchased people." And why? "That you may declare His virtues who called you out of the darkness into his marvelous light."

By example therefore, by word of mouth, by diffusion of Catholic literature, by taking a prominent part in the activities initiated religiously and socially in the interests of the Church and the faith, by the resplendent glory of good deeds and, of course, by the never failing aid, prayer, Tertiaries should exert their influence for good over others. To re-establish all things in Christ, to triumph over all obstacles, to write upon the heart and mind of humanity the one message of love emanating from Christ, surely this is to do Christ's work, this is most assuredly after the heart of the seraphic Founder, this is proof supreme of loyalty to Christ, and to His Vicar appointed to rule in the Name of Christ.

## 25—TERTIARIES AND THEIR PASTORS.

REV. FR. ISIDORE M. RAFFERTY, O. M. C.,

*Indianapolis, Ind.*

*"The lips of the priest shall keep knowledge, and they shall seek the law at his mouth; because he is the angel of the Lord of Hosts."—Malachias 2; 7.*

Tertiaries are chosen and commanded to stand at the head and be the leaders of the laity. They stand at the head of them because they are the connecting link between their priest, the pastor,



and the world, the great bulk of humanity. Why do they hold such an exalted position? It is because they are members of a great body of practical Catholics or because they are an important parish society? No, for Mother Church has given them a much higher place of honor. She has elevated them to the dignity of a religious order. It was Pope Leo XIII who referred to this order in the following terms: "The order of St. Francis is one of the grandest institutions of the Church."

By the nature of their state of life Tertiaries are not able to live in convents or monasteries and follow strict rules of discipline, mortification and prayer. Their relatives and friends form the little world with which they are in daily contact, and the world needs them. They may be compared to the smaller arteries by which the blood is distributed from the heart. The heart of God is in the Church. The papacy, the episcopacy, the priests and pastors distribute the truth and love of Christ in great streams in public ways with abounding and plentiful measure; but as the blood of our bodies fails to preserve life unless it is distributed through a great multitude of smaller arteries terminating in the tiniest parts of the body, so the papacy, episcopacy, and priesthood cannot keep the Church a living Church, the faith a universal faith, unless there be smaller channels or arteries that carry truth and justice to every nook and corner and vivify every individual with divine love. Tertiaries are the smaller arteries that connect with and take life from that artery the priesthood, their pastors. "They shall seek the law at his mouth because he is the angel of the Lord of Hosts."

If the average Catholic has a profound respect for his pastor; if he will readily listen to the latter's voice, whether called upon to help found or beautify the material edifices or to build up the grander edifice of God's grace in his own soul or in the souls of his brethren, how much more should the Tertiaries listen to their pastor's voice? They must bear in mind that the pastor is not only man, but more than man: he is a priest, a minister of Christ, a dispenser of the mysteries of God.

When the Almighty had created this world and made it a fit habitation for man, He took slime of the earth and breathed into it a living soul, made to His own image and likeness. He bestowed upon man wonderful powers, so that he became an epitome of creation, embracing all its kingdoms. He gave the soul of man understanding to know his Creator and His works. He gave him, also, a will, that he might love Him, making that

will free, and endowing him with all the other natural gifts of soul and body. Thus was man made the son of God by creation. But God did not create the mere natural man whose destiny could be no higher than this world; He made man for heaven. Holy Scripture declares man was made to the image and likeness of God, and that he was created upright,—that is, God not only granted him natural powers, He also made him His son by grace. He created man in the state of original justice, enlightened his understanding, strengthened his will, made all his faculties subject to reason, and gave to the body the quality of immortality, as the soul is immortal by its nature. Man was thus constituted, at his creation, an heir of heaven, and he was, in the fullness of time, to be transported from this world to the next without tasting the bitterness of death. Moreover, all these splendid gifts of nature and grace, were to be transmitted as a precious legacy to Adam's posterity.

We know what effect Adam's prevarication had upon this great work of God. Man's understanding was darkened, his will weakened; the harmony of his nature rendered discordant; reason no longer exercised its strong control, and death entered into this world with the fatal legacy of sin which goes on descending upon all men.

The Son of God came to end this work of Satan. He came to restore justice to man, to give him back his birthright as a son of God by grace, to make him again an heir of heaven; and He has left His priests as the dispensers of these wonderful gifts to all men. They by the sacrament of Baptism beget us; they are our fathers by a new generation; they make us children of God by the sacred waters: "Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." (Jo. III; 5.)

Thus does the priest restore man, the noblest work of God here below, to that original condition in which he was constituted when he sprang in all the purity of his gifts from the all-powerful Hand. The priest is the instrument of the Almighty in the restoration of men to the dignity of the sons of God through the adoption of grace. It is our consciousness of the priest possessing this power which leads us to call him father; for by Baptism has he begotten us and become our spiritual father.

When we have through mortal sin again fallen from our high spiritual estate; when we have again squandered our birthright; when we are in danger of being eternally lost, of never entering

the haven of eternal rest, there is still another plank of salvation, the great sacrament of Penance, whereby the Almighty Father receives back again into His house, and clasps to His bosom His erring child. The priest is, here again, the agent of God in this spiritual renovation. He is the judge, the physician of the soul, the destroyer of sin, through the power given to him by the Son of God.

There is another power that is of the essence of the priesthood. It is the power of offering the ineffable sacrifice of the New Law, the body and blood together with the soul and divinity of our Lord Jesus Christ, for the redemption of men. O, wonderful power of the priest! Greater than that of the angels! Far above that of the Immaculate Mother, who reigns Queen of the angels and the saints! How inferior the typical priesthood of the Old Law, to the priesthood of Christ! Is it any wonder that St. Francis insisted that his brethren have a high respect and esteem for, and a humble obedience to the priest? Is it any wonder that he in his humility refrained from that great dignity? Well then shall Tertiaries love, respect, esteem and honor their pastor because he is a priest.

They should account of their pastors as of the ministers of Christ, and the dispensers of the mysteries of God (1 Cor. IV). For this reason, they should consider not his talents, his learning, his eloquence, or other natural gifts, but only the office and the power which he possesses. If unfortunately, the temperament, characteristics and human short-comings of the pastor should not correspond to the high office he holds, Tertiaries may not forget that he is still a minister of Jesus Christ, and the dispenser of the mysteries of God. A precious liquid is still precious whether in a vessel of crystal or a vessel of gold; and a diamond is a diamond whether set in fine gold or in a base metal. No matter what may be the qualities of mind and heart of the priest, whether good or bad, whether learned or not so, he has the indelible character of the priesthood, and neither defects nor sins can take away or lessen that dignity simply because it is not the priest's, but that of Jesus Christ. Lift your eyes on high above the human covering and fix them on Him who sends the priest. The dignity of the pastor is sublime and godlike, but he is not an angel, he is a brother to us, subject to the same weaknesses as ourselves and if we cast the mantle of our charity over all indiscriminately, why not be charitable with our pastor?



Fancy shut up in a room, inaccessible to all, an able artist at work on a great and beautiful statue. With marvelous patience he has labored on it for years until it is finished in every detail. Then the work is brought forth and exhibited to the public in the light of the mid-day sun. If there is a slight defect anywhere it is immediately revealed. Let Tertiaries not forget the many years of prayer, mortification, and self-sacrifice which the pastor employed to make himself fit for ordination: these have made him an artist, who well knows how to mould the character and nature of humanity to make it more beautiful and pleasing to Almighty God. Look not at the scratch or chisel mark made by him but at the work as a whole; surely then you will be one in heart and soul with him. This is your solemn duty. "He that is not with Me is against Me, he that gathereth not, scattereth," are the words of Holy Scripture which condemn all those who work not with the pastor.

If shepherds must fulfill their duties, we also must fulfill ours. If shepherds must know their sheep, guide them into living pastures, go before them with the light of their example, defend them, care for them, and strive to cure them when they are sick, we as docile sheep must know our shepherd, allow ourselves to be guided by him, follow his example, keep near him, tell him our infirmities, and receive and use the remedies which he prescribes. Parents must nourish their children, instruct them, or see that they are instructed, defend, protect, and guide them, children also have duties toward their parents imposed upon them by God; they must respect, obey and love their parents and do for them whatever filial love commands. Spiritual children must do likewise to a spiritual father. These are the duties of all Catholics, but more so of Tertiaries, who are the pastor's co-operators.

St. Francis ever showed forth his reverence for the clergy, here again he is an example to Tertiaries. As a child he had learned his letters from the priests at St. George's in Assisi. As a youth when decision wavered within him between the allurements of the world and the call of the inner voice of the spirit, when he had been freed by the doting mother from the confinement imposed by his harsh, imperious father, it was with the priest at St. Damian's that he took refuge. It was from the lips of the priest reading his mass at St. Mary's of the Angels that he first heard the Gospel admonition to possess neither gold nor silver, nor script for the journey nor two coats.

Throughout his life he revered the clergy and in his Testament handed to the brethren just before his death, he left a record of what had animated him through the years of his poverty, penance, and preaching. "After that the Lord gave me, and gives me, so much faith in priests who live according to the form of the holy Roman Church, on account of their order, that if they should persecute me, I would have recourse to them. And if I had as much wisdom as Solomon had, and if I should find poor priests of this world, I would not preach against their will in the parishes in which they live. And I desire to fear, love, and honor them and all others as my masters; and I do not wish to consider sin in them, for in them I see the Son of God and they are my masters. And I do this because in this world, I see nothing corporally of the most high Son of God Himself except His most holy body and blood, which they receive and they alone minister to others."

"The lips of the priest shall keep knowledge and they shall seek the Law at his mouth; because he is the angel of the Lord of Hosts", give the key-note to the relations of the faithful Tertiary to his pastor.

## 26—TERTIARIES AND THE HOLY EUCHARIST.

REV. FR. ENGELBERT EICHENLAUB, O. M. C.,  
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When the disciples, complying with the wish of the Savior, hastened to prepare a place where with Him they might eat the Pasch, little did they dream that on that night would they feed upon the flesh and blood of their God. They had, no doubt, frequently recalled to mind the words which they had heard from the lips of the Savior in the city of Capharnaum, "the bread that I will give is my flesh for the life of the world," and had ardently yearned for the day whereon would be given them the extraordinary privilege of eating of the "living bread which came down from heaven." But on that particular day their thoughts were centered upon the Paschal Feast and upon the ceremonies attending it, and hardly turned therefrom to the extraordinary promise made by Christ some time before.

Startled therefore must they have been and amazed, when, seated with Him at table, they heard from His divine lips the words: "Take ye and eat, this is my body. . . . Take ye and drink ye all of this: for this is my blood." (Matt. 26; 26-27.) They had on various occasions been witnesses of His wonderful

works and were filled with admiration at His power and love, particularly, when on the hillside, He, in a miraculous manner, provided food for the hungry multitude. But so different was the miracle just performed, so excessive Christ's love in giving to them His flesh and blood as food and drink, so unusual the command. "Do this for a commemoration of me," that they sat there bewildered and were unable to express with their lips the feelings of their hearts. Yet they asked not as did the inhabitants of Capharnaum, "How can this man give us His flesh to eat," but accepted reverently the consecrated bread and wine and believed that under these appearances were contained the body and blood of their Lord and Master.

This belief in that real and true presence of Christ in the sacrament of the Eucharist they ever heeded; this doctrine they zealously preached, and oft did they afterwards gather about them the newly converted brethren and in their presence pronounce over bread and wine the solemn words of consecration. "I daily offer upon the altar to the almighty and true God, the immaculate Lamb of God. And when all the faithful have received His sacred body, the Victim that was slain is yet alive and unconsumed." (St. Andrew, Apostle). The early Christians soon learned the advantages of being present at the holy sacrifice and of receiving the bread and wine changed into the body and blood of their Lord. Daily did they assemble in private homes and later on, in the Catacombs, to worship Jesus in this holy sacrament, and to refresh their hungry souls with the heavenly manna. They were indeed prepared to make every sacrifice rather than be deprived of this celestial food, and it was from a frequent reception of the Eucharist that they gained the strength and fortitude to confront martyrdom.

As time went on, however, Christians lost that fervor and no later than the third century, Mother Church was compelled to make a law obliging the faithful to communicate three times a year. How long people observed this law is difficult to determine; but certain it is that they became more and more indifferent and careless so that in the thirteenth century many absented themselves from the holy table for years. It was because of this indifference that the Lateran Council in the year 1215 obliged all Christians to receive holy communion at least once a year. Conditions having been such, it is not surprising that the seraphic St. Francis, who lived in the twelfth and thirteenth centuries, and whose aim it was "to rekindle the love of God in the world



and to reanimate the life of the spirit in the hearts of man," exacted of those who wished to join his order, respect, love and reverence for Jesus in the most holy Eucharist, and that what he thus required of others he himself possessed most abundantly. When preaching he would beseech and exhort his hearers in words of fiery zeal to show every possible reverence towards the sacrament of the Eucharist. To his own disciples he said: "I conjure my brethren to show all respect to the body and blood of Christ, by whom we have been reconciled with God the Father Almighty, and peace has been established in heaven and on earth."

St. Bonaventure gives us a word-picture of the seraphic Father receiving holy Communion: "The sacrament of the body of the Lord made him glow with a fervor that filled his whole being; he was entranced and awestruck at the sight of such tender condescension and such ardent charity. He received holy Communion frequently and with devotion so great that others were filled with fervor at seeing him spiritually inebriated, often even in ecstasy, after having received the spotless Lamb."

The Eucharistic zeal and ardor of Francis moved him to exercise a constant and tireless solicitude over all things that pertained to churches or altars. St. Bonaventure tells us: "Whenever he found a deserted church he used to sweep and clean it, and adorn it by every means in his power. Fearing that hosts might be wanted for the celebration of the most holy sacrifice, or that they might not be carefully prepared, he used to make great numbers himself and carry them to the churches that required them." The iron moulds that he made use of are preserved to this day in the ancient convent of Greccio.

Animated by this example of its seraphic Founder, the history of the order is a history of love and devotion towards the sacrament of the Eucharist. Tertiaries acquainted with the lives of Franciscan saints are familiar with the many incidents by which God has been pleased to acknowledge, oftentimes in miraculous ways, the reverence and firm faith in Christ's real presence in the blessed Sacrament imbuing these Franciscan heroes.

Of St. Anthony it is related that once having entered into a theological argument in defense of the real presence, his opponent, an unbeliever of Jewish origin, overcome by the weight of St. Anthony's arguments, sought to belittle the effect of the saint's words and promised he too would believe in the real presence if his mule after a three days' privation of food would

turn aside from proffered fodder and adore the sacred Host. Filled with confidence and faith St. Anthony accepted the challenge and on the appointed day, to the confusion and, happily, the conversion of the Jew, the famished mule at the command of St. Anthony, disregarding the fodder that was offered, bent its knees in adoration before the sacred Host.

Again of St. Clare it is recorded that, in defense of her convent against invading Saracens, she caused the blessed Sacrament to be placed in a monstrance over the monastery gate facing the invaders, and prayed before it for protection, with the result that a sudden panic seized the Saracens and they took to flight without further molesting her charges.

Thus might we continue mentioning saint after saint of the First and Second Orders who in life were motivated by a zealous love of the blessed Eucharist. Suffice it to bring forward the memory of one other of this glorious band, St. Paschal Baylon, whose ardent devotion and love towards the blessed Sacrament merited in a singular manner the recognition of Christ's vicar, Pope Leo XIII of happy memory, who proclaimed him the special heavenly patron and protector of Eucharistic congresses, and of all Eucharistic societies, both present and future. Of this humble Franciscan lay brother Pope Leo XIII wrote that it was "from the contemplation of the holy Eucharist he derived that science and wisdom which placed him, though formerly an unpolished and illiterate man, in a position to solve the most difficult questions of faith, and even to write learned and pious books. Moreover, having publicly and openly asserted the truth of the Eucharist among heretics, he suffered many and grievous persecutions, and like the martyr Tarcisius, he was also frequently threatened with death. Finally he appears to have retained his great devotion even in death, when lying on his bier he twice opened his eyes at the elevation of the two sacred species."

To the seraphic First Order credit is due for many of the devotions that express the cult of the blessed Eucharist. The forty hours' adoration was instituted by a Capuchin friar, Fr. Joseph a Ferno, in 1536, and the rubrics of its observance were regulated some years later by the saintly Cardinal Charles Borromeo, a Franciscan Tertiary. Daily exposition of the blessed Sacrament owes its origin to the celebrated Franciscan missionary of the eighteenth century, St. Leonard of Port Maurice. "Out-of-door processions in honor of the blessed Sacrament, as well as the beautiful custom of carrying holy Viaticum to the

sick in procession and of visiting the repository in different churches on Holy Thursday, also originated with the Franciscan Order, to which we are further indebted for the institution of perpetual adoration of the blessed Sacrament and of the practice of offering communions of reparation for the insults offered to Jesus in the holy Eucharist."

But the example and counsels of the seraphic Father regarding the blessed Eucharist, Tertiaries no less than the members of the First and Second Orders, cheerfully followed, and to their unusual devotion for Christ in the sacrament of His love, may be attributed their rapid progress in virtue.

Among the many Tertiaries who distinguished themselves in regard to the devotion to the Eucharistic Christ, may be mentioned Louis, King of France, whose faith in the real presence was such that when news was brought to him that the Savior had appeared as a child on the altar of one of the churches, he allowed not his curiosity to be aroused, neither did he hasten to see the apparition, but answered that he believed Christ to be present, even though he saw Him not. Such was his love that he assisted as often as possible at the holy sacrifice, and usually when assisting thereat, received holy Communion. Such was his reverence, that in his last agony, when the sacred Viaticum was brought to him, he rose from his bed of pain and throwing himself upon his knees, received thus his blessed Lord.

Margaret of Cortona, for years a sinner, became after her conversion a Tertiary and as such found much comfort and consolation before the tabernacle. She believed that He whom she had so often offended, was present, sighing and interceding incessantly for sinners, and it was her delight to be in His presence. Many were her trials, tribulations, and sorrows, ceaseless almost her temptations; but she found strength to overcome all in the sacrament of the Eucharist. She died in the odor of sanctity after having during the last two weeks of her life, tasted no food save the food of angels.

Another Tertiary who could be frequently found in pious meditation before the tabernacle and who not unfrequently went into ecstasy during such meditations, is St. Joan of Valois. Her behavior when kneeling before the blessed Sacrament was such as to awaken in the hearts of witnesses a greater reverence and love for the Eucharistic Lord.

St. Elizabeth of Hungary, another follower of the rule of the Third Order, believed with a firm belief in the real presence of



Christ in the most holy Sacrament and would, upon entering the chapel, remove from her head the golden crown, deeming herself unworthy to wear it in the presence of the one King of heaven and earth. Daily she could be seen assisting at holy mass and frequently she approached the holy table to receive the heavenly manna.

St. Mary Frances of the Wounds of Jesus, because of her great love and devotion for our Lord in the blessed Sacrament, was the recipient of many heavenly favors. Among others our Lord appeared to her in the sacred Host under the form of a little child in glory.

Of Blessed Elizabeth the Good it is related that once when she was ill, her confessor, while distributing holy Communion to three others of the nuns, was startled to find the sacred Host he had reserved for Elizabeth had disappeared. He was unable to find it. Having gone to Elizabeth to make known the accident to her, she told him how our Lord had come surrounded by angels to give her Himself, the bread of life.

No less renowned for their devotion to the blessed Sacrament were St. Angela of Foligno and St. Hyacintha. The former was favored with seven visions of the holy Eucharist. To her was permitted the contemplation of the Savior under the sacramental species, sometimes in the form of a child of marvelous beauty, at other times, bleeding, crucified and dying, or else surrounded with ineffable glory. The joys of the nativity, the sorrows of the crucifixion, the glories of the transfiguration, in short, all the mysteries of the rosary united in the Eucharist. One day when she longed to communicate and could not have the ministrations of a priest, angels brought her the sacred Host. For twelve years holy Communion was her daily and only food and it sufficed for the support both of soul and body. Speaking of the Eucharist, St. Angela says: "It is the sacrament of love that excites the soul to ardent prayer, it increases the power of impetration, and, as it were, forces God to grant our petition. It deepens the abyss of humility, above all it enkindles the flames of love in the heart. . . . Hence this sacrament is the gift of gifts, and the grace of graces." St. Hyacintha of Mariscotti, when obliged to leave the presence of the holy tabernacle, suffered a real martyrdom. Inflamed with zeal for the honor of the Prisoner of Love, she tried to lead all her acquaintances to the practice of perpetual adoration and succeeded in having introduced at Viterbo the forty hours' devotion.

Nor did those Tertiaries only who have been canonized as saints, manifest devotion toward the Eucharist; thousands of others, whose names are not to be found in the calendar of saints, had special love for Jesus in the blessed Sacrament. Columbus, a devout Tertiary, may be pointed to as one having had special devotion to Christ, in the holy Eucharist, for not only did he, and after his example the whole crew, receive holy Communion before beginning the perilous voyage, but he was careful also to take with him priests so that the glad tidings of the holy Gospel might be brought to the Indians and that (it may be presumed) he and his mariners might have the privilege of assisting at the sacrifice of the immaculate Lamb and might feed their hungry souls with the flesh and blood of that same Lamb of God in the newly discovered land.

The Tertiary Popes, Leo XIII and Pius X, especially the latter, did all in their power to bring back to the hearts of the people that reverence and love for the blessed Eucharist which were fostered by the early Christians. The Council of Trent had expressed its desire that at holy mass the faithful present should communicate by sacramental participation of the Eucharist, but few, it seems, followed this wise counsel. Pius X, of happy memory, by his decree of December, 1905, accomplished what his predecessors proposed. "Let frequent and daily communion, a practice which is very much desired by Christ our Lord and by the Catholic Church, be open to all the faithful of whatever rank or condition," are the words of the saintly Pontiff which sank deep in the hearts of the Catholic people, and thanks to the zeal of bishops and priests and to the good will of devout men, women and children, more are seen approaching the holy table in our day than ever before.

"Suffer the little children to come to me and forbid them not," are words which Pius X seemingly had ever before his mind, and he did suffer the little ones to come to Jesus. He, so to say, took them by the hand and led them to Christ's table, that they might be the Savior's guests and might partake of the heavenly banquet. Surely Pius X, a son of the seraphic Saint of Assisi, did much to promote devotion to Christ Jesus in the adorable Sacrament of the Altar.

Other Tertiaries too there are, who during the past seven centuries have had an ardent devotion to Jesus in the blessed Eucharist. Desiring to make progress in virtue and realizing that to make such progress, union with Christ was necessary, they not

only visited Him in the churches and chapels and assisted as often as possible at the holy sacrifice of the mass, but they also received Him frequently into their hearts. It should be the aim of every one who today wears the scapular and cord of St. Francis, to promote devotion to the Eucharistic Savior. Special devotion during the holy sacrifice of the mass, at which they should never assist without receiving holy Communion, will not only enable them to lead a life which Tertiaries should lead, but will also edify others who, following the example of pious sons and daughters of the great St. Francis, will so honor and love the holy Eucharist, that soon from pole to pole will resound the words: "O Sacrament most holy, O Sacrament divine, all praise and all thanksgiving be every moment Thine."

## 27—ST. FRANCIS AND THE PASSION OF CHRIST.

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The passion of our Lord and Savior is always an appealing subject to every Christian heart and calls forth a noble and loving response. There is a latent power in the sorrows of the beloved; the heart frequently goes back to the scenes of sadness, and imbibes the bitterness of their affliction. And this explains the fact that all appreciative souls anxiously linger over the woes of the great Beloved of God and man.

Not until the advent of our seraphic founder, St. Francis of Assisi, is there to be mentioned any son or daughter of the Church, who entered so adequately into the perfect realization of the sufferings endured by our divine Savior during His sacred passion; nor until that moment had the world seen this devotion cherished so lovingly and sympathetically. The great glory of exemplifying a perfect living model of conformity with Christ, and Him crucified, was held in reserve for the gallant youth of Assisi, who after his conversion became the founder of the three orders now bearing his name.

Throughout his earthly life, from the cradle at Assisi to his divine call received in the little church of St. Damian, from the small edifice of St. Damian to the impression of the stigmata on a ledge of Mt. Alverno, and from the summit of Alverno to his death at the Portiuncula, we discover in the "Poor Man of Assisi" a deep and reverent devotion for Christ crucified.



## A. FROM INFANCY TO ST. DAMIAN.

There was deeply implanted in the heart of the young Francis a certain generous compassion toward the poor, which, growing up with him from infancy, so filled his heart with kindness that he could refuse nothing asked of him for the love of God. Such generous compassion sprang undoubtedly from the frequent recollection of Him who died poor and naked on the cross. For in after life, when he had perfectly put on Christ, Francis was accustomed to say that, even while in the world, he could scarcely ever hear words telling of the love of God and remain unmoved in his heart. "Greater love than this," says our blessed Lord in His discourse before the passion, "no man hath, that a man lay down his life for his friends." (John, XV, 13). From the words of Francis himself we may legitimately infer that the sayings, culled from the sacred passion, stirred his heart to the utmost.

Francis, the gallant youth, overflowing with enthusiasm and filled with noble worldly aspirations, could not long escape the bitterness and sorrow of those vicissitudes which afflict the bodies and souls of men. Because the infliction of tribulation endows the spirit with understanding, Francis was visited with a protracted sickness, so that his soul might be prepared gradually to conform itself with the sufferings of Christ. This visitation of physical inability was the first of a long series of sorrows which raised Francis from pity and sympathy for the poor to the love of poverty itself, because of Him who was so poor that He had not where to lay His head.

Previous to this visitation, Francis led a life of extravagance, and joviality, which, however, imported no viciousness to him. As yet, Francis knew not the intentions of God. The habit of contemplating heavenly things had not been formed, nor did Francis accustom himself to the taste of things divine. But recuperating from his malady, how changed! The fair landscapes of the Umbrian plain had lost their former spell over him; the country seemed to him as though shorn of its beauties; those things which he had thought would constantly give him peace, would now give him no satisfaction, every scene upon which he gazed interpreted mortality and death. Without fully comprehending the change being effected in his soul, Francis began to despise what he had hitherto loved, and to regret his past frivolous life.

Although this principal effect of his physical ailment forced him to realize the hollowness of earthly joys and pleasures, the mirage of mundane glory continued to beguile his youthful fancy. But about 1206 this too was dispelled, and his eagerness for military success was crushed as the result of two dreams. The first of these occurred when he was meditating a journey into Apulia, in the hope of being made one of Duke Walter's knights. Teeming with enthusiasm, Francis prepared clothes "individual and costly." Meeting a nobleman in poorer raiment than he, Francis exchanged his costly equipment for the poorer attire of the unfortunate knight. That very night Francis seemed to hear the voice of one inviting him into a splendid palace on whose walls hung shields and military accoutrements adorned with the sign of the cross. "All these shall belong to you and your warriors," he seemed to hear, and since that dream, Francis' only weapon of defense was to be the cross of the Crucified. The second dream occurred at Spoleto, when Francis was charged to return to his own country to be shown what to do, for the interpretation given by Francis to the first dream was not correct.

B. FROM ST. DAMIAN TO LA VERNA.

Francis therefore was never to glory in any earthly military career, nor was his head ever to be crowned with the laurels of military victory. What was he to do? Devoutly praying the divine Mercy to guide him, he recognized that his warfare was to be the warfare of Christ. He must begin by victory over self. On a certain day, not long after his heroic act of succoring a leper, Francis entered a little church which lay outside of Assisi. The main ornament of this tottering church consisted of a large Byzantine crucifix over the high altar. Francis poured forth his soul in prayer, asking for light and faith. From the crucifix there seemed to come a voice, commissioning Francis to repair the house of God. The voice Francis then heard left in his heart so profound an impression that it gave to Franciscan piety its proper character. Francis henceforth made the crucifixion his favorite exercise of meditation, and having given the priest of St. Damian a considerable sum of money, said: "I beg you to buy oil with this money, so that there shall always be a lamp burning before the crucifix within, and you may let me know when you have no more oil and I will supply it again." His heart was overflowing. As he went his way, Francis made the sign of the cross, imprinting deeper and deeper the image of the Crucified upon his heart. The legend goes on to say that from

this hour forward so wounded and melted was his heart at the recollection of our Lord's sufferings, that he seemed to bear the wounds of our Lord Jesus Christ in his heart as long as he lived.

Near the priest's house at St. Damian's there was a cave, which Francis had chosen as his chamber of prayer. Here he spent days and nights in fasting and prayer and "terrible groanings." One day while walking on the road not far from the Portiuncula, he lamented with a loud voice. When asked the cause of his sorrow, he responded: "Thus I go through the world without shame, lamenting the passion of Christ." It is but fair to say that Francis often desired to imbue himself with the great thought which presented itself to him as the essence of Christianity,—the life of Christ, the Crucified. Thus began the life which was to lead Francis ever higher until he approached as near as man can attain to the image of Christ on the cross.

The cross, the sacred emblem of Christ's passion, became the signature of Francis. In it he was to find strength, power and consolation. Who will be unmoved as he recalls the scene in the episcopal palace on the Piazza del Vescovado, in which Francis, now converted, renounces his patrimony, and professes to know but one Father, in heaven. St. Bonaventure preserves for us the legend that when Francis had received from the hands of the bishop the garment wherewith he could cover his limbs, Francis marked it with the sign of the cross. He greatly rejoiced that he might follow the Lord whom he loved, who had been despoiled and crucified. Thus was he fortified with the cross that he might entrust his soul unto the wood of salvation. Francis, now established in the humility of Christ, laid aside all shamefulness for the love of the Crucified, and went about begging for those things necessary to repair the church of St. Damian.

Holy mass, which is the unbloody sacrifice of Calvary, the liturgical sacrifice in memory of Christ's passion and death, was already the central point in Francis' religious life. He writes of this in his Testament: "Here in the world I see nothing of the Son of God but His most holy body and blood, and these most sacred mysteries I will venerate and honor above all things." The revelation of his vocation was made to Francis as he heard the Gospel read during the mass in honor of St. Matthias, Feb. 24, 1209. Later on when Bernard of Quintavalle and Peter of



Catania wished to embrace the life of evangelical poverty, Francis, in his customary manner, sought counsel in prayer. To determine the mode of life, Francis and his companions attended holy mass at the bishop's house, and, having prayed, the blessed Francis, taking the closed Gospel-book and having bowed to the altar, opened it three times. One of the memorable texts he read is that of Matthew, XVI, 24: "If any man will come after me, let him deny himself, and take up his cross and follow me." "My brothers," said Francis to Bernard and Peter, "this is our life and the rule of all those who wish to join our company."

Francis, now become the head of a band of faithful followers, was ever anxious that prayer should be the mainstay of the traveling brethren. In his earnest solicitude that they never forget the injunction to pray always, he taught them that whenever they come to a church or a cross, or merely beheld a church tower in the distance, they should with profound humility bow themselves in the dust and repeat the little prayer which he had composed: "We adore thee, O Christ, here and in all thy churches over the whole world, and we bless Thee because by Thy holy cross Thou hast redeemed the world." Francis realized that he and his disciples were chosen by God to bear the cross of Christ in their hearts and in their works and to preach it with their tongues, and, therefore, he desired to endure shame, ignominy and reproach for the love of Christ. Bearing nothing with them save Christ and Him crucified, they preached the Gospel of peace and penance. So great was the love of Francis for the symbol of redemption that he would never permit the brothers to step upon two twigs that were lying across each other.

So rapt in the thought of the crucified Savior was our saint that this phase of Christ's life became henceforth the frequent topic of his exhortations. It was in the Lent of 1212, that Clare of Assisi sat in St. George's church and heard Francis from the pulpit "speak so wonderfully of the destitution of our crucified Lord, of his exprobration and his sufferings, that a desire for the life of evangelical poverty burned within her bosom." The great love of the passion enkindled within her heart is best illustrated in her heroic life of evangelical poverty and suffering. When her daily prayers were over, Clare stayed long before the crucifix in silent meditation, there to learn the lesson of self-conquest and peace. Here she learned faithfully the lesson taught by Francis; here she prayed the "*Crucis Officium*,"

the prayers in honor of the cross of Christ which Francis had arranged.

In his allocution to the five brethren, the protomartyrs, of the order about to depart for the kingdom of the Miramolin, Francis exhorts them always to have the sufferings of our Lord before their eyes, to strengthen them and inspire them to suffer for Him. These holy men suffered martyrdom January 16, 1220.

The biographers are silent as to the time Francis spent with the Crusaders' army. "Is it not conceivable that he visited those holy places which were so near and exercised an irresistible force of attraction over him? Where could he have passed Good Friday and Easter better than in Jerusalem, in the garden of Gethsemane and on Golgotha? Scarcely had two years elapsed, when he received the sacred impression in La Verna," says Jörgensen.

#### C. FROM ALVERNA TO ST. MARY OF THE ANGELS.

"As for myself," declares Francis, discoursing about learning, "I know Jesus Christ, and Him crucified, and that is enough for me." And now the "imprimatur" was to be placed on the book of Francis' body.

The general chapter held at Whitsuntide in 1224 was to be the last at which Francis was to assist in person. For it was in September of this same year that he received from heaven that marvelous token of divine predilection, the seal of conformity to the crucified Redeemer, which is known as the *stigmata*.

After a long series of apostolic journeys Francis felt an intense longing for contemplation, and retired with certain favored companions to his beloved solitude of Mt. Alverna. As at the dawn of his conversion, so now in the evening of his life, desiring always to fulfill perfectly the divine will, he sought the knowledge of that will by consulting the words of the holy Gospel. He went to the little church of Our Lady of the Angels, on Mt. Alverna. Having prayed very devoutly, he took the holy Gospel from the altar and caused it to be opened by one of his companions, and, in the words of St. Bonaventure: "As in the threefold opening of the book the Lord's passion was each time discovered, Francis full of the spirit of God verily understood, that as he had imitated Christ in the deeds of his life, it behooved him to be made like unto Him in the trials and sufferings of His passion before that he should depart from the world."

Penetrated by the strong words found in the mass for the feast of the exaltation of the holy cross, Francis gave himself

to their serious consideration that morning of September the fourteenth. Sunrise had not yet taken place when Francis, turned to the east, with upraised and extended arms, prayed to feel in his soul and body the suffering which Christ sustained in His bitter passion. After he had received this promise, Francis with great devotion commenced to meditate on the charity and sufferings of Christ. What transpired thereafter is best described in the ardent words of the seraphic doctor, St. Bonaventure:

“When therefore by seraphic glow of longing he had been lifted up towards God, and by his sweet compassion had been transformed into the likeness of Him who of His exceeding love endured to be crucified, while he was praying on the side of a mountain, Francis beheld a seraph having six wings, flaming and resplendent, coming down from heaven. When in his flight he had reached nigh unto the man of God, there appeared betwixt the wings the figure of the Crucified, having His hands and feet stretched forth in the shape of a cross, and fastened unto a cross. Beholding this, Francis was mightily astonished, and joy, mingled with sorrow, filled his heart. He rejoiced at the gracious aspect wherewith he saw Christ, under the guise of the seraph, regard him, but His crucifixion pierced his soul with the sword of pitying grief. He marveled exceedingly at the appearance of a vision so unfathomable, knowing that the infirmity of the passion does not accord with the immortality of a seraphic spirit. At length he understood that this vision had been presented unto his gaze by divine providence, that the friend of Christ might have foreknowledge that he was to be wholly transformed into the likeness of Christ crucified, not by martyrdom, but by enkindling of heart. Accordingly, as the vision disappeared, it left in his heart a wondrous glow, but on his flesh it imprinted no less a wondrous token of its likeness. For there began to appear in his hands and feet the marks of nails, even as he had beheld them in that figure of the Crucified. For his hands and feet seemed to be pierced through in the midst with nails, the heads of the nails showing in the palms of the hands and upper side of the feet, and their points showing on the other side. The right side, moreover, was as if it had been pierced by a lance, seared with a ruddy scar, wherefrom oftentimes welled blood, staining his habit.”

The first effect of the stigmatization seems to have been a great joy, a liberation from all care and dejection, for immediately after this notable event Francis wrote a song of praise, “in



thanks for the grace that had befallen him." Turning over the parchment, he wrote on the reverse side his blessing to Brother Leo, together with the usual signature, the Greek "*Tau*," the symbol of the cross.

On the feast of St. Michael, Francis bade a most touching adieu to the mountain which had been at once his Calvary and his Thabor, and then returned to the Portiuncula, where, despite his efforts at concealment, some of the friars were able to see and to touch the sacred stigmata.

Realizing that his earthly life was fast ebbing away, Francis decided to have himself carried down from Assisi to Portiuncula. Throughout his religious life he accustomed himself to bless everybody and everything with the lifegiving sign of the cross. With this sign the sick and afflicted were restored to perfect health, the animals and the fields blessed. Now, that he is about to bid farewell to his native city, Francis gazes for a long time upon the town, over the mountains, over the plains, and slowly lifting his hand makes the sign of the cross over Assisi. During the few remaining days of his blessed life, he comforted those who asked; "Where will be the fervent spirit directing us in the way of the cross and strengthening us to evangelical poverty and perfection? Thy life is a continuous light to us, guiding us continually to the way of the cross and evangelical perfection to the love and imitation of the crucified Savior "

In token of fidelity to his beloved spouse Lady Poverty, and wishing to conform himself in all things to Christ crucified, Francis divested himself of his habit and caused himself to be laid on the bare ground; while one of the friars, at his request, began to read the narrative of our Lord's passion according to St. John. Whilst the words were still ringing in his ears, the crucified saint of Assisi gave forth his seraphic soul to his Maker.

#### D. THE FRUITS OF ST. FRANCIS' DEVOTION.

The glories of a saint may be proclaimed throughout Christendom, but unless his virtues and life are imitated and not merely admired, laudation is little to the purpose. The knowledge of the teacher shines forth in the accomplishments of the scholars, the solicitude of the father is exemplified in the efforts of his children. Wherefore it has ever been the legitimate boast of the Franciscan brotherhood that their founder's knowledge of Christ crucified and his solicitude to make Christ known, have ever been maintained to such an extent that they form one of

the principal reasons for the existence of this great organization.

Emblazoned in golden letters on the pages of Franciscan history are the names of saintly men and women who bore in their bodies and souls the sacred markings of our Savior's passion. Burning with zeal and moved with sorrow these illustrious exemplars devoted much time to the contemplation of the various stages and incidents of the sacred passion. Critical works devoted to the study of stigmatization comprise studies of the following members of the three orders: St. Margaret of Cortona, St. Clare of Montefalco, Bl. Angela of Foligno, St. Colette, St. Catherine of Genoa, Bl. Baptista Varani, Bl. Mary Anne of Jesus, Bl. Carlo of Sezzi, St. Veronica Giuliani, St. Mary Frances of the Five Wounds, Marie de Moerl, Louise Lateau. These holy persons profited exceedingly by imitating their founder in his love for the passion. Only by traveling the way of the cross did these persons attain the heights of sanctity. St. Elizabeth of Hungary, St. Ferdinand III of Castile, B. Blanche, mother of St. Louis IX, St. Elzearius of Sabran, St. Elizabeth of Portugal, Bl. Conrad of Piacenza, passed many an hour sorrowing and grieving with Jesus crucified. Bl. Gerard of Villamagna, knight and crusader, St. Rose of Viterbo, Bl. Thomas of Nocera, St. Ives of Kermartin, St. Roch of Montpellier, St. Joan of Arc and many others of humble origin spent their days in reviewing the bloody scenes from Gethsemane to Golgotha.

Again the number of Franciscan disciples being favored signally with these precious stigmata is sufficient proof that the prayer of their crucified founder has not been unanswered. Every worthy son and daughter of St. Francis cherishes a special attachment to Christ crucified. The various saints and blessed of the Third Order are especially renowned for the practice of this beneficent devotion. There is no Franciscan Tertiary saint who could not verify the words of St. Francis to his children, "Our Lord has chosen us not only to bear the cross ourselves, but by our example and teaching to induce others to do the same, that united with them, we may tread in the footsteps of Jesus Christ our Lord." No period of Franciscan history can be found without strenuous promoters of the devotion to the sacred passion. Every minister general of the Franciscan Order has fostered its development; every superior has expatiated on its benefits in his exhortations to his subjects; every Franciscan has felt the far-reaching influence of this Catholic practice. There is not a true

son or daughter of St. Francis who has not asked of Christ the favor of ever having the memory of His sacred passion imprinted on his heart.

The devotion of the way of the cross has found its greatest exponents and promoters in the ranks of Franciscans. This practice is characteristically Franciscan and its present popularity is due to an exalted degree to the zeal of the great Franciscan missionary, St. Leonard of Port Maurice. Before the fifteenth century we have nothing that can be strictly called a way of the cross in the modern sense. Although pilgrims to the Holy Land in the twelfth, thirteenth, and fourteenth centuries make mention of a "*Via Sacra*" there is nothing in their accounts to identify it with the "*Via Crucis*", special stopping-places with indulgences attached. Most probably these indulgences were granted through the influence of the Franciscans, who in 1342 received the guardianship of the holy places. Many a pious pilgrim journeyed to Jerusalem in order to traverse the journey undertaken by Christ from Pilate's house to the summit of Calvary, and there to recollect the sufferings of Christ. But since every soul inflamed with the fire of God's charity, could not traverse the countries lying between western Europe and Asia, Pope Innocent XI, in 1686, granted to the Franciscans the right to erect the stations in their churches, and declared that all indulgences heretofore granted for the performing of this exercise at Jerusalem could be gained by all Franciscans and their affiliated members if the way of the cross was performed in their own church in the accustomed manner.

In 1726, Benedict XIII extended this privilege to all the faithful. In 1731, Pope Clement XII extended this privilege of erecting the stations with their indulgences to all churches, provided the stations were erected by a Franciscan father with the sanction of the ordinary. During the Jubilee of 1750, St. Leonard of Port Maurice obtained permission from Pope Benedict XIV to erect the stations in the Coliseum at Rome. Preaching at their erection, he established a special confraternity, whose members assembled in the Coliseum every Sunday and Friday for the public performance of the stations. From this time forward the devotion of the way of the cross spread in all directions, until to-day there is no church or oratory whose walls are not ornamented with a series of paintings or statues with crosses inviting the pious mind to attend and see if there be any sorrow like to Christ's sorrow. One of the most popular attended ways



of the cross at the present day is that in the Coliseum at Rome, where still every Friday the devotion of the way of the cross is conducted publicly by a Franciscan father, and the "Stabat Mater" of the Franciscan Jacopone of Todi (d. 1306), is religiously chanted.

Every incident and place, associated with the history of the sacred passion, is cherished by the Franciscan heart. The Holy Land, hallowed by the infancy, life and death of Christ, is the treasured heirloom of the Franciscan Order. Indeed today the Franciscans enjoy the enviable title of Custodians of the holy places. The history of Palestine during the past seven centuries is essentially Franciscan and nowhere have the sons and daughters of the Poor Man of Assisi labored and suffered with greater perseverance than in the Holy Land. Following in the footsteps of their seraphic founder, these men and women traverse the territory about Jerusalem with the pious pilgrim and by their charity help him to enter deeply into the spirit which should animate one standing on holy ground.

Who of us has not gazed upon Murillo's "Vision of St. Francis," and there before that masterpiece of idealism, reviewed the life of our great saint, recalling his utter contempt of all earthly comforts to embrace the life of evangelical poverty, considering his call to religion as he knelt before the crucifix at St. Damian, gazing upon the seraphic vision during the impression of the sacred stigmata, and eventually, witnessing his glorious death at St. Mary of the Angels? God grant that we who are professed disciples of St. Francis be imbued with the same love for the sacred passion as burned in his heart, so that with him we may justly repeat: "I bear the marks of the Lord Jesus in my body." (Gal. 6, 17).

## 28—TERTIARIES AND THE HOLY CHILDHOOD.

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The spirit of Tertiaries should be modeled on the spirit of St. Francis. Now, his spirit was passionately devoted to the mystery of the incarnation, the holy childhood of Jesus. Therefore, Tertiaries too, should cultivate and duly foster devotion to the holy childhood of Jesus.

The great devotion of Francis to Jesus incarnate, blossomed forth, judging from evidences of history, on his second missionary journey to the East. From Egypt where he first landed, he

crossed the sea to Palestine, and by cordial permission of the sultan of Damascus traveled the places hallowed by the footsteps of our Savior. Among the sacred places visited, he scarcely would have missed, or passed by Bethlehem. There then, in the year 1220, we may reasonably suppose he stopped to pour out his soul in love and fervor. Other pilgrims had knelt and adored there before him. Saints as well as sinners had there worshiped and there derived spiritual food that nourished their future lives unto holiness and life everlasting.

St. Nicholas of Bari, the wonderworker of the early Greek church, today so intimately connected with Christmas celebrations; St. Jerome, the holy doctor of Scripture, a profound interpreter of God's written word and of the inspired facts of the nativity; St. Paula of cultured Rome and her daughter St. Eustochium, the virgin, both spiritual daughters of St. Jerome, who both successively ruled a community of Roman virgins near the cradle of Christianity: all these, and the motley hosts which four Crusades brought of men of every description whom no man can number,—all these had breathed that pure atmosphere before Francis, and departing, left behind them the sweetest exhalations of prayer, of penitence and every virtue.

There, then, we may reasonably suppose, Francis bent his knee and gazed upon that wondrous spot where the infant Savior of the world was bedded on straw. What thoughts passed through Francis' mind on that welcome occasion! The poor man of Assisi bows down, confessing his poverty at the foot of the manger, forever professing his allegiance to the Child of God, the poorest of earth's children. That loyal attachment of Francis to poverty, embodied in the mystery and devotion of the holy infancy, future years would more and more make manifest.

One day, after Francis returned from the East to Italy, a friar asked him whether or not they should abstain from meat if Christmas fell on Friday. The question did not involve a canonical decision, at which Francis in his holy simplicity would have been no expert, but a decision of expediency for men of their abstemious ideals. Francis replied in these words: "Not only do I think that men may eat meat on this day—in which the Word was made flesh, but I wish that princes and rich persons would throw meat and corn in the highways, in order that the birds and beasts of the field should rejoice in their way, in the joys of so great a festival; I wish even, that some were placed on the walls if they could derive sweetness from it." What a deep and

surpassing love he here expresses for the mystery of the Word incarnate!

In the year 1223 we find Francis in Rome, seeking approval for his rule, transacting affairs of most vital interest to the order with Pope Honorius III. Before leaving the Eternal City, although now exulting over the triumph of his sacred cause so dear to him, he forgets not to lay before Pope Honorius a well devised plan for celebrating the approaching feast of Christmas. The design that seems so practical and so ingenious, the good Pope entirely accorded and sanctioned.

Francis immediately left Rome, directing his steps north-eastward toward a mountainous solitude that sheltered several Franciscan hermitages. He had intended somewhere to execute his plans in detail, helped by a devoted friend John of Vellita. A few miles from Greccio, the home of his friend, he paused at a hermitage and sent for John to come and meet him. Once together, they might determine the exact place, fix the exact time, and discuss the minute particulars necessary to carry out the long cherished pious resolution.

John came and met Francis at Colombo; there it was that the seraphic saint laid before his friend the desire of his heart saying: "I want to celebrate the holy Christmas night along with thee, and now listen how I have thought it out for myself. In the woods by the cloister in Greccio thou wilt find a cave, and there thou mayest arrange a manger filled with hay. There must also be an ox and an ass, just as in Bethlehem. I want for once to celebrate seriously the coming of the Son of God upon earth and see with my own eyes how poor and miserable He wished to be for our sakes."

Respecting the wishes of Francis as a command, John returned to Greccio, where he made the necessary preparations for the coming event. And so on the eve of Christmas, in the year 1223, after the sound of the vesper bells had long died away and the twilight had given place to the heavy shades of midnight, there was discerned in the distance a flicker of light at first uncertain, and then gradually a steady stream of torches as innumerable figures, the brothers of St. Francis, appeared in the path which led to the cave on the wood-grown cliff above Greccio. There was prepared the manger over which holy mass was to be celebrated in honor of the Child who had been born centuries past in Bethlehem. The brothers arriving at the cave grouped themselves around the manger, as did also the country folk who had



come to the spot. Now the mass started which, according to the wish of Francis, was read over the manger, "so that the divine Child under the forms of bread and wine should Himself come to the place, as bodily and discernibly He had been in the stable of Bethlehem. It seemed to John Vellita that he saw a real child lying in the manger and that St. Francis stepped forward from his place and took the child in his arms. As the holy mass progressed and the Gospel was sung, Francis stepped forward in his deacon's vestments and preached on the Child Jesus. There he stands, his face lights up with joy, his sober spirit awakens, as he narrates how Bethlehem of old was not counted least among the princes of Juda. His voice assumes a heavenly sweetness, as he repeatedly mentions the Child of Bethlehem, the Holy Child. His body inclines forward, it is no longer Francis who lives and breathes and is animated, but Christ the Lord who moves through him. The gathered brothers and the country-folk are deeply moved from the vehemence of his sermon. Wave after wave, now of joy, now of sympathy, passes over them, like the waves of the ocean at the beckoning of a mighty wind. Now he sees the fulfillment of his ambition and piety; now Francis feels the stern reality of the abject poverty of Christ, that deigned to leave eternal mansions to take up this abode in a hovel, the most miserable on earth.

This was a Christmas of true love and true joy, the first popular representation of its kind. A few years witnessed the spread of this devotion in the churches and chapels scattered through the historic valley of Rieti, rapidly reaching farther and farther up and down the Italian peninsula, and finally spreading out with the new Franciscan Order to the uttermost parts of the earth. In later years, of course, this Christmas custom would lose its singular Franciscan character, by becoming a common devotion of all Catholic churches and places of worship.

Tertiaries therefore, like the first followers of St. Francis, should endeavor fully to inherit the love of St. Francis toward the Holy Infant. We know that the ideal life of a Tertiary is twofold: on the one hand, contemplative or a life of prayer and mediation; and on the other, a life of works of charity among the neglected poor of Christ's flock. Now, what more fruitful subject could be found to strengthen our union of love with God or to fill with the most tender pity our love for man, than the mystery of the incarnation? It is surely not too difficult for us frequently to go back in spirit to Bethlehem, the first cradle of

Christianity, which Francis' sons have been daily guarding for many centuries, or to go less farther back to the little hermitage of Greccio, still a venerable Franciscan shrine. It was at these places, that Francis learned his extreme love for Lady Poverty, as he styled that virtue, that love which led him forth to preach and bring blessings to the needy poor. It was by visiting these sacred places in spirit that St. Anthony, the greatest son of St. Francis, drew forth and cultivated his ardent love for the Holy Child, a love culminating in an apparition of the Child Jesus, whom he fervently clasped to his heart. Fortified with this impetuous love, overflowing with zeal, did he not universally earn for himself the titles, "father of the poor", and "healer of the sick"? Tertiaries should love to go back to the beginnings of the devotion to the holy childhood, that, lingering and bowing down at the crib, they might imbibe the fuller spirit of Francis and Francis' sons, and not, considering themselves too great to contemplate the littleness of Christ upon earth, be judged too little to behold His greatness in heaven.

## 29—THE THIRD ORDER AND THE SACRED HEART.

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Considering the relations of the Third Order to the Sacred Heart, we find that it is dedicated in a special manner to the promotion of those sentiments which this devotion implies. Upon petition of the Most Rev. Generals of the Franciscan Order, Pius IX, Nov. 24, 1873, gave his sanction to an Act of Consecration of all Tertiaries to the Sacred Heart. In accord with this privilege, the Tertiaries of the entire world proclaimed their special allegiance to the Sacred Heart under forms and with solemnities approved by the Church and appropriate to the significance of these avowals. It was a dedication thoroughly in accord with the spirit of the order, since the one purpose of St. Francis in establishing the order and giving it its rule was to renew the love of the Sacred Heart of Jesus in the hearts of the faithful. To understand the relation which the Third Order bears to the Sacred Heart, a consideration of the sentiments of our Savior is most conducive.

To be of service to mankind through and for love, was the fundamental principle of action of our divine Savior. Our souls needed God's attention not only as to our redemption, but also as to our sanctification. The divine interest in us is proven in

the various mysteries of our holy religion and among those mysteries we have our Savior revealing under the image of His Sacred Heart the infinite love that glowed incessantly in our behalf. The ennoblement of man was the desire of our Savior. Man was accordingly redeemed and the means placed at this disposal which would make him partaker of the divine benefits. Our Savior's teachings served to elevate man and whilst the sacred writings would contain His doctrine He Himself would be our encouragement; His Sacred Heart as the personification of His interests would reveal a charm and force that would draw all men to Himself.

The attitude of our Savior is proclaimed in the two commandments to love God above all else and to love our neighbor as ourselves. These regulate our interests and duties, either in as much as they refer to ourselves individually, or in as much as they regulate our relations to our fellow beings, in both cases our duty to our God being the fundamental and underlying consideration.

Fundamental to every effort and every success is God Himself. With the fortunes of life founded upon this principle man will well be able to withstand the storms and trials of oppositions, the dangers of enticements and deceptions. Being a creature of the Almighty, man by his nature owes to his God respect and obedience. This duty may be disregarded and in the face of neglect mercy may still be found abounding, but sooner or later, whether before or after death's call, God's justice will take its toll. The fortunes of life may be favorable, even abundant from a worldly consideration,—history tells of the temporal success achieved at times even by those whose very thoughts were against God and divine things,—but it has never been able to record the everlasting glories of the departed excepting of the godfearing and saintly. True success which continues through all eternity has as its foundation our allegiance unto Him who has at His disposal eternity's joys. This allegiance is indispensable in the ways of Providence.

Every individual is co-ordinated to the end set by God and obedience to the divine will is the only means to this end. Disobedience is a rebellion against the divine supremacy; it delays to a certain extent the progress intended, although the purpose of God is not frustrated. It is however an intrusion upon the divine rights and can have but one result: God's dissatisfaction and man's disadvantage. Let dissatisfaction reign, and the result



must be a want of God's blessings and encouragements. We hear the voice of our Savior: "Blessed are they who hear the word of God and keep it." (Lk.xi; 28). And he declares: "Thou shalt love the Lord thy God with thy whole heart and with thy whole soul and with thy whole mind." (Mt. xxii; 37). The fundamental purpose of His teaching and example was a most intimate union of ourselves with our God whom He bids us term none other than "Our Father." (Mt. vi, 9). This is the first principle of our Savior's Heart in His interest for our souls' welfare.

Concordant with this acknowledgment of God's authority is the proper appreciation of things temporal. Life's favors are not to be considered as the final purpose of one's strivings, but having been given with life they must be used according to life's purpose. They are subordinate not independent, they are a means to the end and not the end itself. Life being a time of probation, necessities will encumber us during our earthly career. The faculties of our body and mind have been entrusted to us as a means to acquire these necessities and as a source of knowledge by which they might be devoted to their proper purpose. There is little difficulty in understanding that we must strive after these necessities, but there is a danger at hand lest this striving become inordinate. Worldly treasures possess an attractiveness that fascinates man's attention, riveting it to themselves instead of directing it to the Creator, the final purpose of all. If faith were our guide every creature would be to us a director along the road of life pointing the way that leads to our eternal destination. This faith however is wanting to many and beyond what the natural faculties can behold, no other advantages are conceived. Life is a mere time allotted to them and its one purpose seems to be to acquire what it can give in its own way. Honors, riches, and comfort are the goal of their endeavors and if achieved they deem themselves successful; if not, life seems a failure.

What a sad misconception of God's plans that man should live for the treasures of life instead of them existing for the advantage of man! Well it is that man should be interested in all that serves to progress and temporal success, for such is the demand of evolution and growth and development; but every turn of the hand, every thought of the mind should be made also an occasion of honor to God and of merit for our immortal soul. God and the eternity that awaits us with its everlasting glories are the true solution of the riddle of life, the final suc-

cess that must encourage us as we struggle. God Himself has assigned this future to us and in as much as man diverts his attention and centers it upon life's pleasures without striving after that which eternity offers, he opposes the plans of God; a fact that cannot serve to his true advantage. For that reason our Savior uttered his admonitions: "What doth it profit a man if he gain the whole world and suffer the loss of his own soul?" (Mt. xvi; 26). "Seek ye therefore first the kingdom of God, and His justice and all these things shall be added unto you." (Mt. vi; 33). These are admonitions coming from the Sacred Heart of our divine Savior whose one desire is our true happiness and who pleads with His creature for His creature's advantage.

In complying with the duties incumbent upon us we meet at times with difficulties. The world has well been termed a valley of tears. Although we all are blessed with a measure of courage and ambition, there are times when temptations coupled with the frailties of nature occasion discouragements so great that even the most determined waver in their intentions. Pitiably surprising is the indifference with which the world will then look upon those so unfortunate. How sad for such a one to behold mankind hurrying to and fro engaged in its own interests, disregarding of the necessities of its fellow beings.

But whilst the world is cold to its own in distress, the Heart of the Savior is filled with compassion; God could not bear to see the creature of His predilection steeped in a discouragement that endangered the immortal soul. Sin wrought its havoc and deprived man of his extraordinary advantages, but it did not destroy the interest that God cherished in His handiwork. Moved by the principle so clearly expressed in the words: "I desire not the death of the wicked but that the wicked turn from his way and live." (Ezec. xxxiii; 11.) our Savior depicted his sentiments most truly in the parable of the Good Shepherd and of the father of the Prodigal Son. The Heart of our Savior was consumed by the love that He bore us. Death deprived Him of life, only that He might resurrect Himself and reveal to a still greater extent the excess of His love.

Realizing this sentiment of the Son of God, to whom can man take recourse better than to this divine Heart, or who should be able to instill a greater confidence than our Savior Himself? Life has its sorrows and they can easily serve to our greatest detriment, but these sorrows when borne with hopes based upon the benevolence of God become a source of man's greatest consola-

tion. We deplore the misfortune of those who do not know the mercies of God, who are not aware of the heavenly treasures that have been placed at our disposal in order that the frailties of nature might not prevail against our better understanding; but why should we who have been blessed with this knowledge, lose courage when we know that God, who takes care of even the birds of the air, has naturally a greater interest in us, His exalted creatures? St. Paul was well justified in the conviction which he expressed in the words: "I can do all things in Him who strengtheneth me." (Phil. iv: 13). "To them that love God all things work together unto good." (Rom. viii: 28). The sentiments of our Savior so clearly revealed encourage naturally an unwavering confidence in His divine consolations.

And finally, a fundamental principle of every individual must be, to perfect the virtues found in his soul. Our Savior admonished us to be perfect as our heavenly Father is perfect, because He understood the necessity and the advantage that this implied. Virtue bespeaks no weakness but rather a perfection found in our abilities. Through the redemption God placed again at our disposal supernatural graces in order to counteract the frailties of nature that resulted from the sin of our first parents. Through these graces our minds are enlightened, our wills strengthened, and where there is a persevering determination God's friendship is preserved.

This perfection as well natural as supernatural is the perfection that God desires. It occasions a divine pleasure with His creature and at the same time is the object of human admiration. Through virtue we are not taken out of life or so united with God that our earthly companions are no longer our associates, or as though our interests are no longer in common with theirs. Where true virtue is found, human nature becomes ennobled. When did any individual ever inhabit this earth, more nobly human than our Savior? And were not the interests of the people socially as well as individually His interests? And to whom could the people take recourse with a greater confidence, or when were they assured of a better welcome than when they approached Him? And these characteristics were found in the lives of the saints, thus that the greater their sanctity the more nobly human were their sentiments. A restriction is not to be placed upon our souls' perfection, for the greater its perfection the greater our ennoblement before God and man, the greater our ability to overcome the oppositions that serve solely to our detriment and disgrace.



Our Savior could well term Himself our model, not only because He is the Son of God, but because of the excellence of His divine nature which redounded in the nobility of His human character. Well could He declare: "Learn of me because I am meek and humble of heart", (Mt. xi; 29) and at another occasion proclaim Himself "the way and the truth and the life." (John, xiv; 6). In truth He is the "light which enlighteneth every man that cometh into this world." (John, i; 9). The nobility which He reveals is an encouragement to all to conform their own characters to His by advancing in virtue according to the example given. Such are the principles given by our Savior, which have as their purpose our ennoblement in the eyes of God and of our fellow beings.

In associating, however, with our fellow beings there are principles equally as important which must direct us, and these also our Savior exemplified as characteristic of His own disposition. Fundamental to all principles in our social relations is the law of charity. Our Savior proclaimed it the foundation of all obligations and the apostle declares its fulfillment to be the fulfillment of the entire law. Our Savior abrogated that charity which loves only those who love us, and He substituted a charity that is prepared to endure new offenses rather than occasion sentiments of enmity. Even our persecutors have a right to our benevolence. And well could He place that demand, for His own life was its perfect fulfillment. The designs which He followed in the creation, were in accord with His love, but He beholds them frustrated and witnesses as a substitute a world with its inhabitants reveling in offenses, preparing their oppositions, striving to overthrow Himself and desirous to exterminate every idea of divine supremacy. The history of the ages, especially of the hours of our Savior's passion, tells of the utter malice of man, but at the same time of the unrelenting charity of our Savior towards all, even towards His most bitter persecutors. And does not the life of every individual prove beyond contention God's charity towards sinners who are at times the most disdainful? God is therefore well justified in exacting on the part of man a similar sentiment towards his fellow beings.

Or can man offer a justification for his malicious sentiments towards his neighbor? He may at times compare more favorably than his neighbor in the eyes of the world, but in what manner does that give him title to any discrimination? Our Savior reminds such that the poor Publican at the entrance of

the temple was more pleasing to God than the self-exalting Pharisee.

Man by his nature is frail and falls a prey at times to serious faults, but why should the less unfortunate look disparagingly upon those who are burdened with such sorrows? God Himself will be the judge and defense of the unfortunate, and our Savior in His sympathy even adopted their cause as His own when he declared: "As long as you did it to one of these my least brethren, you did it to me." (Mt. xxv; 40). And among these are to be numbered the poor, the sick, the despised, and the sinful.

Man in his relation to his fellow being beholds one like to himself, created by God, endowed with the faculties of body and mind, having a soul like to his own made to the image of God and destined to eternal life. Why should he not therefore be influenced by principles of true charity? Our Savior Himself found sufficient motives for His interest; why should man not be ruled by sentiments noble in themselves and subservient to his neighbor's benefit?

A second principle fundamental in our social relations is justice, not that justice which is coldly insistent and cruelly exacting in its personal privileges, but rather that which is pleased to confer upon others all that is in accord with their sacred rights. In this sense justice is well tempered by charity and must serve to mutual benefit.

The right to possess is unquestionable, and its violation is an intrusion upon nature's sacred mandate. The right is fundamental to man's career taken individually or socially and hence its safeguard is most necessary. God was pleased to give his commandment in defense of the same, and among the laws of every land the most important are those upholding justice and its claims. When this has been established to its fullest extent and is moderated by charity we will find happiness and contentment reigning, but let this principle be set aside, discord and opposition, uprising and rebellion will prevail. The records of history abound in proofs that substantiate this contention, and if they had concealed their testimony the experience of our own days would offer arguments against the fostering of injustice. All economic difficulties enter vitally into this question and the only solution that will ever be lasting must be based upon the principle of justice. Our Savior wished to impart this idea when He declared: "The laborer is worthy of his hire." (Lk. x; 7). He

demanded charity for others like to the charity we bear ourselves, He wished to imply that our neighbor's rights must be cherished as we cherish our own. Man is to earn his living in the sweat of his brow, but having accomplished this, a just compensation for his labor is his own by justice. We find our Savior Himself paying His just tribute, and Zachaeus promising to return fourfold whatsoever he had unjustly acquired. Our Savior was always ready to assist all who took recourse to Him, but never did He advocate the unjust appropriation of another's goods in any form whatsoever. The love that glowed in His Heart encouraged charity, but charity resents even the slightest act that savors of injustice.

And in our social relations equally important is the duty of giving a good example. The power of example has always been recognized. Education adopted it as one of its methods even in the earliest age. Good example has always been strongly advised, whereas bad example has sustained the most adverse condemnations. None less than our Savior Himself declared that even death would be better than that scandal to a little one should be tolerated. Words and counsels have their wholesome influence, but the weakness of our nature is encouraged and strengthened by the example that is witnessed.

Our Savior, understanding this influence, was pleased to attract our attention to Himself because being God, His actions and principles were exemplary and leading to God. The saints were encouraged at all times by the example that He gave, and today we are pleased to endure sacrifices in order to adhere to principles and to withstand opposition because He, our model, is our encouragement beyond all force of verbal argument. In our worldly ambitions we look to our great statesmen and heroes as to our models and we advise others to conform themselves to their example; the results have been well noted. We as social beings bear to our fellow beings the duty of giving a good example. A character whose records are free from scandal and whose life can be judged a model for imitation is a blessing to mankind. Jesus is our example in all virtues and encourages us to perfection in order that we in turn might be examples unto our fellow beings. Well could He admonish us not to place the candle under a bushel, adding: "So let your light shine before men that they may see your good works and glorify your Father who is in heaven." (Mt. v; 16). With His own Heart exposed he pleads that we should conform our hearts to His and in turn



allow our lives to serve as an edification and encouragement unto others. These principles so fundamental in our lives and so nobly portrayed in the life of our Savior are the sentiments of His most Sacred Heart. These principles characteristic of our Savior become evident by a mere reflection upon the sentiments found in His divine Heart in Its interest in fallen mankind.

The question, however, which concerns us in a special manner is the relation which the Third Order bears to this Sacred Heart of our divine Savior. This relation is found clearly revealed in the Third Order and its purpose. Moved by the desire to assist the faithful in meriting their eternal happiness, St. Francis instituted the Third Order and sought for it the approbation of Rome. It inculcated a norm of living whose purpose was to model the lives of the laity in conformity with the life and sentiments of our Savior. The happiness which the saints experienced in this perfect conformity, urged him to encourage others not to be blinded by the ways of life and its enticements but to be conformed to our Savior, thus becoming partakers of that true contentment and consolation which experience alone could make known. The response was most marvelous. The rule of the Third Order was a message of happiness to the contemporaries of St. Francis and it is such today to all who are sincerely desirous of divine consolation.

That which our Savior encouraged by word of mouth or by example, as well in our individual as in our social duties, is embodied in the rule. The acknowledgment of God and a most faithful obedience to His and to all representative authority is fundamental. Admonition is given not to be blinded by the possessions or allurements of life in whatever form they may appear, but to use them as God has given them and as He desires. Advice is given not to expect from life satisfaction and encouragement, but to place all confidence in God, who being the ruler of all and at the same time a most loving and benevolent father, is determinedly intent upon that which serves to our true advantage. The great purpose of the rule is to encourage LOVE AND FERVOR, thereby increasing our virtues and strengthening the friendship that exists between man and his Creator and his neighbor. Recall the sentiments so truly revealed in the Heart of our Savior; are they not identical with the principles implied in the rule of the Third Order?

And for man's social relations the Third Order also has its principles. The members are strongly warned against pride and

selfishness, against enmity and resentment, against giving bad example. They are expected to behold in their Savior their model and to preserve a charity that is self-sacrificing and enduring, offering favors for insults and pleading God's blessing upon those who offend or injure. The purpose of the rule is to direct the lives of the brethren and sisters so that they may be encouraging models even to the most unfortunate and despondent, winning them thereby to the true love of God.

St. Francis, whose one desire was to be a perfect reflection of the life of his crucified Savior, well understood the sentiments of his divine Master. Those sentiments which were fundamental in our Savior's character and were so beautifully revealed in His Sacred Heart, are the sentiments that moved Francis' own seraphic heart. His one desire was to embody them in the rule so that they might also be enjoyed by all faithful adherents. The rule therefore is a *voice from the Heart of our Savior* coming to us through the words of His seraphic follower, our holy founder and father St. Francis.

It must make for the happiness of every member of the Third Order to understand the close relation which the order bears to the Sacred Heart. When St. Margaret Mary Alacoque received from our Lord the mission to propagate devotion to His Sacred Heart throughout the world, He gave her a heavenly protector who was also to be her guide and model, and to assist her in the difficulties she would have to encounter for the glory of His Divine Heart. This was none other than the seraphic Francis. It occurred in a vision on his feast, October 4, 1686. "He gave me St. Francis for my guide, as a pledge of His love. He showed me that great saint encircled with ineffable light and splendor. That divine crucified Lover in impressing His sacred wounds on the body of Francis, made him one of the greatest favorites of his Sacred Heart", writes St. Margaret Mary.

Foremost among the saints that have sought to penetrate into the depths of this Heart and to unveil its mysteries to us, we find the children of the stigmatized Francis, St. Bonaventure, St. Bernardin, St. Elzear, St. Leonard, St. Clare, St. Margaret, are but a few of the names of Franciscans that loom large in this respect. The image of the Sacred Heart encircled by a crown and surmounted by a cross, has for centuries been borne engraved on the arms of one of the great branches of the Friars Minor.

The glories of the Third Order in its allegiance to the Sacred Heart should be witnessed daily in the lives and activities of its members. The Heart of our Savior stands enthroned before the entire world pleading, as a most worthy object of devotion, for fidelity unto the principles that alone can serve to our natural as well as supernatural ennoblement. His appeal has always met with a most willing response among the members of the Third Order. May this glory be not merely a record of past ages, but may it be most evident also in our present age, giving proof that the Third Order in accord with its founder's wishes is a most zealous and faithful promoter of the love, of the sentiments and principles found in our Savior's most Sacred Heart.

### 30—TERTIARIES AND THE HOLY NAME.

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The illustrious Tertiary Pope, Benedict XV, in his encyclical on the Third Order of St. Francis under date of January 6, 1921, compares St. Francis with St. Paul, the apostle of the Gentiles, and says that in his indomitable desire to follow the Savior and in his burning zeal to save man, "Francis has become the most faithful image and copy of Jesus Christ."

A beautiful encomium indeed from the lips of the Father of Christianity! There was one way, however, in which Francis was especially active in imitating the apostle, and that was in spreading the love and devotion to the holy name of God and of His adorable Son, Jesus Christ.

St. Paul "became the vessel of election to carry the name of Christ to the Gentiles and kings and children of Israel." (Acts 9; 15). Repeatedly he mentions the name of Jesus Christ in his epistles to the congregations of the early Church. No one labored more zealously to make the name of Christ, in which all are to be baptized and saved, known to men than this great apostle. In this name of names which is above all names, he says, "Every knee shall bend of those who are in heaven, on earth and under the earth." (Phil. 2; 10).

No wonder then that Francis, the lover of Christ, had so great a love and devotion to the holy name. One could truly attribute to him the words of St. Bernard the abbot: "The name of Jesus is honey to my mouth, music to my ears and joy to my heart." Thomas of Celano, one of the earliest biographers of our seraphic founder relates that at the recitation of the



holy name of Jesus the saint was transported, as it were, into another world and that his heart was filled with spiritual joy and heavenly beatitude. "Whenever he found," writes Celano, "any writing human or divine along the wayside, in the house or on the pavement, he picked it up most reverently and placed it in a sacred place for fear lest the name of the Lord or anything pertaining to it be found written thereon." (Celanus, Vita I, c. 29). This custom seemed rather strange to one of the friars and accordingly he asked the seraphic father why he gathered together even the writings of the pagans and such manuscripts in which the name of Jesus was certainly not to be found. "Because, my son," responded St. Francis in his own simple way, "therein are contained the letters of which the name of the Lord our God is composed."

The words of the Our Father, "hallowed be Thy name," were paraphrased by the saint in the following manner: "Hallowed be Thy name, i. e., may the knowledge of Thee be glorified in us, that we may know the width of Thy benefits, the length of Thy promises, the sublimity of Thy majesty, and the profundity of Thy judgment."

Two saints of the Franciscan Order who imbibed from their father the deepest veneration and the most ardent love for the holy name of Jesus were St. Bernardine of Siena and St. John Capistran. It was through them that the devotion to the holy name, which up to their time had been restricted to one or the other country, was propagated throughout Italy, France, Spain, Germany, and Austria.

Of St. Bernardine (1380-1444) the Roman Breviary says: "No one, not even the most impudent, dared to utter in his presence an immodest word." On September 8, 1402, Bernardine entered the Franciscan Order. Owing to his profound erudition and sacred eloquence he was soon selected as a missionary preacher. On his missions through the turbulent cities of Italy he had a banner with the holy name of Jesus upon it carried before him. This he would set up before him wherever he preached. He likewise had a monogram with the letters I H S (the first three letters of the Greek word for Jesus) surrounded by golden rays painted upon a wooden tablet. With this he would bless the sick, at times working great miracles. (Cf. Cath. Encycl. VII, p. 421). In Camajore, e. g., St. Bernardine promised the people that they would be spared from the plague if they would honor the name of Jesus, and in reality the city

was untouched by the epidemic, even during the terrible year of 1449, when so many other surrounding cities were dreadfully ravaged. (Cf. Pastor, *History of the Popes*, I, p. 234).

At the close of all his sermons the saint would request the people to fall on their knees and adore the Redeemer of mankind. He recommended that the sacred monogram be placed over the city wall, the municipal building and the homes of the faithful. In Siena to this day is seen the ensign of the name of Jesus inscribed in colossal letters on the town hall. "In the name of Jesus," says the Roman Breviary on St. Bernardine's feast day, May 20, "which he always had on his lips and in his heart, he restored by word and example to a great extent the collapsed piety and morals of Italy." "Bloody feuds, which had lasted for years," remarks Pastor, "were brought to an end, atonements made for great crimes, and hardened sinners converted." (*History of the Popes*, Vol. I, p. 232). St. Bernardine died at Aquila on the eve of the Ascension, May 20, (1444), just as the friars in choir were chanting the anthem, "Pater, manifestavi nomen tuum hominibus, ad te venio; Father, I have made known Thy name to men, behold I come to Thee." (John 17; 6). To this great saint is ascribed the pious practice of adding the name of Jesus to the "Hail Mary." (Cath. *Encycl.* VII, p. 421).

Co-operative with St. Bernardine in spreading devotion to the holy name was his disciple, St. John Capistran, (1385-1456). When the novel way in which St. Bernardine honored the holy name was stigmatized as "idolatry to the golden name of Jesus" by Manfred of Vercelli, St. John Capistran defended his master so admirably before Martin V in 1427 that the Pope not only permitted the continuation of the devotion, but in order to show his public approval of the same he himself, surrounded by a large number of bishops and priests and amidst untold rejoicing on the part of the people, held through the streets of Rome a solemn procession in honor of the holy name. (Cf. *Kirchenlexikon*, II, 442).

In 1453 the whole of Christendom was shocked by the news that the Turkish army was about to invade Europe. Pope Nicholas V (1447-1455) called a Crusade to stem the approach of the Musselman, but his voice was little heeded. St. John Capistran, seeing the danger, hastened in 1454 to Frankfort in Germany where Emperor Frederick III (1440-1493) was assembled with his court. The zealous Franciscan pointed out to him the danger in which all Europe stood, but to no avail. Already the sultan,

Mohammed III (1451-1481), surnamed "the Conqueror" and "the Great", was hastening with a powerful army and navy along the Danube towards Belgrade, the key to Hungary and the gate of Europe. St. John Capistran, no longer relying upon the tardy Frederick, began preaching a Crusade. In union with Hunyadi, the commander-in-chief, he gathered an army of 60,000 men with which he was determined to stay the onset of the Turks. With the banner of the holy name flying and the words, "Jesus, Victory!" on his lips the saint encouraged the far inferior number of his own soldiers to battle valiantly against the mighty forces of the sultan. His efforts, above all his confidence in the holy name, were crowned with success. Mohammed III was defeated and St. John sent back to Rome the news of one of the greatest victories of the cross over the crescent.

During the time of St. John Capistran originated the feast of the holy name. The mass and divine office were composed by the renowned Franciscan author and preacher of the fifteenth century, Bernardine of Busti, (d. 1500). They were approved by the Franciscan Pope, Sixtus IV (1471-1484) and officially granted to the Franciscans February 25, 1530, by Clement VIII (1523-1534).

Sixtus V (1585-1590), another Franciscan Pope, granted, July 2, 1587, an indulgence of fifty days to all those who would recite the ejaculation, "Praised be Jesus Christ," with the answer, "Forever more," or "Amen." He likewise granted an indulgence of fifty days to all the faithful who during life pronounce reverently the name of Jesus, and a plenary indulgence if they recite it in the hour of death. At the request of the Carmelites the same Pope attached an indulgence of three hundred days to the litany of the holy name. Although the author of the present form of the litany of the holy name is unknown, Binterim (d. 1855), a learned German theologian, is of the opinion that this honor belongs to the two great Franciscan devotees of the holy name, St. Bernardine of Siena and St. John Capistran. (Cf. *Kirchenlexikon*, VII, p. 2107).

The mentioning of these two apostles of the holy name suggests the name of another of its Franciscan lovers, St. Leonard of Port Maurice. (1676-1751). St. Leonard, his biographers, tell us, venerated with singular devotion the holy name of Jesus and did all in his power to spread the love for it among the people to whom he preached. Like his two great models, St. Bernardine and St. John Capistran, he carried with him a banner



of the name of Jesus and around it gathered the faithful. He frequently preached sermons on the holy name and explained the advantages of this devotion with so much tenderness and affection that he often moved his hearers to tears. He called their attention to, and introduced among them the pious practice of saluting one another with the salutation "Praised be Jesus Christ!" He inveighed with burning zeal against all those who were accustomed to use profane, blasphemous and licentious language. In order to extirpate this vice the more readily he induced the children to surround everyone they heard blaspheming and to cry out repeatedly, "Praised be Jesus Christ!" By this method he is said to have cured very many men of the abominable use of bad language.

From men and saints like these the Franciscans of all three branches have derived, as a glorious heritage, a great love for the holy name and the ardent desire to see the devotion to it extended throughout the Catholic world.

How may Tertiaries follow in the footsteps of their seraphic founder and his illustrious children in venerating the holy name of Jesus? Tertiaries may show their devotion to the holy name:

1. By observing scrupulously and inviolably the second commandment, "Thou shalt not take the name of the Lord, Thy God, in vain." The Tertiary must never use the name of God as a byword. He must never profane the sweet name of Jesus Christ in anger or in any conversation. His speech should be that of a gentleman and worthy of a follower of saints. Immoral conversation, bad jokes, suggestive stories will be banned by the true Tertiary. The lips of the Tertiary, which once pronounced his consecration to God, his allegiance to Mother Church, and his vows to his seraphic order must never be desecrated by blasphemous or immodest language. The Tertiary must remember that his tongue has been purpled with the blood of the Lamb; it has become a second manger, another holy sepulchre. "Let him who would love life and see good days," says the Scripture, "refrain his tongue from evil and his lips that they speak no guile." (II Pet. 3; 10). Like St. Ignatius (d. 108), he should say: "This Name shall never leave my lips; it shall never be effaced from my heart."

2. The Tertiary, like his blessed father St. Francis, who was so often found weeping on account of the sins of men, will endeavor to make reparation for the profanations of the holy name by bowing his head every time he pronounces or hears

pronounced the words "Jesus Christ." Benedict XV in his address during the month of December, 1916, to the members of the "Society of the Ever Blessed Virgin of the Valley," said: "He who loves God must be afflicted when His sovereign rights are disowned and His holy name publicly dishonored, and he must in consequence exert himself to prevent a repetition of the blasphemy, nay, secure that the outrage done by it to God shall have due and prompt reparation." There is no better means of doing this than by frequently, if not daily during one's morning prayers or otherwise, reciting the litany of the holy name and devoutly reciting the divine praises.

3. The zealous Tertiary will go a step further. He will become and remain a faithful member of the Holy Name Society of his parish. Of this society Benedict XV in his letter to the three cardinals, the archbishops and bishops of the United States, January 15, 1917, wrote: "Without referring to other commendable features, it is a matter of great consolation to us that the society labors energetically to suppress the widespread vice of perjury and the rash and even contumelious use of the name of God; that it omits no occasion to give public expression to its faith in the divinity of Christ; that it urges Catholic men, especially the youth, to approach the altar rail frequently in a body for the reception of the holy Eucharist, which is the source of holiness." The Tertiary will endeavor, with discretion and prudence, to induce his pastor to have the members of the society join the Third Order. This is entirely in harmony with the great encyclical of the same Pope who writes these words: "Why even should not the various Catholic associations, which multiply everywhere, associations of youths, of working men, of women, affiliate themselves to the Third Order to continue to work for the glory of Jesus Christ and the triumph of the Church with the same zeal that Francis had for peace and charity." (January 6, 1921).

In conclusion, let me exhort the Tertiaries ever to remember that the devotion to the holy name is a Franciscan devotion and that unless they love and venerate the holy name they can never claim to be true followers of their seraphic father or imitators of their great Franciscan brethren. These prayed, preached, and prepared themselves for martyrdom and death in that name. The holy name was a manifestation of their faith in the divinity of Christ, of their hope for an eternal reward, of their love to the Redeemer of mankind. In that name they placed the security

of their souls as they passed from earth to eternity, in accordance with the words of the great apostle of the holy name, "There is no other name given to men whereby we must be saved, but the name of Jesus Christ." (Acts. 4; 12).

### 31—TERTIARIES AND THE BLESSED VIRGIN MARY.

REV. FR. HUGH TROMP, O. M.C.,

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Our seraphic father left to all the children who are born to him in Christ Jesus a touching legacy—his tender and popular love for our Blessed Lady and his filial confidence in her. St. Bonaventure in his "Life of St. Francis" sums up our father's devotion to the Blessed Virgin in the following words: "He loved with an unspeakable affection the Mother of the Lord Jesus Christ, forasmuch as that she had made the Lord of Glory our brother, and that through her we have attained mercy. In her, after Christ, he put his chief trust, making her his own patron and that of his brethren, and in her honor he fasted most devoutly from the feast of the apostles Peter and Paul until the feast of the assumption."

Shortly, after his conversion St. Francis began to repair various dilapidated churches and chapels in Assisi and its neighborhood, and he delighted especially to dwell in the place called the Portiuncula or "Little Portion," where a chapel had been reared in honor of the Mother of God, which at that time was deserted. The man of God, out of love for our Blessed Lady, diligently and with his own hands repaired the edifice. Later on, when the Portiuncula, also known as "Our Lady of the Angels," had been granted him and his brethren by the Benedictine abbot of Monte Subasio, St. Francis rejoiced above all because the place and chapel were dedicated to the sovereign Lady of the world. It was here that he continually besought the Mother of God to be his advocate; it was here that upon the intercession of the Blessed Virgin, God revealed to him how and in what spirit he was to live and lead others in the way of perfection. The fact that the great Franciscan movement was inaugurated in a shrine dedicated to the holy Mother of God is of profound significance, and we shall see that the name, the virtues and glories of Mary have been, and are, closely interwoven with the devotional spirit of Franciscans.



At Our Lady of the Angels St. Francis convoked the first general chapter, and there placed his newly-founded order under the patronage of Mary Immaculate. On that occasion, addressing his spiritual sons on the honor due to the Mother of God, he said: "When you speak of Mary, you shall attribute to her every excellence and every imaginable prerogative, provided only that they are consistent with her exalted dignity." The history of the order during seven subsequent centuries clearly shows that the disciples have gladly and whole-heartedly complied with the devout wish of their master, and the sons of St. Francis deservedly glory in having from their ranks contributed to the dogma of the Immaculate Conception its staunchest defenders and its most erudite supporters. It would be beyond our scope to give here an account of the development of this sublime dogma, we will, however, indicate the prominent part the Franciscans have taken in its defense and promulgation.

As early as 1263 the general chapter of Pisa adopted the feast of the conception of Mary for the entire order, and shortly afterwards Blessed John Duns Scotus (d. 1308) laid the foundations of the true doctrine of this mystery so solidly, and dispelled objections brought against it in so satisfactory a manner, that from that time onward the doctrine prevailed. Since 1480 the Franciscans chanted the beautiful office of the Immaculate Conception composed by Bernardine a Busti, and used it throughout the order up to the second half of the nineteenth century. Pope Paul V granted the privilege of reciting the votive office of the conception of Mary to the Friars Minor Observant in 1609, and to the Friars Minor Conventual in 1612. The grand *Te Deum* which resounded through St. Peter's mighty walls after the saintly Tertiary Pius IX on the eighth of December 1854 had solemnly proclaimed the dogma of the Immaculate Conception, found an echo in the heart of every member of the Franciscan family, which, true to its seraphic father, had hoped and prayed and worked for that great day. The sons of St. Francis presented a golden and a silver lily to the Sovereign Pontiff immediately after the dogma was proclaimed as a token of their deep gratitude.

The profound devotion of the sons of St. Francis towards their heavenly Mother has also enriched the liturgical calendar of the Church with two feasts in honor of the Blessed Virgin, namely the visitation and the espousals of Mary to St. Joseph. The former was adopted at the already mentioned chapter of

Pisa in 1263, upon earnest recommendation of St. Bonaventure. With its entrance into the Franciscan breviary the observance of this feast spread rapidly, and in 1389 by decree of Pope Urban VI it was extended to the universal Church. The feast of the espousals of the Blessed Virgin, had even a proper mass in the Franciscan missal, a favor granted to the order in 1537.

In the First Order's halls of learning and piety: universities, schools, convents and sanctuaries, the praises and high prerogatives of Mary resounded, and invariably they were carried abroad and found worthy and zealous champions in that great army of men and women of all walks of life, renowned as the Third Order of St. Francis. Popes, kings and queens, statesmen, artists, poets, scientists, common artisans, and humble peasants,—all united by the common name of Tertiaries, all leagued together for one common cause, the spreading of the spirit of Christ and of their seraphic father through Christendom, showed themselves to be children according to their father's heart by laying their tributes at the feet of her who is nobler than the noblest,—Mary the Mother of God.

We will mention only a few examples. There is St. Louis, King of France, illustrious patron of Tertiaries, and St. Ferdinand who dedicated their kingdoms to the Queen of Heaven, St. Elizabeth of Hungary, who, widowed at twenty and exclaiming: "The world and its joys are now dead to me," as a Tertiary found new joys in the service of the Mother of Life; while another royal daughter of the "Little Poor Man," St. Elizabeth of Portugal in her eventful life constantly showed herself a most devoted client of the celestial Queen of Peace.

What Tertiary does not justly take pride in the fact that Dante Alighieri, author of the "*Divina Commedia*," the greatest literary masterpiece of the Middle Ages, was a member of the Third Order? His description of St. Francis "seraphic, all in fervency," is surpassed by his stately account of the glory of Mary in the ninth heaven where is "seated in state the Queen that of this realm is sovereign." In the last Canto of the *Paradiso* the poet by the mouth of St. Bernard thus addresses the Virgin Mother:

..... "Whatso'er may be  
Of excellence in creature: pity mild,  
Relenting mercy, large magnificence,  
Are all combined in thee."

In the same canto he declares Mary can do as she wills in heaven and on earth. It was in the school of St. Francis that Dante had thus learnt to sing her praises. Among famous painters who have adorned the Third Order, Leonardo da Vinci (1452-1519) and his famous contemporary Raphael, both learnt from St. Francis a most wonderful love for the Blessed Virgin. The charm of their Madonnas is only a reflection of the fascination they felt for the Mother of God.

Among Tertiaries of modern times who were conspicuous for their devotion to Mary we mention Bl. Jean Baptiste Vianney, Curé of Ars, whose childlike simplicity reminds us so much of St. Francis. Reading the prayer which the saintly priest was wont to address to our Lady, one feels envious of such absolute confidence in Mary's maternal aid and intercession. Here are a few of its most appealing supplications: "Help me especially in my last hour; and when I can no longer give any sign of the use of reason, then do thou encourage me and make the sign of the cross for me; make in my name a profession of faith. And when I can no longer say: 'Jesus, Mary and Joseph, I place my soul in your hands', say it for me; and when I can no longer hear human words of consolation, then do thou comfort me."

Outstanding at the present day in the illustrious company of Tertiaries is that daughter of St. Francis newly-raised to the altars of the Church, St. Joan of Arc, the glorious Maid of France, upon whose lily-spangled standard were inscribed the names of the heavenly rulers, "Jesus, Mary." Throughout her life and especially in the dark hour of her trial she found strength and consolation in her persevering prayer to the Queen of Heaven.

Scarcely had the last spark in the smouldering ashes of St. Joan's pyre died, when at Genoa Christopher Columbus was born, destined to become one of the most distinguished characters in history and a glory of the Third Order. His name, forever linked to that of America, is still a spell and an inspiration to America's Catholic manhood. Setting sail for unknown continents, he chose for his flagship the *Santa Maria*, and his devotion to Mary, the Star of the Sea, is additionally shown in the account of his recital of the *Ave Maria* morning, noon and night, and the singing by himself and his crew of that beautiful hymn of confidence in the power of our Lady, the *Salve Regina*. And Mary did turn her eyes of mercy towards him and after an eventful voyage guided the little fleet to our fair shores.



For almost a century down to Benedict XV, the occupants of the See of St. Peter have been Tertiaries. A Tertiary Pope, Pius IX, proclaimed the dogma of the immaculate conception; and when he had gone to his eternal reward he was succeeded by another son of St. Francis, Leo XIII, to whom the Third Order owes much for its present flourishing condition. He excelled in fostering the devotion of the holy rosary and left a lasting memorial of his confidence in our Lady by commanding the recital of three *Ave Marias* and the *Salve Regina* after every low mass. To Pius X, another Tertiary Pope, the fiftieth anniversary of the proclamation of the dogma of the Immaculate Conception was an occasion of which he took advantage to impress that devotion to our Blessed Lady, that he himself as Tertiary and Pope so ardently practiced in his daily life. Benedict XV, also a Tertiary of St. Francis, following the promptings of his Franciscan heart, directed the war-stricken world to the heavenly refuge, Mary; and upon his bidding the happy title "Queen of Peace" has been added to the litany of Loretto.

The apparently inevitable conclusion from the examples given above is that devotion to the Blessed Virgin has been and is a particular trait of Franciscan Tertiaries, and that in this they are faithful to the traditions of their father and founder. The old saying: "Love will find a way," has once again justified its truth. Mary, the "Queen of the Franciscan Order," found a way of manifesting herself in the devotion the spiritual children of the seraphic patriarch have shown her; devotion of the heart expressing itself in literature, in art, in monuments, in churches and chapels and shrines built in her honor. Above all, this love has been manifested in the prayers and praises that daily ascend to our Mother's throne.

A typical Franciscan gem of devotion, most precious to Tertiaries, is the so-called "Franciscan crown," sometimes called the "crown of the Madonna" or the "Franciscan rosary." Its origin is as follows: About 1420 a young man, deeply devoted to our Lady, took the habit of St. Francis. Before joining the order he had been accustomed daily to make a wreath of flowers and with it crown a statue of the Blessed Virgin. Having in the novitiate no longer an opportunity of composing this crown for his heavenly Queen, he, in the simplicity of his heart, thought that she would withdraw her affection from him. This temptation of the devil disturbed his vocation and he resolved to leave the order. While pondering on this resolution, our Lady appeared

to him, and after a gentle rebuke admonished him to remain in the order of St. Francis. "My son," she said, "instead of the chaplet of flowers thou canst make a crown much more pleasing to me, consisting of seventy-two Hail Marys with an Our Father before each decade, while during each decade thou shalt meditate upon one of the seven great joys I have experienced during the seventy-two years of my exile upon earth." The novice immediately commenced to recite the new crown and derived from it many and great consolations.

This pious practice quickly spread through the whole order and the world, and the Sovereign Pontiffs have attached a plenary indulgence to its recital. The seven joys referred to are: 1. The annunciation; 2. The visitation; 3. The nativity of our Lord; 4. The adoration of the Magi; 5. The finding of the Child Jesus in the temple; 6. The resurrection; 7. The assumption and coronation of the Bl. Virgin in heaven. This devotion is not only Franciscan in its origin, but also in its keynote which is holy joy. The apostolic admonition, "Rejoice in the Lord," was much heeded by St. Francis; and this spirit of joy, this foretaste of heavenly felicity, is greatly stimulated by a pious meditation upon the joys of her whose bliss we hope to share in the realms of everlasting happiness. St. Bernardine of Siena used to say that it was through the crown of the seven joys that he had obtained all the graces heaven had heaped upon him; while St. Leonard of Port Maurice, was accustomed to recite the Franciscan crown every day.

Another popular Franciscan devotion much practiced among Tertiaries is the so-called "little chaplet of the Immaculate Conception", which owes its origin to a Capuchin Friar of the province of Bologna, Italy. It is composed of fifteen beads in three divisions with a medal of Mary Immaculate. It is recited in the following manner: In the name of the Father, and of the Son and of the Holy Ghost. Amen. Blessed be the holy and Immaculate Conception of the ever Blessed Virgin Mary. One Our Father, four Hail Marys, one Gloria. This is repeated three times. To this simple devotion is attached an indulgence of 300 days every time it is recited, and a plenary indulgence once a month provided the little chaplet has been recited every day of the month and the sacraments of Penance and Communion are received on the day the plenary indulgence is to be gained.

St. Joseph of Cupertino, the great Franciscan saint of the seventeenth century, by his contemporaries styled "the second St.

Francis," endeavored to show Mary a love than which none could be more tender and deep. He often remarked: "When I ask my Mother what she desires, she answers, I desire thy heart, for I live on hearts." Yes, Mary lives on hearts, and our hearts must belong to her, and from them must burst forth that genial flame of affection, that filial confidence, that warm, elevating intimacy of her love which will make itself felt in our every day life. We must be living rosaries, spreading the good odor of the Blessed Virgin.

The world today, as in the days of St. Francis, is again growing cold with earthly love, materialism, and indifference to things eternal. Tertiaries, as children of St. Francis, must perpetuate the work of their father; they must help to bring about a revival of spirit, a return to the Christian ideal as embodied in their holy founder. The face of the earth must be renewed by heaven; Mary, our Queen, must reign with Jesus, our King.

God grant that when our time of work and prayer is over, when faith and love shall be perfected, when we shall have fulfilled God's purposes concerning us and the order to which he has called us, we may be received into the everlasting mansions there to join the blessed spirit of St. Francis, who, leading us into the presence of the King and His Mother, will say: "Behold the children thou hast given me." There our souls, forever in the light, will understand in a fuller measure that great prerogative of the Blessed Virgin which our lips have so often whispered in the land of our exile: "Mary Immaculate! Immaculate!"

### 32—TERTIARIES AND ST. JOSEPH.

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The world has its measure of honor for those who have labored in its service. It guards with jealous care the long roll of historic names that stand out gloriously in ages past, men who have become part of the world's history, who have been identified with great achievements of their country, or with the greatness of the human mind itself. Statesmen, warriors, philosophers, and philanthropists, the world has them all in memory, and it has a ritual all its own, whereby they receive fitting honor and respect. It is one of the grandest instincts of human nature to pay homage to the truly great, to set before the rest of men, as models, those who labored, not to further selfish aims and ambitions, but to promote the interests of a commonwealth. The



world, however, has not always been prudent in the selection of its heroes. Sometimes glory is given where the only title to distinction is the commission of crime. As to this, we are willing to let the world sit in judgment, and to bestow the meed of praise where it thinks most fitting and to whom it deems worthy. Our interest is centered elsewhere.

The kingdom of God is in direct contrast with the kingdom of the world. The former strives for an incorruptible crown, the latter for temporal gain. As the spiritual surpasses the material, the immortal the corruptible flesh, so in the same measure of excellence does the spirit of God's kingdom stand in excellence over the spirit of the world. The kingdom of God is the holy Catholic Church. Shall this kingdom be outdone in generosity by the children of darkness? God forbid! The Church will never permit that her faithful shall receive less of the homage of men than the world's clients, whose lives are regulated by a lower standard of morality than her own. Hence she holds high festivals in honor of the men and women, those saintly souls, who have distinguished themselves in her ranks. She has inserted into her Creed, "I believe in the communion of saints," to teach the world that she has glorified her own; that between the Church militant and the Church triumphant there exists an inter-communion whereby, through prayer, those who stand before the throne of God, whose privilege it is "to follow the Lamb, whithersoever He goeth," are mindful of us in their petitions to God. One of those noble souls, whose praises the Church proclaims and of the glory of whom I am privileged to write, is the spouse of the Blessed Virgin Mary and the foster-father of Jesus Christ, the Blessed St. Joseph.

The sacred Scripture, speaking of Joseph, says "He was a just man." This praise bestowed by the Holy Ghost and the privilege accorded him as foster-father of the divine Child are the highest encomiums possible to his sex. He was the legal father, therefore, the natural protector and guardian of the Infant Christ. It may seem strange that one so singularly blessed by God should have been slow in winning recognition. This, no doubt, was due to the fact that during the first centuries the martyrs absorbed all attention and mostly enjoyed religious veneration. The earliest traces of public recognition of the sanctity of St. Joseph are to be found in the East, where the Copts venerated him in the fourth century. In one of the old Coptic calendars, the feast of St. Joseph, the carpenter, is entered on the twentieth day of July.

In the West, his name appears in the martyrologies of the ninth and tenth centuries. During the year 1129, a church was dedicated to him at Bologna.

Until now the devotion was more or less private. Such rapid strides were made, however, through the influence and zeal of saintly persons, that in the fourteenth century his feast was introduced in the Franciscan calendar. Thereafter, it gained a foothold in the dioceses of Western Europe. Among those who were intensely interested in the cult of St. Joseph, were St. Bernard, St. Thomas, St. Gertrude, and the learned John Charlier Gherson. The last mentioned composed the office of the espousals of Joseph and Mary (1400), and to win recognition for the cult, displayed all his learning and influence at the Council of Constance (1414). The efforts of these holy men and women were crowned with glory when Pope Sixtus IV introduced the feast of St. Joseph into the Roman calendar (March 19). This action of the Pope marked the beginning of a new era. The devotion acquired greater popularity, while the dignity of the feast kept pace with this steady growth. At first a feast of the lowest class, it was elevated to the double rite by Innocent VIII (1484); it was declared a day of obligation by Pope Gregory (1621), and was raised to a double of the second class by Clement XI (1700). In the year 1726, Pope Benedict XIII inserted the name of St. Joseph into the litany of the saints. Thereafter, the feast of the patronage was granted to all dioceses that asked for the privilege.

Perhaps no devotion grew more universal, none seems to have appealed more forcibly to the heart of the Christian people and particularly to the laboring classes, than the feast of St. Joseph. This wonderful popularity called for a new lustre to be added to the cult of the saint. Accordingly Pius IX, singularly devout to St. Joseph, extended to the whole Church the feast of the patronage (1847). In December 1870, acceding to the wishes of the bishops and faithful, he solemnly declared the holy patriarch Joseph, patron of the universal Church. Thus, he who had been privileged to act in the capacity of guardian and protector of the divine Child, was also chosen to cover with his mantle of protection the kingdom of God, established on earth by Him.

Immortal are the names of those who were actively engaged in promoting the cult in honor of this great saint of God and herein the religious orders played no insignificant part. The spirit

of the Church and the purpose of religious communities are identical. A religious body is a unity in the grand harmony of God's spiritual kingdom on earth. Christ is the chieftain, the members of religious orders are special messengers of Christ. They not only represent the court of heaven, but are entrusted also with the mission of carrying His sacred name before the nations of the world. It was in accord, therefore, with the spirit of the Church, that the great Franciscan family took a very active part in the promulgation of the cult of St. Joseph. The activities of the Church herself in December, 1920, under inspiration from Benedict XV, on the occasion of the jubilee of her patron, and the movement under way in 1921, powerfully urged by the same Pope, to revive and expand the Third Order, are no mere coincidence in the order of time. There is a similarity of purpose in the two great movements,—to point out and to meet present evils, correcting them with a wholesome and efficient remedy.

In the rejuvenation, therefore, of the Third Order we believe there is to be found the cure for the social unrest of the last century, and for the overthrow of naturalism, the plague of the century. Men must be brought to realize that the cross is not foolishness and that poverty is no disgrace. As the Pope from the watch-towers of the Church pointed out the evils of the day, and then proceeded to set up St. Joseph as a pattern for all, so the principles of the Gospel, as exemplified in Third Order life, make for a rule of life according to which they are to imitate St. Joseph.

Among us it is proper to sing the praises of those who proved to the world that to be poor, like Joseph, is not blameworthy but rather a religious vocation. We have grown afraid of being poor, we despise the person who would imitate the humble carpenter of Nazareth. We imagine that if a man does not join in the general scramble for wealth and fame, he lacks ambition. And what does it all signify? Does it not mean that we have lost the true meaning of Jesus Christ's poverty, that we no longer understand what detachment from worldly things signifies? To accumulate wealth, to satisfy our heart's desires, to get rich quick—that cursed greed for gold playing havoc with the masses today—seems to be life's only purpose and ambition.

We would correct these evils with an efficient remedy; we would bring people closer to Jesus Christ crucified. Following in the spirit of the Church, we would make Tertiary life the pat-



tern for mankind. As though we heard the Vicar of Christ crying out, "Go to Joseph, and he will teach thee how to regard passing events," so today, in the national Tertiary convention we place our hope. We look forward to the day when men will not be unwilling to be poor in spirit, where they will refuse to set a lasting value on things that are perishable. We feel that the rejuvenation of the Third Order will teach men to mortify the flesh and to keep it in subjection, lest unbridled sensuality drag them down into the mire of degradation. We feel that men want to be true to their calling, that they are desirous of obeying God's holy commandments, that they are impressed with the thought of their responsibility, that they understand their mission to help make the Church honored among men.

The future, therefore, to which we look forward is one of promise; we are asking for it God's benediction. We may well entrust it, like true Franciscans, to the protecting care of Joseph. May the divine Child, whose years of infancy and youth were directed by the loving and tender care of the holy patriarch, look down upon our undertakings and grant that he, under whose tutelage we labor for Jesus Christ, will indicate for us the way even as he pointed it out for Mary and her divine Child.

### 33—TERTIARIES AND THE POOR SOULS.

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Sad was that day for Israel, when Nabuchodonosor, tyrant of Babylon, laid siege to Jerusalem, and captured it. The turrets and battlements of the city were destroyed, its holy temple desecrated and humbled to the dust, thousands of inhabitants barbarously murdered, the remnant with Sedecias the king, taken as captives to Babylon. Jeremias, the prophet of God was a witness to this destruction. As he looked about him, he saw waste and ruins on every side, and from his soul welled forth those sublime "Lamentations" that even now wring the hearts of those who read or hear them. Sitting sorrow-stricken by the roadside and watching his brethren driven to captivity, he cried out in bitter anguish: "All ye that pass by the wayside, come and see if there be any sorrow like unto my sorrow!" The seraphic doctor, St. Bonaventure, says: "This is also the cry of the souls in purgatory: all ye that still tread the pathway of mortal life, come and see if there be any sorrow like unto our sorrow!"

Day after day a human drama is enacted before our eyes. Day after day, death lays siege to many a citadel of earthly life and captures it. Mortal pride and strength are destroyed, all beauty defaced, bodies crumble to dust. All that was earthly is ruined, and so is the hope of the atheist and unbeliever. But we to whom God has revealed Himself and His eternal truths, know that death is not the end of all. From the ruin of the body an immortal soul wings its flight. For us the prospect is not gloomy and forbidding as it must necessarily be for those who do not or will not believe. For those who live in hope and die in God's love

"The tomb is not an endless night:  
It is a thoroughfare, a way  
That closes in a soft twilight,  
And opens in eternal day."

We know that after death, man's soul goes before the judgment seat of God to render an account of its stewardship and receive reward or punishment according as its life has been fruitful of good or evil. What reward, what punishment? Heaven for the pure and perfect soul, hell for the grievous, unrepentant sinner, purgatory for the soul stained with venial sin. There is no liberation from hell, the souls in heaven need no assistance, for they already enjoy the fullness of God's eternal reward, but the souls in purgatory need and await our help. The idea we have of God on the one hand, and a glance at man and his frailties on the other, easily convince us of the existence of purgatory.

Man's soul was created and predestined to enjoy eternal happiness. Our divine Savior came upon earth to seek that which was lost. By his death on the cross, he merited heaven for all and he earnestly desires the salvation of all. This salvation, however, can be obtained and perfected only by penance. Man's penance is often so imperfect and insufficient that we cannot expect God to place him among the blessed of heaven immediately after death. God in His mercy will not condemn to everlasting torment a person with but venial sin upon his soul, but His eternal justice and holiness cannot permit a soul disfigured by the smallest stain of sin, to enter into everlasting glory. Man as a rule insufficiently atones for his sins on earth. Hence, with the close of mortal life, his soul must be in such a place and state where expiation is possible. This place, this state, we call

purgatory. And until the last fault has been cleansed by the avenging fires, until the last farthing of the soul's debt has been paid to God's justice, the soul must remain in this prison.

Eternal justice must be vindicated, but God in His mercy permits us, the living, to succor the dead. There is no impassable void that separates this world from the next; faith links the souls of the departed with the souls of the living and connects the Church militant with the Church suffering. Our prayers, our sighs, our good works are for the poor souls another Jacob's ladder of salvation. God has indeed given us an inestimable privilege, a privilege of helping the poor souls, of completing the work of Christ's redemption. It is, however, not merely a privilege He has given to each of us, it is a divine duty He exacts of all of us.

In a special manner should the poor souls be objects of pity and help to Tertiaries of St. Francis. Permit me to answer the questions:

Why should Tertiaries, more than any other class of Catholic people, interest themselves in the poor souls?

What motives should inspire them to help the poor souls?

How can they render this assistance? What means should they use?

By the very fact that a Catholic living in the world determines to be not of the world, by the very fact that the holy cord of St. Francis girds his loins, he takes upon himself duties not exacted by God of an ordinary Christian, he imposes upon himself an obligation to live better and lead a more noble and spiritual life. His soul is to be in closer communion with God and the things that lie beyond the grave.

St. Francis loved poverty and the poor of this earth. Could his great love forget the poor of the next world, the poorest of the poor,—the poor souls? Ah, no! Many a tear, many a sigh, many a prayer and mortification did our holy father offer to God for these souls. Should not the Tertiaries imitate their holy founder in this respect also? The spirit of his order can readily be discerned from the fact that in every Franciscan house and community many holy masses must be celebrated and many prayers must be said regularly for the departed brethren, sisters, and benefactors of the order. This spirit should animate all those who in any way profess to follow the rule of St. Francis.

The rule of the Third Order ordains, "At the funeral of a deceased member, the Tertiaries residing in the same place and



those visiting it, should assemble and say a third part of the prayers to Mary instituted by Father Dominic, that is, the rosary, for the heavenly comfort of the dead person. And priests, during the holy sacrifice, and the lay members, after having approached, if possible, the holy Eucharist, should piously and readily offer up their prayers for the eternal repose of the deceased brother." Thus one of the beautiful links that bind persons together in the Third Order is this obligation to be mindful in prayer of the spiritual brothers and sisters that have departed this life.

But the Tertiary's devotion and love for the poor souls must not be governed by a mere literal interpretation of the rule, which would restrict their prayers only to their fellow-Tertiaries. Rather they are led on to succor all souls by the very spirit and traditions of the order, for the annalists of the order in narrating the lives of our saints give us very many examples of this truly Franciscan spirit of love and devotion towards the poor souls.

In the life of the saintly penitent and Tertiary, Margaret of Cortona, we read that the Savior said to her: "Bid the Friars Minor, from me, to remember the souls in purgatory still more frequently, for their number is incalculable, and scarce any one prays for them." St. Margaret's own life was marked by a compassionate love and tender solicitude for the poor souls; through her works of mortification and piety she gained release for many and at her death she merited to be conducted by a number of these delivered souls into heaven. St. Bridget of Sweden, another illustrious Tertiary daughter of St. Francis, tells us: "When by means of our suffrages, we deliver souls out of purgatory we please Jesus Christ as much as if we had delivered Him from purgatory, and in due time, He will plentifully reward us for this good work, and make it turn to our profit."

It is related in the life of Bl. Gerard of Villamagna of the Third Order that on Monday of each week he was accustomed to visit three churches situated at a great distance, offering this pious pilgrimage in suffrage to alleviate the sufferings of the souls in purgatory. While of another Tertiary, St. Mary Francis of the Wounds of Jesus, we read that not satisfied with offering for the poor souls, the fruits of her daily communions and frequent masses, besides all the indulgences she could gain for them, in her ardent charity she often begged God to give her a part of their pains. A great many souls were indebted to her for their deliverance and God allowed many souls to appear to thank her or to ask for her prayers. One applied to her re-

questing the indulgences of the stations of the cross, adding seven Hail Marys in honor of our Lady under the title of the "Holy Shepherdess" because this soul had already been greatly relieved by this invocation. Two other souls petitioned for the indulgence of the Portiuncula. St. Mary Francis was always pleading with others and especially with priests to do their utmost for these patient sufferers.

What considerations should urge and impel Tertiaries to help the poor souls?

The poor souls in purgatory suffer great pain. They suffer according to the number and seriousness of the offenses for which they made insufficient atonement on earth. St. Thomas of Aquin, St. Gregory, St. Cyril and many other doctors of the Church maintain that the same fire that tortures the damned in hell, burns also in purgatory, with this important difference, however, that in one it is everlasting, in the other transitory. Surely, this is no cause for wonderment when we consider that God is infinitely just and holy, and that the poor souls had violated His laws.

But greater than the external, is the internal suffering of the poor souls. Briefly stated, it consists in this, that these souls cannot yet behold the brightness of God's countenance, while a memory of their sins is always before them. It is the nature of man to desire that which he loves, and the greater his love, the more intense will be his longing to possess that which he loves. Death has freed the poor souls of all earthly bonds and earthly desires; they now understand the infinite perfections of their God. Their love for God glows with more warmth than the very fires of purgatory. This eternal Goodness, this Goodness above all other goodness, they desire to possess and enjoy with an excruciating desire, but as yet they cannot.

Moreover, a remembrance of the past sins against a God so infinitely good and deserving of obedience, increases their suffering. Suffering is often our mortal lot, but if we can truthfully tell ourselves that we were in no way the cause of this suffering, this thought brings some little consolation. However, when our conscience tells us, "You brought this misfortune upon your own head. You yourself are the only cause of your sufferings," what a bitter consideration! Yet this is what the poor souls must tell themselves. The book of life is open before them, upon its pages they see written every fault for which they now must suffer. This but increases their pain.

The souls in purgatory are the souls of human beings, souls that had the same nature as we have, souls for whom Christ shed His precious blood. By helping the poor souls, we co-operate with Christ and help complete His work of redemption.

Many of these souls are connected with us by ties of friendship and consanguinity. In this respect alone they have a right to expect assistance from us. They may be the souls of our dearest friends or generous benefactors, they may be the souls of relations, of dearly beloved parents, who suffer now because they were too indulgent to us in life. If brothers and sisters loved and helped each other in life, should they not love and help each other after death? And the souls of those who died young, whom death's scythe cut down in the budding time of life, shall parents forget them now?

Another consideration that cannot but accompany every motive for helping these souls in purgatory is the fact that they cannot help themselves in any way. They must rely entirely upon our love and mercy. And in this respect let us not forget what our divine Master said. "Amen, I say to you, as long as you did it to one of these my least brethren, you did it to me." (Matt. XXV. 40.) "Blessed are the merciful for they shall obtain mercy." (Matt V. 7.)

Having seen some reasons why fervent Tertiaries must help the poor souls we will now briefly consider the means whereby this assistance may be rendered. From the cleansing fires of purgatory innumerable hands are stretched toward us: innumerable voices ask us for alms, for the spiritual alms of prayer. Prayer is the first and ordinary means of assistance. God has placed a wonderful something in our hearts, a something so powerful that it pierces the very clouds and goes before God's mighty throne, a something that goes from our hearts straight to the Sacred Heart of Jesus, and this something is prayer, prayer springing from faith and love. Such a prayer shatters the fetters of the poor souls, opens heaven for them; it falls powerless only before the gates of hell. Hence, pray often, pray earnestly for the poor souls, perform the standard devotions approved by the Church. Pray the Franciscan crown, the stations of the cross, recite from your prayer book. Let not your prayer be mechanical. St. Leonard of Port Maurice, speaking of the stations of the cross, says: "Were a ray of heavenly light to unseal your eyes as you are making the Way of the Cross, you would see each station surrounded by souls in pain, who, with clasped



hands, are begging you to help them, and saying to you; 'Have pity on us, you at least, our friends'." Best of all is a prayer that springs from the heart, even though the lips remain still. Numerous prayers are enriched with indulgences that are applicable to poor souls.

Almsgiving in the name of Christ is another powerful means of assisting the poor souls. We can help the poor and needy at home, we can contribute to the starving and afflicted abroad, help poor missions and churches; there are a thousand and one ways in which alms may profitably be given. The dictates of one's heart may here be followed. Joined with a pure intention and applied to the poor souls, every good work is most meritorious. It will surely serve to cancel many debts these poor souls owe God.

By the 'heroic act' you can constantly help the poor souls. The 'heroic act' consists in this that we offer to God as atonement for these souls all the good works of our lifetime, all our merits and sufferings, all our trials and mortifications, all the bruises that the daily cross causes upon our shoulders. Let no one fear that because of this one denudes his soul of all merit and that before God's judgment seat he will stand with empty hands. Ah, no! God will not fail to reward so heroic a sacrifice.

Holy communion and the sacrifice of the mass give Tertiaries another efficacious means of helping the poor souls. In this bloodless renewal of Christ's sacrifice on Golgotha, what graces, what helps, what comforts flow from the altar of God! The saints were well aware of this. When St. Monica lay dying, she begged her son, St. Augustine, "My son, bury my body where you will, but remember me before the altar of God." Our holy Mother Church bids her ministers pray for the souls at every mass, because in this adorable sacrifice where Christ Himself is victim and archpriest, inestimable and countless blessings are showered upon men. Hence, devout Tertiaries will frequently have mass said for the repose of the poor souls, or at least they will hear mass devoutly. Remembering that Christ is really and truly present on the altar, they will pray with love and faith for those who have "fallen asleep in the Lord", but who have not as yet entered into the glory of God's eternal kingdom.

In our cemeteries, the pathetic mounds are green with grass and moss; they sink deeper and deeper with each passing year. Upon many a mound lies a decayed cross: time and the elements have defaced its inscription. Remembrance of the departed dies

out quickly, too quickly in the human heart. Even though elaborate monuments of stone mark the place where the dead lie at rest; their names are seldom called to mind by the living. The memory of these departed ones would vanish forever from the heart of man, were it not for the Church. Christ's Church on earth is composed of living members, and for their sanctification the Church labors without ceasing. But she does not forget those of her children who left her holy bosom. To her living children the Church ever appeals, but in a special manner to Tertiaries of St. Francis, to remember the departed, to pray for the poor souls in purgatory, for those especially who are forgotten and abandoned, that God may grant them all eternal rest and that perpetual light may shine upon them.

### 34—TERTIARIES AND THE CONVERSION OF SINNERS.

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In the days before the coming of Christ, God from time to time sent prophets to guide his chosen people in the ways of truth and righteousness. Religion had almost vanished in Israel at the time of Jeremias. God's chosen people had descended to the depths of adoring false gods. Jehovah was blasphemed. Drunkenness and lust, hatred and violence, mortal sins of every sort were commonly committed. Then stood forth the prophet in bold denunciation of Israel's wickedness. "Thy own wickedness shall reprove thee, and thy apostasy shall rebuke thee. Know thou and see that it is an evil and bitter thing for thee, to have left the Lord thy God." (Jeremias 2; 19). The rebuke was severe, yet it contained an element of leniency. It appealed to the nobler instincts of the transgressor. It inspired hope and prepared the way to conversion of heart. It breathed into the soul of the sinner the loving sentiment of a patient and forgiving God, a God who wills not the death of the sinner but that he be converted and live.

"God, who at sundry times and in divers manners, spoke in times past to the fathers by the prophets, last of all, in these days hath spoken to us by his Son." (Hebrews 1; 1). One of the characteristics of the Son of God during his sojourn on earth was his extravagant love for sinners. Sinners approached him without fear. Our Savior welcomed them. He entered their homes, ate with them, conversed with them, converted them. One of the grievances entertained against Christ by the pharisees

was that he treated sinners too kindly. "This man receiveth sinners, and eateth with them." (Luke 15; 2). But Christ, who had come to seek and save that which was lost, answered the pharisees in words that clearly manifested his loving attitude toward sinners. And he spoke to them this parable, saying: "What man of you that hath an hundred sheep: and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost, until he find it? And when he hath found it, lay it upon his shoulders, rejoicing: And coming home, call together his friends and neighbors, saying to them: Rejoice with me, because I have found my sheep that was lost? I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance." (Luke 15; 3-7). This answer of Christ to the pharisees, rebuking their unsympathetic treatment of unfortunate sinners, shows that the Son, like his Father, willed not the death of the sinner but, that he be converted and live.

Jesus, who left the splendor of heaven to come into the world in search for sinners, proved himself to be the kindest of all fathers, the most sympathetic of all brothers, the truest of all friends to the most undeserving of mankind, hardened sinners. Nothing is clearer in the history of the Son of God made man, than that He manifested himself as Savior of the world not so much by working miracles as by His incredible tendency to receive and forgive sinners. With this characteristic of his divine Master in mind, St. John writes to the early Christians, "If any man sin, we have an advocate with the Father, Jesus Christ the just." (1 John, 2; 1).

As in the days of old God led his erring people back to the paths of righteousness and as in the days of the Messiah the outstanding feature of Christ's work on earth was the conversion of sinners, so in the days of the New Dispensation, when there is evidence of an estrangement from God, of virtue gradually disappearing and of vice running rampant, God's method of saving the sinful world is that it be converted and live. He deigns from time to time to send great saints, prophets of the New Law, inflamed with divine love and zeal for souls to fulfill the special mission of leading his people back to Christ. Such an instrument in the hand of God was St. Francis of Assisi.

The character of the time in which St. Francis lived is well known. The twelfth century was poor in virtue. People were too much taken up with the things of this world. They lived in



ease and sensuality. Their endeavors were directed toward securing riches and honors. Jealousy and hatred were predominant passions. The leaders of the people, spiritual as well as temporal, were themselves so deficient in virtue that they undermined their authority and became a source of scandal. It was toward the end of this century that St. Francis appeared on the scene. With unyielding determination he undertook by word and example to give the world an idea of the meaning of Christianity. It was not mere chance that in his youth he read and applied to himself the lesson of the Gospel, to sell all, give to the poor and follow Christ. Nor was it a passing fancy that impelled him to throw off his secular garments and clothe himself in a habit of rags. From door to door he would beg his meals. With courage and joy he invited the scorn of the effeminate world. Even his father disowned and persecuted him. But Francis had taken upon himself the folly of the cross of Christ and in it he found the sublimest wisdom.

St. Francis was well qualified to appear before the people of his time as their model and true reformer. His similarity to Christ was most striking. Stripped of everything, mocked by the world and rejected by his friends, he had not even whereon to lay his head. His devotion to duty, his days of toil, his nights of prayer, his practice of mortification, his bodily infirmities and lastly his stigmata, the very wounds of Christ, received on Mt. Alverno, justify his title of "*Alter Christus*," another Christ, conforming in all things to his divine model. It was more than a human voice that called to this other Christ in the little church of St. Damian, "Go, support my toppling house." And it was more than a natural dream that showed to Pope Innocent III the figure of the Poor Man of Assisi supporting the walls of the Lateran to keep the structure from crumbling to the ground. The meaning of such supernatural intervention was clear. It meant that St. Francis was chosen by God to convert the world that was fast growing cold, to reform his Church and save it from destruction.

Unlike the so-called reformers of the sixteenth century, St. Francis began his reform with himself. And when about to convert others he did not act except with the approval of God's constituted authority. He chose austere men like himself to preach to the people by example more than by words. Without means, learning or culture, the disciples of the great saint went in every direction and preached the plain Gospel of Jesus Christ to every

class of people. The result was astounding. People flocked together in churches and on the streets to hear these men of God, who told them in simple words, but convinced them by their own example, that it avails a man nothing to gain the whole world and suffer the loss of his own soul. The preaching and example of St. Francis and his followers proved irresistible. All classes of men and women bewailed their sins, forgave their enemies and without number they begged for admission into the order founded by the Poor Man of Assisi.

God's blessing rested upon the work of the brethren. St. Francis was pleased with the fervor of the people. He had already founded two orders, one for men and one for women, the members of which consecrated their lives to God, by binding themselves to the observance of solemn vows. Something must now be done for the masses, all of whom could not become members of the First or Second Order. They, too, must have a secure means of salvation, a means of attaining a higher degree of perfection in life and a higher degree of glory in eternity. St. Francis realized that in his work of reform he had come to a point where an all-important decision was called for. He prayed for counsel and was inspired with the unique plan of founding another order into which all persons, men and women, old and young, unmarried and married, rich and poor, could be admitted without in the least interfering with the duties of their respective states of life. That plan once conceived, the great reformer lost no time in the work of its execution. He wrote in few and simple words the rule of the Third Order, which consisted in nothing more than the practical application of the commandments of God and the laws of the Gospel to the lives of the members, and an exhortation to fidelity.

The work of the conversion of the masses was begun. Thousands upon thousands entered this school of perfection, converting themselves first, then praying and working for the conversion of others. So effective was the work of converting sinners to God and to the Church that Peter de Vineia, at the time chancellor of the godless Emperor Frederick II, wrote his lord the following: "The Minor Friars have revolted against us. They have openly criticised our life and undertakings. They have interfered with our rights and destroyed our influence. They have now established another order which takes in men and women of every

state of life. And men and women are feverish in their haste to become members." The chancellor was right. Wherever the Franciscans erected convents they established communities of Tertiaries, leading untold numbers from the paths of sin to the paths of virtue, instructing them to lead lives of religious fervor in the midst of the turmoil of the world and instilling into their minds and hearts zeal for the conversion of others.

There is need of that same kind of reform today. There is something wrong with the present-day world. Nations are actuated by jealousy and hatred in their dealings with one another. There is something wrong with present-day society. Socialism and bolshevism are threatening to overthrow existing governments. Capital and labor are at a death grip. There is something wrong with the present-day family. The spirit of worldliness and sensuality has invaded the home. Separation and divorce, so common in our day, mock the sacredness of the marriage bond. There is something wrong with the present-day individual. The education of the heart and will of the child is to a great extent being neglected. Young men and women are permitted to grow up without a proper appreciation of the importance of religion. They have little or no conception of obedience to rightful authority, no conception of self-restraint in matters of gratification, no conception of modesty in dress or manner, no conception of justice or charity in their dealings with others. That something is radically wrong with the present-day world and that a reform of some kind is needed is generally conceded to be true. What the world needs is a return to the principles of Christianity. These could easily reform the individual if practically applied. And once the individual were reformed, the problems of family and society would solve themselves.

Yes, the world of 1921 needs reformation, conversion to the principles of Christ, more so than the world of 1221. As it was reformed in 1221 by St. Francis, it can be reformed today by the application of the teaching of St. Francis. His teaching consists in the application of the Gospel of Jesus Christ to the lives of individuals. In 1921 Franciscans are celebrating the seventh centenary of the founding of the Order of Tertiaries. They will make a united effort the world over to arouse a lively interest in the work of St. Francis as a means of individual, family and social reform. The blessing of God rests upon their work. Co-operation on the part of the faithful is all that is necessary to crown their efforts with success.



## 35—DUTIES OF TERTIARIES.

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The late Pope Pius X put down the purpose of the Third Order of St. Francis in these pithy words: "The purpose of the Third Order consists in this, that the members put into daily practice the precepts of evangelical perfection and be an example of Christian life for the imitation of others."

Since the duties of the members of an organization are derived from its purpose, we may look for the quintessence of a Tertiary's duties in the foregoing words of a great Tertiary Pope. He states in unmistakable terms that the purpose is a twofold one. The first of these is personal sanctification and it is to be sought after by following the precepts of evangelical perfection. But while personal sanctification is its primary purpose, it is not its sole purpose, nay not even of the First or Second Order. According to the words of the illustrious Tertiary Pope personal sanctification is to be an example of Christian perfection for the imitation of others. The Third Order has therefore an apostolate to realize, the apostolate of good example, so highly praised by our divine Savior: "So let your light shine before men, that they may see your good works and praise the Father who is in heaven."

Perhaps someone will exclaim: "Why, if that is all the Third Order strives to achieve, I do not see any reason for joining its ranks, for every practical Catholic is expected to do this." It is certainly true that every practical Catholic is expected to do this, I concede; but it does not follow that it is beside the point to band together just such Catholics as are severely in earnest about this great task. Without reflecting upon the numerous spiritual advantages and benefits accruing to those who join the ranks of these resolute Christians who bind themselves—not by vow, but on their word of honor,—to realize in themselves as far as they can the Gospel perfection, this very banding together gives a strong impetus to individual efforts and makes the members the "corps d'élite" of the Church in her sublime task of "renewing all things in Christ."

Probably it will be as much of a surprise if I say,—and *that is the burden of this paper*,—that the duties which a Tertiary assumes are no other than the ordinary duties and pious customs of practical Catholics. But let me hasten to state that joining the Third Order must mean more than the fostering of certain habits

of piety. It must mean the giving of a new and special development to the lives and characters of the members by furnishing them with *an ideal*, and that is the Franciscan ideal. Concerning this ideal Pope Benedict XV says in his encyclical on the seventh centenary of the Third Order: "It is Christ who harmonizes all that is in man, making him, not to serve, but to subdue his desires, obedient and submissive always to the will of God; and this harmony is the foundation of all peace. In the order of Franciscan Tertiaries that power of Christ displays itself to wonderful effect. For since, as we have pointed out, the order has the special object of disciplining its members, though occupied with worldly cares, in Christian perfection,—for sanctity is not incompatible with any mode or walk of life,—it follows of necessity that, where a number of people live in keeping with the rule they will be a powerful incentive to their neighbors, not only to comply with every detail of duty, but to aspire to a more perfect aim in life than the general law requires." Plainly then, joining the Third Order will mean something very definite, and to shape one's life according to the Franciscan ideal is the work of a lifetime. And yet I say, what a Tertiary is required to do practically, is no more than the observance of the ordinary customs and duties of Christians that live up to the Catholic standard.

If we look to the origin of the Third Order we shall see at once that it fills a real need, and that, as Pope Pius X wrote September 8, 1912, "it differs from the First Order only in the manner in which it pursues its aim," the aim of both being identical, Christian perfection. When St. Francis saw that the influx into his First and Second Order took proportions which would prove detrimental to the Christian family and to society if it were not directed into the right channels, he set to work to compose a mode of life, which would be calculated to lead Christians in the world along the road of perfection, without permitting them to abandon the state in the world to which they were called. And this mode of life he called the Third Order. It is therefore in a word, *religious life transplanted from the cloister into the family*. That is the great thing accomplished by our holy father St. Francis.

No one was more thoroughly aware of the allurements and deceptions of the world than our holy father. Therefore he was actuated by the strong and ardent desire to come to the rescue of all who desired to be liberated from its slavery, and divine Providence came to his aid wonderfully. Consumed as he was by a

real passion for souls, he strove to bring evangelical perfection as clearly to all Christians of good will as was possible in their state. And the result was the founding of the Third Order. He wished to see Christians segregate themselves from the contagion of the worldly spirit, not so much in body as is done in the cloister, but in the spirit. They were to share in the blessedness, the peace, the merit of cloistered life and to become "fellow citizens with the saints and domestics of God." (Eph. II, 19). Domestic and social relations were not to be disrupted but sanctified according to the spirit of Christ.

According to this stupendous plan the divinely guided founder set up his rules. In order to safeguard his followers against the lure of the world he endeavored to instil into their hearts the spirit of unworldliness. I might say, "otherworldliness," being the spirit of the better and lasting world to come. And though the mode of life has been greatly modified and brought into harmony with present-day exigencies by the enlightened Tertiary Pope Leo XIII, the spirit has been delightfully preserved in its integrity and fullness.

Following are the duties which the modern Tertiaries undertake,—very easy duties, not binding under pain of sin except insofar as they are enjoined by the law of God or the Church:

EACH DAY the Tertiary is to assist at mass if possible; he is to recite twelve Our Fathers, Hail Marys and Glorys, or else read the office of the Blessed Virgin Mary; to raise his mind from earthly things frequently, he is reminded of the duty of invoking God in prayer before and after meals, and that piously and gratefully; he ought to examine his conscience every evening, excite himself to true sorrow for sins detected and firmly resolve to avoid them in future.

EACH MONTH he is expected to assist at the meetings where the weakness of the individual is strengthened by the power of example, hearing the word of God and partaking in the blessing of common prayer. The spirit of charity and mercy is practiced by contributing to the collection of alms for the needy members and for other laudable purposes. Piety is solidly fostered and made fruitful by frequent confession and communion, the rule requiring the minimum of once a month, exceedingly little in these days of frequent communion.

EACH YEAR there are just two fast days to be observed, on the vigils of the Immaculate Conception (December 7) and of



St. Francis (October 3). Thus the practice of the foremost virtues of a Christian life, penance and the spirit of prayer, is assured; at the same time active charity is called for, and thus a strong tie of union is brought about.

But since this precious institution is not only a society or confraternity but a real order, embodying a philosophy of life, its duties do not only extend to certain periods of time but follow the Tertiary at every step. Therefore he will AT ALL TIMES wear the scapular and cord, the regalia of the religious. He is commanded to refrain from luxury and excess in the matter of dress, keeping that sane medium becoming each one's state. He will avoid dangerous balls and stage-plays and revelry. He knows well that St. Francis, the apostle of joy and of "the liberty of the children of God", did not forbid amusements, but he knows as well that a Tertiary should be more careful than others in matters of public amusements in order to cultivate self-denial; a constant good example is to be observable in him, while peace is to be promoted and preserved, yes, by tact and prudence the Tertiary is to be a peace-maker and an allayer of strife and discord. It seems superfluous to say that vulgar and improper language and jests should not escape his lips, on the contrary, all contagion of erroneous doctrine or immoral thoughts he must keep far from himself and the home by barring dangerous reading matter. Mercy must be extended to the sick and the departed brothers and sisters and thus the salutary thought of the end of all earthly things will urge him to persevere in the path upon which he has entered. Respect to duly chosen officers will overcome the dangers of self-will, and when an offending member is recalled to his duties he must be possessed of sufficient humility to accept the correction. All these duties, so commonplace when viewed from the standpoint of practical Catholicity, are to make the child of the Poverello partake in the blessedness of religious life and to realize in him or her the Franciscan ideal of charity and the penitential spirit, the sanctification of self, and the Tertiary apostolate. And yet, none of the duties recounted are above the measure of ever so many Catholics, sterling in character and fervent of will, who would increase in virtue by leaps and bounds if they but knew of the treasury of graces and spiritual benefits in which they might share by entering the ranks of so salutary an institution of religious life in the world.

At this juncture it will be well to remark, that in assigning a particular number of duties to his followers, St. Francis did

not mean to limit their activity in the performance of only such acts as are indicated in the rule. It is plain as sunlight that he wished his followers to be, as the apostles were, "the salt of the earth." But how could they hope to realize this wish if their activity were limited to one or the other field of charity and zeal? No, he wished that like himself they should share in the "liberty of the children of God," and should do good and prevent evil wherever the occasion presented itself. It stands to reason, therefore, that outward activities change with the times, and that the apostolate of the Third Order extends to all of them. And though such activities need not, and perhaps, ought not be undertaken under the exclusive auspices of fraternities as a body, Tertiaries should certainly be in the fore in the exercise of all the works of mercy.

Indeed, Pope Benedict XV points out these very things in his encyclical on the Third Order. He says: "We desire to gather the concerted efforts of all children of Christian peace, but especially of the Tertiaries, whose influence in restoring harmony of sentiments will be something wonderful, once their number and their enterprise have generally increased. It is desirable, therefore, that every town, village and hamlet should have many members of the order,—not indeed slack members, content with the mere name of Tertiaries, but active for their own and for their neighbor's salvation." Here then, we see clearly, that the Holy Father expects something very definite from the Third Order besides their own sanctification. He points out an apostolate to the brothers and sisters of the order. Having stated that two great evils afflict the present age, "a boundless craze for possessions and an insatiable thirst for pleasure," he goes on to explain what he expects of Tertiaries. "We cannot deplore enough the blindness of so many women of every age and rank who, seized with a mad desire to please, do not realize how greatly their insane fashions, not only displease every decent person, but offend God as well. . . It is the special duty of our Tertiary sisters to be in their apparel and their whole manner of life an object lesson of holy modesty to other maids and matrons." And to the brothers and sisters alike he says: "Let our Tertiaries give these matters (present-day conditions) their serious attention, and they will understand what the age expects of them as followers of Francis. It is for them to study the life of their father: to consider his marked and close resemblance to Jesus Christ, especially in the way he fled the comforts of the world and under-

took suffering, meriting for himself the name of the Poverello and receiving in his body the wounds of the Crucified, to show that they have not degenerated from his ideal, by embracing poverty at least of the spirit, by mortifying themselves and by carrying their crosses."

Behold here the apostolate of Tertiaries of the twentieth century as laid before them by the highest living authority, Christ's Vicar on earth. It is nothing more or less than intense Catholic life, the practical application of Gospel principles, the gist of which makes up their rule of life. The study of the life of St. Francis must teach them how to become apostles in our times, and that especially of being far removed from attachment to the spirit of the age, by being impregnated with the virtues of penance and fraternal charity.

Concerning charity, that eminently Christian virtue, so much needed in our neo-pagan days, the Holy Father has this to say: "If the members of the order have organized various methods of benevolence to help the needy in their manifold wants, they will, like real brothers, surely not be guilty of withholding the offices of charity from those who are in need of far greater than earthly things." Corporal and spiritual works of mercy and charity, therefore, are indicated as being among the duties of their apostolate as Tertiaries. Of a truth, too much stress cannot be laid upon these fundamental virtues, so characteristic of St. Francis, the practice of self-denial and charity, and the more a Tertiary is imbued with them, the closer he will draw to the Franciscan ideal of Christian living. The whole complex of duties laid down in the rule is but an outpouring of this spirit.

The Third Order is not a refuge for freakish piety, and prudent precaution should be exercised in admitting candidates to the holy order, lest the multitude of superficial and useless members be a hindrance to the realization of its aims and a blemish on its glorious name and stainless escutcheon. St. Francis was deeply convinced, that nothing would harm his First Order as much as a multitude of idle and useless brethren, and frequently and seriously warned against admitting such. In like manner the vitality and usefulness of the Third Order will be greatly impeded by casting precaution to the wind when endeavoring to increase membership in the Third Order. I may be making a bold statement when I say that many a Catholic man or woman from the ordinary walks of life, who does not pretend to be accounted as pious, would make a far better child of St. Francis,



than some of those who are invested with the scapular and cord and seem to be of the opinion that they have reached the apex of Tertiary perfection because they faithfully recite the prayers, do not dance, attend the monthly meetings, observe the fast, aye, often go to confession, and even communicate frequently. Assuredly these are the most excellent means of perfection enjoined by the rule, but they must also ripen into exemplary life in genuine, patient, forgiving charity and severity towards dear self according to the world of eternal Truth, "By their works ye shall know them." What the Third Order wants is real, live-wire Catholics, men and women who are intimately in touch with the age in which they live, as Francis was in touch and sympathy with his age, entirely a man of his times. To join this order does not mean to be transplanted back into the thirteenth century, but to be imbued with the faith and charity which accomplished so much good in past ages. To use the words of Pope Benedict XV once more: "So shall our Franciscan Tertiaries by purity of faith, by innocence of life, and by cheerful zeal diffuse far and wide the good odor of Christ, and be to the brethren that have gone astray both a reminder and an invitation to come to a sense of their duties. This the Church asks, this she expects of them."

As the Popes of former centuries have called Tertiaries the "New Machabees" because of their strenuous and effectual defense of the rights of the Church against her enemies, just so the present Holy Father looks to them as to the bulwark of defense against the pernicious tendencies of the times. Buoyed up by the sublime spirit of St. Francis, which breathes from every paragraph of the rule, they are to be a mighty factor towards rejuvenating society, towards safeguarding the family so greatly endangered, towards assuring respect and obedience to authority, human and divine, towards bringing about an amicable settlement of the burning social questions, and giving to society once more the stamp and impress of Christianity.

### 36—THE SERAPHIC OFFICE.

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"Tertiaries who are ecclesiastics, in as much as they read the psalms daily, need do no more under this heading. Laymen, who neither recite the canonical prayers, nor the prayers in honor of Mary, commonly known as the little office of the Blessed Virgin Mary, must say each day twelve Our Fathers, Hail Marys and

Glory be to the Fathers, unless they are prevented from doing so by ill-health." This text of the rule on prayer precedes all other prescriptions in excellence and importance, for prayer is the soul of a pious life, its vital activity. Omit prayer from the rule and the latter ceases to be a school of sanctity.

Its excellence lies in this that prayer opens direct communication between God and the soul, thus elevating man above all other visible creatures to the dignity of a child, a friend, an intimate of God. Its importance is clear from the fact that by its means we can obtain anything from God. "Whatever you ask the Father in My name, that He will give you." Without it we can expect nothing. St. Francis says simply: "Without prayer one can expect nothing from a soul." The saints teach us that, as the body stifles without air and weakens without food, as a fish removed from its watery element dies, as a lamp not fed with oil goes out, as a tree withers without roots and a plant shrivels deprived of moisture,—so it is with a soul without prayer. It is a sentinel without a weapon, a pilot without a helm, a beleaguered city whose walls have no defenders. No wonder then our Lord admonishes us to "pray always," and states emphatically, "Without Me you can do nothing." How much we stand in need of help from God! We need light to detect the snares of our enemies, prudence to escape their wiles, fortitude to overcome them in battle. We need wisdom to estimate earthly things at their true value and not to be led astray by their false glitter. We need the grace of God to merit for eternity, to withstand the tempter, to persevere in God's service. And all these depend on prayer.

In prescribing prayer for the Tertiaries, therefore, the rule lays down the most important duty of life. But, it may be objected, anyone who is pious enough to join the Third Order would pray anyway; why then prescribe it? The answer is, the kind of prayer prescribed by the rule is not private, personal prayer, which certainly every Tertiary would practice, but common prayer in union with the praying Church, called *the office*. This common prayer gives God more glory than any amount of private communing could do. It is the vital functioning of the communion of saints in the Church of God. It has accordingly more merit and force than private prayer. Just as in the realm of nature united action effects more than single efforts, so too in the order of grace the axiom holds, "In unity there is strength." Our Blessed Lord voices this truth in the words: "Wherever two

or three are gathered together in My name, there am I in the midst of them."

Hence holy Church obliges her priests and religious to recite this common prayer, or office. Office is the name given it because it is the official prayer of the Church carried on by those whom she appoints specially to represent her before the throne of God, her clergy and consecrated religious. Now the Third Order, being a true order and its members religious, it too has its common prayer or office imposed by the Church through the rule. This office we call the seraphic office. It is threefold in character according as the Tertiaries are either:

1. Priests and clerics who are obliged to recite the Roman breviary,
2. Lay Tertiaries who recite the little office of the Blessed Virgin,
3. Tertiaries who pray the twelve Our Fathers, Hail Marys, and Glories.

So in treating of the seraphic office these three different ways of fulfilling the obligation must be brought into consideration.

#### CALENDAR, BREVIARY, AND MISSAL OF TERTIARY PRIESTS.

Regarding the clerics the rule says: "Tertiaries who are ecclesiastics, inasmuch as they read the psalms daily, need do no more under this heading." Although the rule leaves priests this latitude Pope Leo XIII, himself a zealous Tertiary, gave all clerics a splendid example. In an audience granted the ministers general of the First Order on December 18, 1884, he assured them that, besides his breviary, he never let a day pass, no matter how busy, without saying his twelve Our Fathers! So great was his love and zeal, although the busiest of God's priests! The original rule of the Third Order obliged Tertiary priests to insert the commemoration of St. Francis after lauds and vespers and to pray the *Dè Profundis* daily for the dead. The revised rule omits this.

Tertiary priests enjoy the privilege from the Holy See of using the Franciscan calendar, breviary and missal, provided they are not bound to any choral office. Those, however, who wish to use this privilege must say their mass in conformity with the office, i. e., if they use the Franciscan calendar for the office, they must also use it for the mass and insert the name of their seraphic father in the proper places. The only days when they are not bound to conform office and mass are on particular and specially obligatory feasts, e. g., the patronal feast of the diocese, or titu-



lar feast or dedication of their churches. It may also be remarked that the use of the Franciscan calendar is valid only when mass is celebrated by them in their own or in Franciscan churches. All Tertiary priests may insert the name of our holy father, St. Francis, in the *Confiteor* at prime, compline, and mass after the names of the apostles. Tertiary priests also have the privilege of saying the votive mass of the Immaculate Conception, the same as the members of the First Order, as often as they celebrate in a private oratory, or in churches of the three orders, or any Saturday of the year not impeded by a first or second class feast, or a feast of the Blessed Virgin, or a privileged octave. This privilege counts only for private low masses. The benefit of these privileges for the Tertiary secular priest is readily grasped, for they allow him to join with his religious brethren of the First Order in celebrating all the great feasts of the order, thus encouraging the Franciscan spirit in him and keeping him in close touch with his glorified brethren in heaven.

#### THE OFFICE OF THE LAY TERTIARY.

According to the wording of the rule, it is left to the option of the layman to pray the Roman breviary, the little office of the Blessed Virgin, or the twelve Our Fathers. A word on the Roman breviary. This is sometimes called the divine office and is the prayer of the clerics of the First Order. It is divided into eight parts called "hours", because they are supposed to correspond to different hours of the day or night. The office is made up of the psalms of David, reading from the Scriptures, brief outlines of the life of the saints whose feast is celebrated, and expositions of the Gospels from the writings of the fathers and doctors of the Church, with hymns, versicles and orations. In olden times it was customary for the faithful to be present at the chanting of these "hours" in the churches. At St. Francis' time this custom had mostly died out. The Third Order helped to revive it. It became also the practice of Tertiaries to recite it, as we read of St. Louis of France, St. Elizabeth of Hungary, St. Elzear and Bl. Delphine. In our days too there are Tertiaries who keep up this faithful custom. However, the little office of the Blessed Virgin is more popular among the lay Tertiaries.

The little office, as it exists today, owes its popularity to St. Peter Damian, who died in 1072. It was he who revised it and spread it among the faithful. St. Charles Borromeo also did much for the spread of this devotion, so pleasing to the Mother of God, and prayed it daily on bended knees despite his many

episcopal duties. It was first indulgenced by Pope Pius V. But the great Tertiary Pope, Leo XIII, enriched it with the indulgences it now possesses. In a decree of Nov. 17, 1887, and again in a rescript, dated Dec. 8, 1897, the following indulgences were fixed:

1. Seven years and seven quarantines, once daily for reciting the entire office.

2. A plenary indulgence once a month on any day at choice, if one has recited the entire office daily for the space of a month. The conditions, confession and communion.

3. 300 days daily for reciting matins and lauds.

4. 50 days for each little hour or for vespers and compline, if prayed separately.—All these indulgences are applicable to the souls in purgatory.

Formerly the opinion prevailed that the indulgences granted for the little office counted only when it was recited in Latin. But all doubts on this head were put to rest by a decree of the Sacred Congregation of Rites issued August 28, 1903, wherein an indult is granted for the private recitation of the office also in the vernacular. All Tertiaries, who have sufficient education and the leisure to pray the little office, should do so. If it cannot be prayed entirely then in part. If it be impossible to pray it daily, at least recite it on Sundays, on feast days of our Blessed Lady, and the great feast days of the order. The great majority of the Tertiaries, however, pray

#### THE TWELVE OUR FATHERS.

“Laymen, who neither recite the canonical prayers, nor the prayers in honor of Mary, commonly known as the little office of the Blessed Virgin, must say each day twelve Our Fathers, Hail Marys, and Glory be to the Fathers, unless they are prevented from doing so by ill health.” These twelve Our Fathers, etc., may be said all at once or distributed throughout the day. Although so simple in itself, Pope Leo XIII honors this office with the beautiful title “seraphic office”, as though it were the distinctive office of the Third Order. In an audience granted to the ministers general of the First Order, July 7, 1883, the same glorious Holy Father recommended that it be prayed in a manner like the divine office, since it serves the same purpose for the lay Tertiaries. To do this he suggested that the twelve Our Fathers, etc., be distributed as follows: Five for matins, and one for each of the remaining hours of lauds, prime, tierce, sext,

none, vespers, and compline. How easy and convenient this would be for many!

The Holy Father also ventured the hope that the zealous Tertiaries might reflect on the mysteries of our Lord's passion while praying the office. There are two ways of doing this: either by reflecting on one of the mysteries before each Our Father, or by inserting the mystery in the form of an aspiration in the Hail Mary after the word Jesus. The mysteries are:

1. Who instituted the holy Eucharist for us.
2. Who prayed for us in the Garden of Gethsemane.
3. Who did sweat blood for us.
4. Who was captured and led to Annas and Caiphas for us.
5. Who was led to Pilate for us.
6. Who was mocked by Herod for us.
7. Who was scourged at the pillar for us.
8. Who was crowned with thorns for us.
9. Who carried the heavy cross for us.
10. Who was nailed to the cross for us.
11. Who died on the cross for us.
12. Whom thou, O Virgin, didst accompany to the grave.

#### THE OBLIGATION OF RECITING THE TERTIARY OFFICE.

Is the Tertiary bound under sin to recite the office? Father William, O. S. F. C., in his "Franciscan Tertiaries", answers as follows: "The omission of the office, either wholly or in part, by a Tertiary not otherwise bound to its recital, does not involve sinfulness, provided always that such omission be not the direct outcome of a spirit of contempt of the rule." The rule reads that the Tertiaries "must recite each day" one of the three offices "unless they be prevented from doing so by ill-health." Hence, to omit the office frequently and for slight reasons would be very blameworthy in a Tertiary and would argue a poor spirit. Only a serious reason, such as sickness, should ever justify leaving this duty undone. As prayer is the soul of religious life, advancement in virtue depends on complying with this obligation. To spur the Tertiary on to zeal in praying the seraphic office we will devote a few lines to the study of its excellence.

#### THE EXCELLENCE OF THE SERAPHIC OFFICE.

This excellence is intrinsic. It lies in the prayers themselves, the sublimest that man can pray, the Our Father, Hail Mary, and Glory be to the Father. The Our Father has this privilege above all other prayers that it was composed by the Son of God



Himself and given to us as the most perfect of prayers. All that we can ask for in prayer must have relation to our final destiny and to the means of attaining it. This final end of man is twofold: the glory of God and man's salvation. The first two petitions cover it completely. The means to this twofold end our Savior arranges in two divisions: first, the petition for the necessary graces of soul and body to reach it, which are contained in the third and fourth petitions; secondly, the warding off of evils which threaten or render impossible the attainment of our end, which latter are contained in the last three petitions. More than this, man cannot ask of God. For this reason the saints and holy writers call the Our Father the gist of the Gospel and of our entire faith. Moreover, the Our Father bears in itself the pledge of being heard by our heavenly Father. Is it not the prayer of Christ, our High Priest, expressed in His name, and on His authority? Truly it is the grandest, most efficacious, and comprehensive prayer of the soul, of the Church, and of Christ Himself!

Second to this only is the Hail Mary. This is the great pean of praise to God's holy Mother, the Queen of the Seraphic Order, intoned by the angel of God, developed by the Holy Ghost, and completed by the Holy Church. It is thus the most sublime and beautiful expression of devotion to the Blessed Virgin. It consists of five salutations to Mary. The first three fall from angel lips. "Hail Mary, full of grace" expresses the wonderful preparation and worthiness of Mary to become the Mother of God. "The Lord is with thee" proclaims the very essence of the doctrine of the incarnation, the indwelling of the Son of God in His Immaculate Mother. "Blessed art thou among women" tells us the effect of the great mystery in Mary, her exaltation above all God's creatures in dignity, power and sanctity. "And blessed is the fruit of thy womb," continues the enlightened Elizabeth, thereby assigning the cause of all privileges of Mary.

Holy Church now takes up the strain in the "Holy Mary," confirming all that the angel and Elizabeth have revealed as the teaching of our faith on Mary and on her office in the redemption of mankind. The prayer the Church lays on our tongue is classically rich and brief. We are reminded of our present need of Mary's intercession and of our future hope in her at the hour of our death. Mary is proclaimed the refuge of sinners and her intercessory power dogmatically defined and promulgated to her

children. Considering the singular importance of the Hail Mary for Mary's glory and for our advantage, can we let a day pass without reciting this so glorious prayer? Can we please the Blessed Virgin more, or elicit her powerful help in a more efficacious way than by saying the Hail Mary?

Close upon the Our Father and Hail Mary comes the magnificent hymn of praise, the Glory be to the Father. It is an epitome of the doctrine of the cross, the *Credo* of the Christian, and the song of highest praise to the adorable Trinity, Father, Son, and Holy Spirit, with the expressed wish that as we now praise God on earth, so may we one day praise Him in the eternity of His glory. These are the sublime contents of the seraphic office and when they are recited in union with the commemoration of the mysteries of our Savior's passion, how pleasing they must be to God and to His Blessed Mother!

So far we have considered the excellence of the seraphic office as it is in itself, but there are other sources of excellence lying outside of it and bearing on it that raise it to a very high plane of dignity. One of these is the fact that it is prayed in the name of the order and of the Church. Consequently, although it be prayed privately, it is not a private prayer, but a public, official prayer, said in union with all the members of the three orders of St. Francis. Then it is prayed in union with the continuous prayer of Jesus, our High Priest. In the preparatory prayer we find this emphasized in the words: "O Lord, in union with that divine intention which Thou, whilst on earth, didst praise God, I now recite this office."

Oh, could the Tertiaries but take a glance into the depths of the Sacred Heart of our Savior and see what these intentions of His are, how gladly, how fervently, how assiduously would they not recite their office! What a sublime thought to know that you are praying in union with the priestly Heart of Christ, for His intention, in obedience to the Church and to the order, in union with thousands of priests, religious, and Tertiaries the world over! Is not prayer the prop of the Church and of the world? When the high-priest Aaron saw his people laid prostrate on all sides by the dread plague, he passed in among the corpses and lifting up his priestly hands towards heaven, he prayed to God for his afflicted flock. And God heard his prayer, drew back the avenging sword, and the people were spared. This

is just what the priest with his breviary, the religious and the Tertiary with their office are doing every day in the Church of God. Well indeed then, we term this beautiful prayer "office," i. e., obligation, for it is the duty of religious souls to pray for the sins of the people.

#### THE MANNER OF RECITING THE OFFICE.

Because of its holiness, importance, and official character the Tertiary should pray the office the same way as the priest and religious do. It should always be preceded by the beautiful preparatory prayer, "Open, O Lord, my lips to praise Thy holy name," because this prayer disposes the soul best by asking for the actual graces to pray well, contains the formula for making the intention for which the office should be prayed, and unites the praying Tertiary with the spirit of the Church. The office itself should be said with external devotion and with internal attention, "worthily, attentively, and devoutly," as the preparatory prayer expresses it.

You recite the office *worthily* when you do so with every mark of exterior and interior reverence. This reverence manifests itself externally in the proper position of the body, the mortification of the senses, and in the place, the time, and the manner of praying. Internal reverence is present when you are penetrated with the meaning and importance of what you are saying, with your dignity and duty as a representative of the order and of the Church before the throne of God. You pray *attentively* also in two ways: exteriorly, when you refrain from all occupations that interfere with the reverent recital of the office or make it impossible; interiorly, when you banish from your mind all vain and distracting thoughts and try either to follow the sense of the words you are saying, or reflect on some pious thought or mystery. Finally you pray *devoutly* when you awaken pious sentiments in accordance with the meaning of the prayer or strive to become imbued with the prayerful disposition of the holy Church, yea, of Christ Himself, in addressing His heavenly Father. This devotion is the soul of prayer, on it depends principally the efficacy of our praise and petition.

With such convictions, in such a spirit, after such a manner let the Tertiaries perform this sacred and important duty of the rule. If the Third Order prays well, it will live well, fare well, and fulfill its mission in the Church of God.



## 37—THE SCAPULAR AND THE CORD.

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The external sign by which every religious is known is the religious habit. Each order and congregation has a prescribed form and color of dress, by which its members are known. The Third Order, being a true religious order, as the bull *Paterna Apostolicae Sedis* of Benedict XIII (December, 1725) declares, also has its peculiar habit or dress. The object of this paper is to supply a few ideas, historical and otherwise, on the habit of the Third Order. For the sake of convenience to the reader these ideas are grouped under five headings.

## I. THE ORIGINAL HABIT.

In the course of history the habit of the Third Order has undergone so many changes both in its form and in its color, that it is wellnigh impossible to give any connected account of its vicissitudes. Fr. Tischler, O. M. Cap., whom we follow as guide in our investigations, distinguishes three different stages in the development of the habit as we have it today.

The first stage treats of the original habit as St. Francis used it. The earliest mention we find of a Tertiary habit is the investing of Blessed Luchesius with it by the seraphic father himself. The habit used was made of ash-gray cloth and confined with a simple girdle. Later on, when Pope Nicholas IV approved the rule in 1289, the prescribed habit was a regular dress made of simple cloth reaching to the ankles. It was confined at the waist with a girdle of wool or hemp. This habit became known as the large habit. It remained the official dress of the Tertiaries until Pope Innocent XI ordered the following changes to be made: The brothers were to wear a brown or ash-gray habit of wool, without a hood, but with a straight standing collar. It was bound at the waist with a simple girdle having a few knots and supporting a rosary of seven decades. A mantle of the same material and cut as used in the First Order was also permitted. The sisters wore a dress of the same stuff as the brothers, a black veil over the head, and a white girdle. This habit became very popular and on special occasions men and women, even of the highest rank, as princes and royal ladies, appeared in it, giving thereby great edification to the world and a new impetus to the Third Order and to Franciscan ideals.

Gradually, however, this habit, for various reasons, began to disappear from public use. This marks the second stage of its

history, for now modified forms of the large habit were introduced to facilitate its being worn under the outer garments. About the middle of the fifteenth century a short tunic was substituted and became the fashion. To prevent further abuses creeping in and to save the older large habit from disappearing entirely, Pope Julius II intervened and decreed that those who desired to retain the use of the large habit were at liberty to do so. For the others he introduced a caperone or shoulder cloth, made of two strips about a hand's breadth wide, and suspended in front and in back to the waist, where they were confined by the cincture. This was the first step to the modern scapular. The color was black.

It was now only a question of time till the caperone of Julius II developed into the small scapular. This occurred when Pope Benedict XIII, on July 24, 1726, approved the small scapular in his bull, *Ratio apostolici muneris*. Later on the Sacred Congregation, on September 20, 1748, issued the following ruling on the form of the Tertiary habit for the use of bishops and religious: "The proper habit of the Brothers of Penance of St. Francis is not only the large habit but also the scapular and cord." So the present scapular and cord received the official sanction of the Church and became the popular choice of the faithful. The last piece of legislation on this subject was the confirmation of the scapular and cord by the great Tertiary Pope, Leo XIII. So today the scapular and the cord have become the distinctive sign of the Tertiary. But we must not be misled by prevailing custom into thinking this the only, or the exclusive habit of the Third Order. As history witnesses, it is only the result of concessions on the part of the Holy See to meet the various exigencies of time and custom. The original large habit is still the habit of the Tertiary, sanctioned by venerable age and coming from the seraphic founder himself. A word on the large habit.

## II. THE SO-CALLED LARGE HABIT OF TODAY.

The large habit, as it exists today, is protected by Papal legislation. As to *color*: It must be brown, not black, nor dyed any other shade. As to *form*: It should be loose and have sufficient length. Tertiaries should also have a mantle long enough to reach below the girdle and hands. The girdle is either brown or white. The headdress accompanying the habit should be modest. Veils, coifs, hoods, etc., that are now esteemed the proper dress of nuns, are forbidden all Tertiaries. It is also considered contrary to the letter and spirit of the rule for Tertiaries to so em-

broider and shape the habits that it is difficult to distinguish them from the clothes of people of the world. As to *use*, the prevailing law rules:

(a) Tertiaries are allowed to wear the large habit whenever they appear publicly in a body, the permission of the ordinary having been given. Such occasions would be meetings, processions, pilgrimages, general communions, funerals, etc. In former times, whenever the Tertiaries appeared clad in the habit, they were given the rank of ecclesiastics at all such functions. Pope Benedict decided that whenever they appear publicly in a body, and behind their own cross, and clad in the habit, they precede all other fraternities and societies. Modern custom concedes this also when they wear only the scapular and cord outside their secular dress.

(b) It is also permitted to clothe deceased Tertiaries in the large habit. However, for the sisters the veil is not permitted.

(c) It is not allowed any more to wear the large habit privately under the secular dress, unless permission be obtained from the bishop. Formerly it was the custom to grant this to those who had taken the vow of virginity, but the present practice is against it.

### III. THE SCAPULAR AND THE CORD.

The Third Order scapular now in vogue is made up of two pieces, or pendicles, of ash-gray or brown wool, about the breadth of a hand. These are connected by two bands in such a way that the one pendicle lies on the breast, the other hangs from the shoulders, over which the bands are brought to rest. The stuff or material of the scapular must be wool; cotton, linen, or silk will not suffice. It is not permitted to crochet or embroider scapulars; they must be of simple woollen cloth, for they betoken simplicity, humility, and penance. As to the size, the Congregation of Indulgences decreed (August 30, 1885) that the Third Order scapular might be made of the same size as the scapulars of other orders, e. g., the Mount Carmel scapular. However, a year later, on January 10, 1886, the same Congregation admonished the Tertiaries to adhere to the larger scapular as it is customary in the order. The proper way to wear the scapular is over the shoulders below the outer garments. It is a praiseworthy custom to have a picture of the seraphic father sewed upon one of the pendicles, but this is not obligatory. Regarding the bands that connect the pendicles, these may be of any color at choice. In case the Tertiaries are invested in other scapulars



these may be attached to the bands of the seraphic scapular. The cord should be of hemp or wool, having three knots in honor of the Holy Trinity, or five in honor of the five holy wounds. The cord is worn round the waist with the ends dependent, if convenient.

#### IV. THE INDULGENCES OF THE SCAPULAR AND CORD.

The scapular and cord of the Third Order are not mere signs of membership, but are of vital importance to the Tertiary as regards his enjoying the privileges and indulgences of the order. They open up to him the rich treasury of the Church and make him a participant in all the privileges, good works, merits, and advantages of the entire Franciscan family. Without them all these spiritual riches are closed to him. In order that the scapular and cord may be productive of these great results the following two rules should be observed:

1. As to the scapular and cord themselves: The scapular and cord must be validly blessed. This blessing is given at the investiture of the Tertiary. It need not be repeated when the scapular and cord are worn out. The cast-off scapular and cord should be burned and new ones simply put on. Only a priest authorized to receive Tertiaries can validly bless scapular and cords. When large numbers are invested at the same time it is sufficient that one scapular and cord be blessed and used for the investing of all. Afterwards the individuals can get theirs separately. At the investment it is sufficient to lay the scapular on one of the shoulders of the candidate in such a way that it depends in front and in back. The cord is either laid in the hands of the recipient by the investing priest or girded round the waist.

2. As to wearing the scapular and cord continuously: The scapular and cord must be worn continuously. A Tertiary who neglects to wear them for a time, does not by that very fact cease to be a member of the order unless they were discarded with the intention of leaving the order, but he is deprived of all share in the indulgences and privileges to which they entitle him as long as he leaves them off. Necessity, however, has no law, so in time of sickness, or for any other serious reason, a Tertiary may lay off scapular and cord without thereby suffering any loss. Unless the Tertiary observe these two rules the scapular and cord lose their meaning and value for him.

## V. THE SIGNIFICATION OF THE SCAPULAR AND CORD.

As our dear Lord loved to clothe His sublime teachings with parables, so too our holy Mother Church is accustomed to invest her inspired doctrines and means of grace with the mystic rites and prayers of her sacred liturgy. The significance of the scapular and cord of the Third Order is beautifully expressed in the prayers recited at the investiture. The main oration runs thus: "O Lord Jesus Christ, who hast deigned to put on the garment of our mortality and to be wrapped in swaddling clothes in the manger, and who didst salutarily inspire Thy glorious confessor our Blessed Father Francis to institute three orders and didst cause Thy Vicars, the Supreme Pontiffs of Thy Church, to approve them, we humbly beseech the abundance of Thy clemency that Thou wouldst deign to bless and sanctify these garments which the Blessed Francis enjoined his fellow-soldiers, the brethren of the Third Order of Penance, to wear as a badge of penance, and as a strong armor against the world, the flesh, and the devil; that this Thy servant, who devoutly receives them may so clothe himself with Thee, that he may, in this spirit of humility, faithfully run in the way of Thy commandments until death. Who livest and reignest world without end. Amen."

To wear the scapular and cord, therefore, merely to gain the indulgences would be overlooking their essential significance. They should serve to remind the wearer of the spirit of his holy rule, and of his exalted state in life. A Tertiary should be as proud of his scapular and cord, as the soldier of his uniform, as the prince of his purple, for, are they not the insignia of his union with a great spiritual army of which St. Francis is the prince and captain and all his brethren on earth and in heaven the forces? The scapular and cord bring him graces and blessings, not only in life, but especially in the hour of his death. How many great men, both ecclesiastics and laymen, seek to die in the blessed folds of the seraphic habit, for they recognize its immense power with God.

Always remember this: Your scapular signifies the union between your soul and the order of St. Francis; it teaches you the spirit of this order, humility, penance and simplicity; it opens up to you great spiritual riches in the line of indulgences; it gives you the right to share in all the meritorious works of the entire order; it wins for you the intercession of St. Francis and all the

saints of the three orders; it admits you to a common brotherhood with all the saints and holy souls of the order on earth and in heaven; it invokes on its wearer the special blessings and protection of the Almighty who inspired St. Francis to propagate this institution. All in all, the scapular assumes immense importance and value when viewed from these standpoints. It is a precious talisman, warding off dangers from its wearer, it is an impregnable armor against the assaults of the enemies of our salvation, it is an unfailing pledge of God's favor and the protection of His Holy Mother, the Queen of the Seraphic Order, and His saints.

The cord, too, has its own significance. Its mystical meaning is to remind the Tertiary of those bonds with which Jesus Christ was loaded in His sacred Passion to atone for our sins. It further speaks of the bands of love by which Almighty God has bound us to him. It warns its wearer of those disgraceful shackles of sin and shame with which so many of God's children are bound by the enemy of their souls. Its snowy whiteness symbolizes the purity of soul that ought to distinguish the Tertiary. Its roughness is a continual admonition to that mortification which should characterize all followers of Christ, and especially members of the Third Order of Penance. Its triple knots signify the three great enemies to be conquered by self-control: the world, the flesh, and the devil. In their own unobtrusive way they preach the three great good works: prayer, fasting, and alms-giving. Thus the cincture is not a mere ornament to set off the somberness of the habit by a dash of white, nor is it useful only for binding the folds of the habit, and thereby signifying how the wearer is bound to the order and the order to him, but it has the deepest of spiritual meanings, as we have seen.

Learn, therefore, O Tertiary, to esteem your scapular and cord highly. Think of their venerable history. Reflect often on their sublime meaning. Weigh their value in the scales of the sanctuary. Consider what advantages they bring you. Ponder on the noble hearts, the noblest in the history of the world, that have beat under them and arrived at the highest pinnacles of sanctity through the help of the graces they brought them! They are to you treasures of grace in life, bulwarks of defense in death, the pledges of speedy relief in purgatory, and badges of distinction in heaven.



## 38—THE MONTHLY MEETING.

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"They shall attend the monthly meetings that shall have been indicated by the director." A Third Order fraternity thrives best on the enthusiasm of its members. But this enthusiasm can be kept alive in the hearts of the Tertiaries only by the regular attendance at the monthly meetings. Hence, this attendance is one of the most essential duties of a Tertiary. In fact, it may be considered his main obligation, one which the Popes have repeatedly emphasized, and for whose fulfillment the council is held responsible. The wording of the rule is clear-cut, precise and absolute. "They shall attend." There is no mention of a condition or limitation, exception or choice, but a strict obligation is imposed independent of the greater or less zeal of the Tertiary as also of the discretion of the director. Besides monthly meetings are the most effective means for fostering and keeping up the true Tertiary spirit in the members, and for securing to the conference the special blessing of God and the patronage of St. Francis by united public prayer. At these monthly reunions the Tertiaries participate in some of the precious advantages of the religious life: the members pray in common; they witness the examples of piety and fervor; they hear the word of God and receive the counsels of the director; they practice obedience and self-denial by being present when they would like to be elsewhere; they share in the thousand and one other pious practices, that so holily fill up a day of life in the cloister.

Every society has its regular meetings, at which its affairs are arranged, and through which the sense of solidarity is deepened. Now the Third Order is an organized body, a religious community, a true order, whose members have the same ideals, strive for the same goal, profess the same rule, wear the same religious habit, and therefore are brothers and sisters, united into one body of Christians living in the world and held by family ties. Hence, the necessity and importance of family gatherings which are called the monthly meetings. The monthly meeting is the review of the Tertiary congregation, the noblest soldiers of Christ; the public profession of their loyalty to their great Teacher and their seraphic father; the monthly renewal of their love, zeal and devotion for the Third Order. The monthly meeting is the surest barometer of the zeal and fervor displayed by the director in the guidance of the conference, as well as of the tem-

per and quality of the conference itself. Where the monthly meeting is indifferently attended, where the members easily dispense themselves from attendance, where the instructions are not regularly given, the Third Order is surely on the way to a lingering and ignoble death.

#### HINTS FOR DIRECTORS.

1. The director of a fraternity must be convinced that a well-regulated and ably directed conference is the most efficient support of the parish priest, and the fruitful source of incalculable blessings and graces for the parish itself. Tertiaries by their frequent reception of the sacraments, by their exemplary home life, are powerful factors for good and shining lights for the other members of the parish. The active and enthusiastic co-operation of Tertiaries in all affairs of the parish is a guarantee of success for the parish rector. Well instructed Tertiaries prove themselves the most zealous, efficient and untiring collaborators in all works of Christian charity and in the development and progress of parish societies. Love and activity was in the heart of our seraphic father when instituting the Third Order. But they will never be realized unless the director is zealous, prudent, efficient in the direction of the fraternity, and, above all, in his instructions at the monthly meetings.

2. Of the highest import is the instruction; this should be pointed, interesting, practical, for upon the instruction hinges the life and spirit, the progress and growth of the fraternity. The members will be influenced and moulded by the greater or less zeal and devotion manifested by this deciding factor in the direction of a fraternity. The subject-matter of monthly instructions may be a detailed explanation of the rule; the privileges and advantages of the Third Order; the graces and means of grace supplied by the Third Order; the use of these graces; the Tertiary's road to perfection; the duties of the state of life; devotional practices proper to Tertiaries; the sanctification of labor; the life of St. Francis; the heroic lives and example of the saints and blessed of the Third Order; the apostolate of Tertiaries in charitable and social movements, etc.

3. The obligation of attendance at the monthly meetings on the part of Tertiaries involves the strict duty on the part of the director to conduct the meeting every month. Every fraternity should have its time of meeting fixed as to date and hour; this time should not be easily changed or postponed. Such changes and postponements tend to kill enthusiasm, and make fraternities

flabby and spiritless. Members who are indifferent in their attendance, who absent themselves frequently, or who habitually come late to the meetings without a sufficient cause, should be admonished by the director, and if there be no evidence of amendment, stricter measures should be taken in the interest of the fraternity.

#### ATTITUDE OF TERTIARIES ANENT THE MONTHLY MEETINGS.

1. Every zealous, enthusiastic and loyal Tertiary, who is solicitous for his progress in perfection, will attach the greatest importance to the monthly meeting. For him it is a day of spiritual joy and profit. For then the Tertiary escapes from the humdrum of daily life and work into the purer atmosphere of Christian perfection and sanctity; he feels himself a Tertiary, a religious, a fellow-citizen of the saints. He realizes his dignity and vocation, his sacred duties as a Tertiary, and his sense of duty, the seriousness of life, the consciousness of his religious calling are revived, deepened and intensified, filling him with new strength and new courage.

2. Tertiaries are advised to make a preparation for the monthly meeting; and in many fraternities the members, on the day of meeting, approach the holy table. The Church has approved of this custom by granting a plenary indulgence. Surely, nothing can be better or more edifying than when all the members meet at the altar and receive the holy Victim into their hearts. And how appropriate and beautiful, this custom to receive holy Communion on the day of the meeting! For at the latter Tertiaries gather together as the chosen fold of the good Shepherd, the elite of Christ's army, the seraphic vanguard, to be renewed in life and spirit and courage, to receive their special orders and instructions. The monthly meeting is not an ordinary form of divine service, but a service having its own peculiar character and aspect, namely a Franciscan character. The Tertiaries present themselves as religious, as such who live in the world, but are not of the world, who are living examples of the Gospel in a society that has become self-indulgent, corrupt and material. Therefore it is most proper that they cleanse their souls in the sacrament of mercy and unite their hearts with their great leader in the banquet of love before the monthly meeting.

3. The monthly meeting is a school for the Tertiary, in which the proper instruction on the rule and all that pertains to it is given. "The rule of the Third Order is a skeleton that needs to be covered with living flesh and animated by an interior spirit.



Like all the rules of St. Francis, it is marked by simplicity and brevity. Its virtue, beauty and perfection are to be found in the indwelling spirit; that spirit is no other than the spirit of St. Francis." The rule, as it came from the hand of the seraphic founder and from the Holy See, supposes the presence and co-operation of one thoroughly imbued with the Franciscan spirit, to make it a living rule of life. And that one is the director, who explains the meeting, aim, activity, benefits and organization of the Third Order, who dispels prejudice, ignorance and misunderstanding, who, in a word, with the aid of the rule, points out to the Tertiaries the way to find more surely perfection of life in whatever may be their state, and realization of the heaven-ordained mission of the Third Order.

4. The monthly meeting is a call and gathering for prayer in common. There are invocations to the Holy Spirit, prayers to the Blessed Virgin, and to our seraphic father St. Francis. As the dew precedes the rising sun and prepares the earth to profit by its beneficent rays, so prayer in common is the forerunner of great graces. The meetings begin with prayer, and prayer brings them to a close; there can be nothing more fitting. It is not enough to *see* what we ought to do, we must *do* it, and arm ourselves by prayer to overcome the difficulties which oppose the full effect of the instruction. Thanksgivings follow, and prayers for benefactors, for the souls in purgatory, the deceased brothers and sisters. Verily, the monthly meeting is a family gathering. What a mighty means of infusing into the hearts of Tertiaries the spirit of devotion to the cause of Christ!

The meetings, to be true to their Tertiary character and to serve as a means of unity and uniformity, should be conducted with the prayers and ceremonies prescribed by the rule. It is decidedly wrong to omit these or to change them for other prayers, otherwise apart from the infringement of the rule, the meetings would soon lose their Tertiary character altogether. All present should join aloud in the prayers. To increase the solemnity a hymn should be sung before and after the instruction. In general, it is most edifying and inspiring to make use of congregational singing. Tertiaries who have at heart the spread, interests, and well-being of their order, ought to make it a point to bring to the meetings non-Tertiaries who are good and earnest Catholics and suitable candidates for the Third Order. This will be found an excellent means of increasing the membership of a fraternity.

## 39—TERTIARY FASTS—THE ORDER OF PENANCE.

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The Third Order is also known as the *Order of Penance* and in the first ages of its existence Tertiaries were called Penitents. The stamp of penance is upon its face and all its requirements and practices presuppose the spirit of penance and mortification,—the Christian's path to heaven. Does not our Lord say: "If any man will come after Me, let him deny himself, take up his cross and follow Me?" The spirit and practice of penance and mortification is of the essence of the order and is thoroughly in accord with the purpose of this institution and therefore all genuine Tertiaries have considered penance and self-denial a strict duty.

All the injunctions of the rule breathe forth the spirit of penance; but there is one (Ch. II; 4) which distinctly lays down the law of penance as regards the Tertiary fast and abstinence, and regulates their penances. "Each member will fast on the eve of the feast of the Immaculate Conception of the Blessed Virgin Mary, and on that of our holy father St. Francis; those will merit great praise who, in addition, in accordance with the original rule of the Tertiaries, either fast on Fridays or abstain from flesh-meat on Wednesdays." The ancient rule composed by the saint called for numerous days of fast and abstinence, but since the revision of the rule by Pope Leo XIII in 1882, but two days of fast remain for Tertiaries in addition to those which are binding upon the faithful at large. These two days are the vigils or eves of the feast of Our Lady's Immaculate Conception and of St. Francis,—December seventh and October third. In case these feasts happen on Monday, the Tertiaries' fast need not be observed, since the Sundays are never fast-days in accordance with the practice of the Church, and the vigils are no longer anticipated. (Canon 1252, No. 4.)

The Order of Penance which is set down in the present injunction of the rule embraces both an obligation, and a counsel.

1. The *obligation* of fast and abstinence extends to but two days which precede two great Franciscan feasts, a feast of Mary, who as Mother Immaculate is the Queen and Protectress of all Franciscans, and the feast of St. Francis. Now, as regards the obligation to fast and abstain on these two days, it is to be remembered that the Tertiary does not sin if he fails to comply with the precept; for it does not bind under penalty of sin as do the ecclesiastical days of fast. But if a Tertiary does not care for

the obligations of his profession, he might as well return his scapular and cord to the director and be satisfied with the fulfillment of the laws of God and the Church without making any pretence at a higher degree of piety.

It stands to reason, moreover, that of all Catholics the Tertiary should be most conscientious in fulfilling the law of the ecclesiastical fasts. For has he not expressly promised to keep the commandments of God and to distinguish himself by that submission to the Church which has always been the distinctive glory of the institutions of St. Francis? None of the commandments of the Church is more often set at naught than the law of fast and no transgression is more readily observed by others. Therefore, while the rule does not expressly mention the observance of the other fasts it is an eminently Tertiary duty to bring this obligation of Christians into better repute. Since fasting has always been regarded as one of the chief works of penance, there is no doubt that it binds Catholics today as well as in former ages.

Let me remark, however, that while the Church has greatly mitigated the rigors of fasting and reduced the number of days of fast, because our race is grown less sturdy and robust while a heavy strain rests upon us on account of excessive work as well as fast life, the Tertiary may avail himself of the milder discipline of the Church as well as the rest of the faithful. Those who have not completed their twenty-first year or who have begun their sixtieth (in the case of women we may dispense those who have entered upon the fiftieth year) are not held to the law of fasting. The same allowance holds for those who are engaged in hard labor, or are otherwise under severe strain, the sick, the convalescent, etc. In the case of Tertiary fasts another circumstance may intervene which makes it quite impossible to observe the abstinence. The Tertiary usually is a member of a family and is not always at liberty to choose the quality of food that makes up his meals. Meat may be the only staple food at hand. In such cases it is better to follow the counsel of our Lord to His apostles: "Eat what is set before you." Domestic peace and the impression that the rule is not a set of cast-iron regulations to be placed above household arrangements, are in this case a greater boon than the practice of bodily penance. Besides, the denial of one's own will is a compensation even for austerities. It will be well and advisable in all cases where the fast cannot be



adhered to, to seek the counsel of the director and to have it commuted into some other salutary work of penance or piety.

It is of importance at all times to be deeply imbued with the correct view-point on fasting and not to adhere too strictly to the letter of this obligation. One may be fasting and not gain merit thereby on account of self-complacency or self-will, while another who does not fast, for good reasons, may gain far more merit because he practices other virtues, which the spirit of penance should naturally bring forth. The spirit of penance calls for simple fare, for humility in word and deed, for charity even in thought, for the curbing of unruly appetites beside the appetite for food, for a general vigilance over the senses, the windows of the soul.

The practice of such penance is called *interior* penance, and the obligation to practice them is as universal and binding as the obligation to fast, yes, more stringent. No matter whether you fast or not, interior penance must be practiced at all times, and while our generation cannot follow out the precept of fasting in its fullness, the practice of interior penance should be our favorite penitential sacrifice, all the more so if our state of health or employment stand in the way of strict fasting. There are ever so many opportunities within the Tertiary's grasp to practice this virtue. The smallest action can be made sublime in the sight of God. You, who are overcharged with work and glad to be at rest after eight hours of toil, may spend the rest of the day in acts of kindness to which you feel little inclined. You may be visited with a weak state of health, which gives you all the merit of suffering without the consolation of pity or compassion from others. Your intentions are thus purified and God is pleased in being the sole witness of your sacrifice. You may wish to give alms and the inability to do so, the cross of poverty patiently borne, may be as welcome a gift in the sight of God as the large donation which you see your neighbor give. You are thrown in with a character hard to endure and time does not lighten the burden; carry that burden cheerfully in the spirit of penance. You are in a bad mood and must hold your temper in leash the live-long day, without being able to rise to the spirit of cheerfulness,—you have spent that day well. Again you feel lazy and indolent and must whip your energies into play in order to keep to the mark of strict duty,—another valuable self-denial. You are misunderstood, your work is not appreciated, your efforts belittled and to climax a miserable day, motives are imputed to you

that were farthest from your mind,—here is an excellent method of fasting. The Little Flower of Jesus while still a novice consoled herself under similar circumstances, that the day of judgment would bring all things to light. A rather far-fetched motive, but it proved effectual. To crown your seeming misfortune, you are not at all inclined to pray and your religious practices are insipid and dry,—God Himself is trying you and shows how He trusts you to serve Him without the honey of consolation. All these trials are but so many penances, so many crosses, which the loving hand of God has prepared for you to shape you according to His likeness and to bring to you a hundredfold merit.

No one can be dispensed from the obligation of such fasting. After all, the purpose of bodily fasts is none other than to get the mastery over our faculties of body and soul, it is not to stunt but to perfect, not to kill but to bring under control, not to mortify in the sense of deadening our powers, but to make them subject to the soul. If the condition of your poor mortal frame will not admit of denial of food, then deny your tongue the liberty of thoughtless and uncharitable speech, your eyes the pleasure of sinful images to be mirrored in your soul, your ears the satisfaction of hearing gossip, or if you are generous enough, the licit enjoyment of music or song, etc. You will thus mount by leaps and bounds to the likeness of God, which was destroyed and is daily marred by the license of sin, and cannot be better enhanced than by such penances.

After this digression let us return again to the observance of the two days of fast prescribed by the rule. It is not without reason that these two days have been selected as special days of penance. For the feast of the Immaculate Conception and of St. Francis are the two family feasts of the Franciscan Order. The sons of St. Francis have always signalized themselves as defenders of Mary's incomparable privilege of being conceived without sin and under this title the Mother of God has been chosen as the protectress and advocate of the three orders of St. Francis. Very naturally all the members of his great family honor St. Francis on his own feast; for under his guidance they stand, his banner they follow, and his intercession they crave. Therefore, it is fitting to prepare for these feasts by keeping the vigils thereof. The Church has her own peculiar manner of preparing for great feasts, namely by fasts and other penitential practices. Fasts should wean our hearts from earthly desires. They humble our spirit, we are better disposed towards recol-

lection and the seriousness of life, we enter into the sanctuary of our soul, and prayer, that other heaven-born power, enables us to commemorate such feasts with becoming fervor and to live through them in the spirit of spiritual joy. Therefore, Tertiaries look upon the vigils of these two feasts as their outstanding days of penance.

2. *A Counsel:* The rule encourages Tertiaries to fast on Fridays and to abstain from flesh-meat on Wednesdays. But it is merely a counsel, not a command. The ancient rule obliged Tertiaries to fast on many days. Here then, a marked relaxation in austerity is observable. Pope Leo XIII felt called upon to mitigate the rule in this respect because it has become quite impossible to live up to such austerities "without a great deal of hardship and privation". (Const. *Misericors Dei Filius*.)

Wednesday and Friday were special days of penance according to the ancient discipline of the Church, and this custom was at the bottom of the precept according to the rule composed by St. Francis. It is not difficult to see the reason for this arrangement. Friday, as every Christian knows, is the day of Jesus' death. Even today the law of abstinence is to remind us of this salutary death, and to call forth sentiments of gratitude towards the Savior and of hatred for sin. The Church fixed Wednesday as a day of penance because on that day the high-priests decided on the murder of Jesus and Judas gave himself up as their tool to betray Him. St. Francis desired to keep alive this blessed tradition and the primitive Tertiaries held to the fasts with admirable constancy and fidelity.

It is no longer feasible to adhere to these austerities, and by lifting this obligation from the shoulders of Tertiaries Pope Leo has thrown the gate of admission wide open to many Catholics who would certainly not be able to keep these fasts. Let Tertiaries be well informed of this. There still are too many well-meaning and exemplary Christians who would make good Tertiaries and would enter the ranks were it not for ill-advised zealots who discourage them with the idea of severe and intolerable penances to be practiced by Tertiaries. While endeavoring to introduce the Third Order into a seminary, the writer was straightway questioned: "How many days of fast must Tertiaries observe"? The questioner knew a priest who had been a Tertiary before Pope Leo had mitigated the rule and thought, with good reason, that such a mode of living is too hard for our days. There is nothing in the rule of the Third



Order which a Catholic of good will could not do and certainly the exterior austerities should not be in the way of any, not even the weakest of them. The reasons that have led to the mitigation of the rule are solid and sound: they are the difficulties of our modern mode of living and our intricate social relations. Our constitution is not as robust as was that of former generations, we incline to effeminacy—if we must admit it,—machines and the slavery of factory life shatter our nerves, and perhaps even more, the want of regular rest and relaxation. Recreation so-called and amusements, instead of being a restorative, weaken our system still more. All this and the battle for existence make it very difficult to say the least, for the greater proportion of mankind to fast. Hence the milder forms of penance.

If you follow the excellent counsel of fasting on Friday and abstaining on Wednesday, let your zeal be regulated by prudence. Let those who are able to live by it do so, mindful of the words of the rule, "These will merit great praise." Whoever feels that his bodily strength is insufficient to allow being further reduced by austerities, should know that perfection does not consist in austerities, but that all austerities must lead to the fulfillment of the law of charity, kindness, mercy, benevolence, helpfulness towards the living members of Christ, piety and godliness. Let such address themselves to the curbing of their passions or self-will, to the repression of pride, selfishness and resentment, in a word, to interior penance.

There will be those, too, who would be able and willing to follow this counsel at least partly, if they were not hampered by their family ties, if they were not considered singular because of the exception they make to the family fare. In this case the decided advice of prudence and charity will be: Let your good will suffice, neither God nor the rule require the fast on Friday or abstinence on Wednesday. By all means Tertiaries must not be singular. The prejudice of freakish piety must be kept far from this salutary institution. The Third Order thrives far more in the observance of charity than in fasts. "Let them diligently exercise kindness and charity among themselves and towards their neighbors." (Ch. II:9). "In their home life let them study to be models by their example." (Ch. II:9). If they are models of all other virtues, they certainly are not in need of these austerities when they are thus prevented, for the purpose of austerities has already been realized in such cases. St. Paul wrote to his newly-formed Christians: "If by eating

meat I should scandalize my brother, I should not eat meat forever," and if we by abstaining should be a cause or occasion of offense, then let us choose the more charitable way and rest assured that we "shall not lose our reward."

#### 40—TERTIARIES AND THEIR POOR.

REV. FR. MARTIN SCHECHTL, O. M. CAP.,  
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"They shall, each according to his means, contribute to a common fund from which the poorer members of the association may be relieved, especially in time of sickness."

This passage of the rule breathes forth the true Franciscan spirit, the spirit of unity, solidarity and community of interests, the spirit of love, benevolence and charity. For a better understanding let us consider :

1. The precept is the revival and imitation of the pious custom of apostolic times. The first Christians were wont to collect and distribute alms to the poor, sick, and needy at their divine services, for St. Paul in his epistle to the Corinthians prescribes this duty to them. Now, St. Francis, whose great desire was to introduce into the world the zeal and brotherly love of former times, naturally could not forget to call his children's attention to this holy and meritorious practice. Hence Tertiaries of St. Francis ought to imitate that spirit of the early Church, ought never to forget to devote to charity a large portion of what they have denied themselves in pleasure.

2. This ordinance of the rule imposes an obligation upon Tertiaries, for the rule expressly says, "They *shall*, each according to his means, contribute to a common fund." It must be religiously observed, so that even those who are absent from the monthly meeting, no matter for what reason, are none the less obliged to forward their contribution. For as all members participate in the same graces and spiritual favors, it is but right that they should be subject to the same obligation.

Every member, therefore, who can afford to do so, ought to make a regular contribution to the common fund of his fraternity. The smallness of the offering to which their limited means restrict them, should not hinder Tertiaries from doing their duty in this matter by giving "each according to his means." Who has much, shall give much ; who has little, shall give "what it shall well please him." (I Cor. 16:2.) Highly precious in the eyes of God was the mite of the widow in the Gospel, be-

cause she gave all she possessed. Yet Tertiaries are not asked to imitate the latter's example. "Let every one of you," writes the apostle, "put apart with himself, laying up what it shall well please him." The apostle does not say, he shall give what he can, but, *what it shall well please him*, to teach us that alms and offerings should be contributed not grudgingly and unwillingly, but joyfully and generously. God loves a cheerful giver; and as He blesses the little seed buried in the ground that it bring forth fruit a hundredfold, so will He bless the smallest alms sown in the field of charity.

3. The rule does not only prescribe the giving of alms and offerings, but also the manner in which they are to be employed. They are to serve for the assistance of those brothers and sisters who through some reverse of fortune occurring after their entrance into the order, are reduced to a state of want and penury. Every self-respecting association, whether of work or of play, is solicitous about making provisions for its necessitous members. The Third Order is not a charity organization, and for this reason the statutes require that the postulant should have sufficient means of living, whether derived from a staple income, from an employment, or from trade. Neither is it a medium to gain one's livelihood, but a means of attaining perfection. Nevertheless, there must be very few Tertiary fraternities which have not at least some members whose existence is what is grimly called a hand-to-mouth one, who are just barely enabled by the happy circumstance of regular work to keep their heads above water, to pay their rent, and to feed and clothe themselves and those dependent upon them. In the hour of need, when poverty knocks at their door, brotherly love and charity, the most beautiful characteristic of the Third Order, must hasten to aid and assist, according to the regulation of the rule and the example of the first Christians.

No order of the nature of the Franciscan Order can be true to itself and indifferent to the temporal circumstances with which its members have to struggle. It is not enough to provide them with such spiritual helps as it abundantly offers, it must also take due account of that which largely tends to make or mar the lives of men and women,—their circumstances. For that is neither a wise nor a Christian policy which would so concentrate interest and effort on the saving of people's souls as to ignore the well-being of their bodies. How Christ-like, therefore, how truly Franciscan, how conformable to the apostolic traditions is



this injunction of the rule of the Third Order! "For neither was there any one needy among them. For as many as were owners of lands or houses, sold them, and brought the price of the things they sold, and laid it down before the feet of the apostles. And distribution was made to every one, according as he had need." (Acts 4; 34-35.)

4. Officeholders or other members, in proportion to the size of the fraternity, should be carefully selected for the delicate task of applying to the relief of the poor the funds assigned in the council for this purpose. Only persons of known judgment, good feeling, and tact should be chosen for this meritorious but difficult duty. They should be persons who know how to hold their tongues, and also how to rate at its proper value the uncharitable gossip of meddlesome or envious persons. It is a much more difficult thing than many are apt to think to be able to give people temporal assistance without either weakening their character or lowering their self-respect. It is a secret which all do not possess, but it belongs essentially to the Franciscan spirit and hence should be striven after by all Franciscans. It is always, when possible, better to help people to help themselves than to do it directly for them. In the selection of members for relieving its own poor especially, a fraternity will do well to be always guided by its director.

5. This ordinance of the rule directs the attention of Tertiaries to the highest prerogative and distinctive characteristic of the Third Order, an active and all embracing love and charity towards the poor and distressed. This is the sacred heritage bequeathed by the seraphic St. Francis to his Tertiaries: this is the gospel, "lived and preached" by St. Francis, his sole power; and that same power, though always in the Church is pre-eminently in the Third Order of St. Francis, its history is peopled with heroes and heroines of charity. Long before the time of the great Franciscan Tertiary, St. Vincent de Paul, we find a St. Louis and a St. Elizabeth, "the mother of the poor," leading the long line of Tertiaries distinguished for their heroic charity down through the centuries.

Zealous Tertiaries will not fail to find ways and means of exercising fraternal charity, nor will they find any difficulty in the present state of society, in discovering destitute and suffering Tertiaries and fellow creatures, all God's poor to whom they may extend a helping hand. God's poor we call them, because Christ Himself claims the poor as His own. He who came into this

world poor and destitute of all things, who lived a life of poverty, who had not where to lay His head, who preached His Gospel preferably to the poor, who went among them doing good,—this Christ has taught us that it is He who presents Himself to us in His beloved poor. “As long as you did it to one of these my least brethren, you did it to Me.” “I was hungry, and you gave Me to eat.” Such is the sublime spirituality of Christian charity, enjoined and realized in the rule of the Third Order; it beholds Christ in the poor, and to Him it gives without reserve, joyfully and generously. “Blessed is he that understandeth concerning the needy and the poor; the Lord will deliver him in the evil day, and make him blessed upon earth.”

#### 41—THE THIRD ORDER AND THE CARE OF THE SICK.

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“Let the prefects either visit in person any member who is ill, or else send some one to perform the offices of charity.” So the reading of the rule on the care of the sick. Few are the words used to express this precept, but broad indeed their comprehension. It would seem as though words were wasted where Christian charity finds so meritorious and practical an opportunity of manifesting itself. Even without this injunction of the rule, the Third Order, as an eminently Christian organization having as its programme the practice of the highest virtues, must of itself have come upon this splendid work of corporal mercy. The care of the sick was one of St. Francis’ favorite virtues and he wished it to be perpetuated in his orders, wherefore we find mention of it in his rule.

He set his followers a classical example of his predilection for the care of the sick in frequently choosing to nurse the most revolting of patients, the lepers. His ideal for his orders was to copy the divine life and character of our Lord as closely as possible. In order to do this he could not overlook Christ’s immense love for the sick. And so we find him impressing this particularly on his children by word and example. Thus this prescription of the rule acquires a unique eminence among its dictates, and cannot be overlooked without destroying an essential of the Franciscan spirit.

In the first place this ruling affects the officers. Of these the prefect is named expressly because, according to the constitu-

tion of the order, the prefect is the officer most in touch with the members of the district under his charge. It must not be concluded, however, that only the prefect is affected by this precept. It obliges equally the director and the board of officers. The duty of reporting sick cases falls first on the one who discovers such a case, be he member only, or officer. The report may be made to the prefect of the district where the sick Tertiary lives, or to the officers, or to the director. In order to satisfy this precept of the rule, each conference should have an organized method of caring for its sick. The method will vary according to the different circumstances, means and opportunities of the individual conferences.

A few general suggestions may be in place:

The most important factor with regard to the care of the sick is the systematic reporting of cases. For this purpose it will be found very useful to have a list of the addresses of the Tertiaries and to impress on the members the necessity of informing the secretary of changes in their address. As soon then as a case is brought to the knowledge of the officers, the prefect of the district in question can be informed and immediate care given the sick member.

Another help would be to have a conference nurse. By that is meant a Tertiary, if possible, engaged in the nursing profession, or, if not, some reliable Catholic nurse, acquainted with the nature and practice of the Third Order, who will give the sick Tertiaries the best of care. Such a nurse could be recommended by the conference to the Tertiaries for all cases and paid out of the conference treasury when the sick Tertiary is too poor to defray the expenses. The officers could then be at ease, knowing that such a reliable nurse would supply all that charity demands and the rule expects of them. In larger conferences several nurses would, of course, be needed.

A very important feature in the care of the sick is to provide someone to look after the household of sick Tertiary mothers. This can be done either by the members themselves volunteering to spend different days according to agreement with the prefect or among themselves, or by outside help hired and paid for by the conference. Supporting the dependent family of a sick Tertiary father, or a widow, is another splendid manifestation of charity towards the sick. Night-watching at the bedside of a sick Tertiary when the care of a nurse cannot be procured, falls also under this heading. It is a practice calling for great



self-denial from the members, but its necessity recommends it. Literature treating on the care of the sick, as well as furnishing entertainment for them, should form an important part of every conference library, and will go far in rendering this task easy and practical.

Then comes the question of visits. It is certain that nothing can supply for the neglect of this consoling custom. All else we do for the sick will be considered impersonal. Visits are needed to prove that the sick member is loved for himself, and not merely as an opportunity of unfolding the charitable requirements of the rule. Accordingly the officers and members should be zealous in visiting their afflicted brethren. The rule mentions that the prefect should do this officially in order to learn the circumstances of the sufferer and to report to the director or officers, who in turn will visit the patient dispensing what cheer and help they can. In case the prefect is prevented from this official visit, he should appoint someone to take his place and to look after the necessary offices of charity. Outside of this, however, the individual members will seek and find numerous occasions of paying their individual calls on their sick brother or sister, as the case may be.

Whenever it is deemed expedient to have a sick Tertiary removed to a good hospital for medical or surgical treatment, or to provide entrance for a convalescing member to a respectable resort or sanatorium, the conference should use all its influence to facilitate the admission of such to these institutions. Such and similar measures would go far towards rendering vital assistance to the needy sick in the spirit of our seraphic father, who loved the sick, not in words alone, but as the apostle admonishes, in deed.

The motives actuating the conference and the single members to such a laudable good work are the highest. The care of the sick ranks among the highest works of corporal mercy and Christian charity. It was a distinctive characteristic of our Savior. He esteemed it so highly that, in order to spur us on to its practice, He tells us that whatever we do for the sick He accepts as if done for Him personally. "I was sick and you visited Me." (Mt. 26; 36.) What a sublime motive this is. Then too it is the most practical expression of real brotherly love. When is our neighbor so much in need of our assistance as in sickness? Then is the time when we can prove our love; show that it is not made up of mere maudlin sentiment or empty

words, but that "the friend indeed is the friend in need." Last but not least comes the beautiful example of our seraphic father. Fr. William, O. S. F. C., commenting on the predilection of St. Francis for the sick, writes these beautiful lines in his *Franciscan Tertiaries*:

"Considerateness for the sick and the infirm was one of the most gracious and winning traits in the character of our seraphic father. His first great act of self-conquest was to devote himself to serving and attending the most neglected and piteous sufferers of his time—the lepers. The way in which Friar Thomas of Celano, his earliest biographer, describes the saint's whole-hearted devotion to this repulsive work is very impressive and edifying, and the same trustworthy witness is emphatic in testifying to the marked and tender kindness which the holy father, to the end of his life, cherished towards the sick and ailing. St. Bonaventure says of him in his *Life*: 'Unto them that were afflicted with bodily sufferings of any sort he would condescend with a marvelous tenderness of sympathy. If he perceived aught of destitution, aught of want, he would, in the gentleness of his devout heart, carry it unto Christ. Mercy, verily, was inborn in him, and redoubled by the shedding upon it of the piety of Christ. Thus his soul was melted over the poor and the weak, and when he could not open his hand unto any, he opened his heart'. To his brethren he used to say that they ought to see in the bodily infirmities of others those infirmities and bruises which Christ took upon Him for our healing.

"In the first rule which the seraphic father gave to his followers he wrote: 'If any of the brothers fall into sickness, wherever he may be, let the others not leave him, unless one of the brothers, or more if it be necessary, be appointed to serve him as they would wish to be served themselves'. The same injunction he repeats in the last rule which he left to his friars. Indeed few things in the life of St. Francis reveal the most lovable side of his entirely charming character so vividly as do the instances of his considerateness for the sick and invalid brethren. Celano records how the saint would go out himself and beg little delicacies for them, and afterwards would join them himself in eating these in order to allay any possible scruples which they might have, and to put them entirely at their ease. . . . From this and much more to the same effect that is recorded of him, it must be abundantly plain that there can be no such thing as genuine imitation of St. Francis without a whole-hearted ac-

ceptance of his attitude to the sick and to the infirm. To him such brethren were the special representatives and reminders of our Lord and His sufferings. Hence the saint believed, and rightly, that kindheartedness to them was a particularly pleasing and acceptable form of service to God. All Tertiaries, therefore, ought to strive to shed upon their lives the piety of their seraphic founder by cherishing a compassionate solicitude for their sick."

The usual way in which the single members express their love and interest in the sick is by visits. Such visits, if made prudently and considerately and not too long, are a great consolation to the sick. Little gifts of fruit or flowers are always in place. For officers and members the norm of their zeal should be the words of St. Francis: "If any should fall sick, the others should serve him as they wold be served themselves." We Americans, who are more impressed by a few facts than by tons of abstract argument, will find the following report from one single conference stimulating. It comes to us from sorely-tried Germany, where opportunities of helping the sick and poor abound at present, but where the means of doing this are proportionately scant. Fr. Marcus, O. M. Cap., of Krefeld, tells us that he had a hard time for a long while to excite his Tertiaries to take active interest in alleviating the misery crying for help on all sides. He says the Tertiaries in general had fallen into that rut of being satisfied with meetings and indulgences alone, not seeking anything more in or from the Third Order. He had a struggle to make them understand the charitable ideals and opportunities of the order, but at last succeeded. This is how he went about it and what he achieved.

He enlisted the services of a nursing sister and prevailed on a few Tertiaries to co-operate with the sister in her good work. They accompanied her in her daily rounds, nursing, washing, watching, in fact doing all that nurses usually do. In a short time the Tertiary assistants increased, each serving her allotted time. During the first year, 1914, sixty sick cases were cared for in this way; a substantial dinner and supper was provided for the poor, averaging about 1,500 meals; the house work done by the Tertiaries in these sixty homes equaled 3,000 hours of domestic labor; and besides this they kept vigils of 70 nights at the bedsides of the suffering.

In the years 1915-1919 the Tertiaries of St. Dominic also joined with the Franciscan Tertiaries in their good work and,



between them, they managed to care for 120 cases annually, which meant 6,500 hours of house work, 2,000 visits to the sick, about 1,200 meals dispensed, 150 nights of watching at sick beds, and rejoicing some fifty families at Christmas time with presents of 8 or 10 pieces of clothing. In May, 1919, this work had become so popular that the good father had as many as ten sisters, each with her band of assistant Tertiaries, busy at work! In March, 1920, the yearly statistics gave 1,155 sick cases, of a day each, tended to, 13,124 hours spent in sick rooms, 1,064 nightly vigils, meals supplied to the poor for 800 days, provisioning of ten families with the necessities of life, and supplying 24 more families with clothing. With genuine seraphic love the sisters worked hand in hand with 103 Tertiary assistants and the results became so noticeable that the civil authorities came to their assistance financially by appropriating a sum of 5,500 marks. In August, 1920, the work had taken on such proportions that a center of charities in the shape of a modest building, fitted out at a cost of 25,000 marks, was opened. From these headquarters the movement spread out over thirteen conferences in as many cities and towns, so that where before the Third Order was merely vegetating, now there exists a veritable bee-hive of Franciscan charities.

What a splendid example for our American Tertiaries! We have the American spirit of enterprise, we possess abundant means, we have an endless field of endeavor,—shall we let our opportunities pass? What has history to record of our American Third Order along these lines so dear to the heart of our seraphic founder? On all sides we hear directors complaining of a want of spirit and energy on the part of Tertiaries. The Third Order among us, too, is merely vegetating, yes, and in some cases, stagnating! This grand organization was not intended merely to sanctify the individual members; its history and rule call for extended activity in the field of brotherly love. We shall never make the Third Order as popular here as it is in Europe until we show to the world the fruits of charity. The divine standard of judging the tree by its fruits applies to the Third Order also. And we Americans, above all others, have our eyes open for results.

Therefore, beloved directors and Tertiaries, let us be up and doing! Imitate the example of the successful Fr. Marcus. We complain of the same inactivity and want of the grasp of true Franciscan ideals that he deplored in his Tertiaries, then learn

from him how to awaken new life in our midst. We do not need to go outside the scope of the rule to correct our deficiencies. The rule shows its divine authorship in this that like all God's creations, it carries its remedies within itself. Do not be satisfied with merely attending the meetings, wearing the scapular and cord, and gaining the indulgences,—all these things are necessary, it is true, and should not be made little of or neglected, but they are personal in their aim and results. We must go out beyond the narrow sphere of self and, like our seraphic father, our "soul must be melted over the poor and the sick, and when we cannot open to them our hand, we should open to them our soul."

Real charity is diffusive. To be charity it must go out beyond self. This is the charity that Christ taught us by word and example. This is charity, as it is practiced by the Church. This is the charity of St. Francis. If we possess this active charity we cannot but reap the fruits of such a sowing. As we sow, so we reap. If we sow selfishly, have only ourselves in view, we cannot expect to garnish sheaves of the souls of others. "God is charity," says the apostle, "and where there is charity there is God." Have we really God with us, if we neglect our neighbor?

## 42—TERTIARIES AND THEIR DEAD.

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"At the obsequies of a deceased member, the Tertiaries who belong to the same town and those who happen to be staying in it should assemble, and they should recite the third part of the prayers to Mary instituted by St. Dominic, that is, the rosary, for the heavenly comfort of the deceased. Priests also, during the holy sacrifice, and the lay members after having received, if possible, the holy Eucharist, should fervently pray for the eternal rest of the departed brother or sister."

True, genuine fraternal charity, like a golden thread, is woven into the entire fabric of the rule, giving it a wonderful, seraphic complexion. This last injunction of the Tertiary rule is also a strong bond of charity. The preceding ordinances exhort Tertiaries to assist with practical charity the poor and the needy members, to show themselves charitable and compassionate towards the sick and helpless, helping them spiritually and physically, and to render all care and attention with loving tenderness

to them when at the point of death. There remains then the last work of mercy. It is the love that reaches beyond death and the grave.

The Catholic Church, the true mother of souls, cherishes with loving memory all her departed, and never allows her children to grow unmindful of the faithful dead. The Church never forgets. From the moment when the priest beside the font of Baptism places the stole of the Church's protection upon the little, helpless form of the infant, down through all the trials and vicissitudes of life, through all its struggles and disappointments, down to the last moment when the eyes are not yet closed after the spirit has passed away, yes and beyond the grave into the valley of the shadows of death, the Church follows with her liturgy and prayers. Never does a day pass but she prays for her departed at the altar: never does a year go by that there is not a special commemoration of all her children departed on one solemn day, which is neither feast nor fast, but a day of the profoundest pity and deepest compassion.

It does not surprise us, therefore, that our seraphic father shows his filial fidelity and love to the Church of which he was a most loyal son, by expressly enjoining upon his disciples the duty of praying for their deceased brothers and sisters. In the two rules which he composed for his friars, and which have come down to us, he goes out of his way to make special mention of this duty. Hence this particular prescription of the Tertiary rule is in the fullest accord with the mind and spirit of St. Francis. The Tertiary who is indifferent in his compliance with it is evidently failing in a point of regular observance which is a very real constituent of the Franciscan spirit. Considering the wording of the rule and the spirit of the Third Order, the following may be stated as to Tertiary funerals:

#### I. A PRIVILEGE.

Many Tertiaries, by virtue of a privilege granted, give directions during their lifetime, that after death they be dressed, laid out and buried in the large habit of the order. This is a most laudable and edifying practice, which ought to be encouraged and cultivated. The habit is a mark of attachment to St. Francis, a symbol of a closer union with Christ and His cross, and will be a robe of special glory in heaven.



## II. ASSISTANCE AT THE FUNERAL.

1. This section of the rule refers to both the burial of the body, and the suffrages to be offered for the soul of the departed brother or sister. Hence, in the first place, all the Tertiaries, when it is possible or convenient, should be present at the funerals of the deceased associates of the order. The original prescription of the rule reads thus: "If the sick brother dies, the brothers and sisters of the town or locality in which the death occurs, will be informed, in order that they may assist personally at his obsequies, which they may not quit before the mass shall have ended and the body been deposited in the grave." The attendance at the funeral of a fellow Tertiary is a work of mercy which may be too much disregarded. The funeral of a brother or sister is one of those occasions when all Tertiaries should show how completely the Franciscan spirit takes precedence over more social conventionalities in the conduct of their lives. Any Tertiary who should so far forget his holy profession as to think it socially beneath him to assist at the funeral of even the poorest of his brethren, would indeed show himself unworthy of his high vocation. Those on whom the duty of assisting at the burial of their brethren is expressly imposed, are the Tertiaries of the town or district in which the person dies.

However, this duty is not restricted to the members of the same fraternity as the deceased. It is well that Tertiaries should bear this point in mind. Its observance will help to impress upon them the essential oneness of the Third Order, and it will also greatly tend to foster a becoming community of spirit and feeling between different fraternities.

2. It should be the business of the officers to notify the members of the death, and the time and place of burial of a brother or sister. In cases where there are other fraternities in the same locality, they should either personally or by post notify the presidents of such fraternities. When a Sunday intervenes between the death and the burial, the simplest and most effective way to do this would be to have the matter publicly announced with the usual parish notices.

3. However, the fact must not be overlooked that a personal assistance at the funeral is in very many cases not possible to Tertiaries and that an indiscriminate insistence upon it would be both wrong and mischievous. Instances must frequently occur in which the great majority of Tertiaries of a parish have to be at their work or business when the funeral of a fellow Ter-

tiary takes place. Certainly the rule does not require Tertiaries to risk the loss of their employment, or to forego part of their wages, in order to assist at the funeral. It belongs to the officials and the directors to then take what action in the matter they may deem best in the interest of the fraternity.

### III. PRESCRIBED PRAYERS

1. Besides assisting, when possible, at the burial of a deceased member, there is another duty which is clearly distinguished from this, which the rule imposes upon the Tertiaries of the fraternity or town to which the deceased belonged. This is the duty of assembling and saying the third part of the rosary for the repose of the soul of their dead brother or sister. In many of the fraternities this is regularly done by those members who are present at the funeral, but only by them. This is certainly not carrying out the spirit, not even the letter, of the rule in the matter. The two duties prescribed by the rule are quite distinct, attendance at the funeral, and the recital of the rosary. The idea is that the rosary should be recited in a body by the Tertiaries assembled for the funeral of their deceased brother or sister. But this is not the only aim of the rule; evidently the intention is that the Tertiaries of the fraternity or of the town should do this. To meet the requirements of the rule some practical plan should be devised and followed, according to the conditions and peculiar circumstances of the fraternity. In some places the custom prevails that Tertiaries assemble to say the prescribed prayers for the deceased on the Sunday following the death of one of their members; in other localities the prayers are said at the regular monthly meeting; in others again the Tertiaries recite the prayers when paying their last respects at the house of the deceased. At any rate, some method of procedure should be fixed upon for the recital of the prescribed prayers.

2. Besides the recital of the rosary in common the rule prescribes that Tertiaries should ever be mindful of the departed brother and sister in their prayers and devotions. The pious and salutary practice of praying for the dead has always been one of the most salient features of the Third Order. Therefore, Tertiary priests should make a *memento* in their mass, and the lay Tertiaries receive, when possible, holy Communion for the same intention. A most laudable custom, and one followed by many Tertiary fraternities is to have one or more masses said

for every one of their departed members, as soon as possible after his death.

3. There is at present a craze for proving affection towards the departed by the grandeur displayed at the funeral. There is no end to flowers, wreaths, a costly casket, hearse, carriages, etc., all intended to show the standing and wealth of the family rather than as tributes to the departed. Floral devices, a costly shroud,—what a mockery when the poor soul is languishing, pining for prayers, communions, masses which the relatives after all this needless expense neglect to have offered. Faithful Tertiaries actuated by the spirit of the rule, which is a spirit of poverty, simplicity, penance, a prayerful spirit, will also be guided by this spirit, whether it be regarding their own funeral, or that of a fellow Tertiary.

#### 43—ACTIVE CHARITY, THE GAUGE OF A FLOURISHING FRATERNITY.

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The tree is known by its fruits. This adage also applies to organizations that claim attention as means of moral uplift and reform. We in America especially are inclined to look to tangible results when judging of the worth of an undertaking that presents itself to our observation and begs for a hearing, perhaps asks for our whole-hearted co-operation. The tree of the Third Order therefore is likely to be judged by its visible fruits and it must be able to pass the scrutiny of searching eyes. Not as if the chief endeavor of the Third Order were to be seen in active charity, in outward deeds (the chief and foremost aim of Tertiaries must always be their personal sanctification), yet unless the Third Order can point to visible good achieved by its members and the order as a body it cannot hope to attract the attention and win the favor of this matter-of-fact world in which we live and in which we are called to be active. Even the best of Catholics, the pastors and the hierarchy will remain disinclined to an order of lay people which claims to raise its members spiritually and is unable to show down on the touchstone of active charity. It will be the purpose of this paper to demonstrate that active charity is the gauge of a flourishing and active fraternity of Tertiaries.

St. Francis did not found his First Order as a contemplative order. He was not satisfied to see his brethren content with their



own spiritual advancement but willed that they should lead what we call the *mixed life*, as our divine Lord had done. They were to unite the active with the contemplative life. Much less then, did he have in mind to found a mere sodality or pious union when he laid the foundations of the Third Order. Tertiaries were to have and today have an apostolate to realize, and the chief characteristic of this apostolate is active charity. The saint's own life is the most telling argument in favor of this contention.

Even before his conversion merciful charity was one of his most lovable traits. He spent money freely on his friends but he was no less lavish towards the poor and needy. And he had made the firm resolution, never to refuse an alms to any one who begged for it in the name of Christ. He had reasoned out the matter with himself, saying: "Thou art condescending and benevolent towards men that are able to confer on thee a passing favor; how much more meet is it then that thou be affable and munificent towards God's poor, since God rewards a thousand-fold."

The very first good trait of Francis mentioned in the Church's breviary is the one just touched upon. It was the beginning and in its highest development also the climax of his good and holy life. And when he had for a time devoted himself to the service of the lepers he, the pampered and wealthy son of Pietro Bernardone, began to despise all earthly things and to feel a marvelous love towards all created things for the sake of their Creator, and at the same time his spirit began to experience a wealth of the "liberty of the children of God." The chivalrous youth, given to pleasure and the enjoyment of life, now became a servitor of Christ and the truest copy of the Crucified, a seraph of the love of God and also of men. Is there any other saint more deserving of the promises which the Holy Ghost has laid down as a reward for the practice of merciful charity?

"Son, defraud not the poor of alms, and turn not away thy eyes from the poor. Despise not the hungry soul; and provoke not the poor in his want. . . . Reject not the petition of the afflicted: and turn not away thy face from the needy. . . . For the prayer of him that curseth thee in the bitterness of his soul shall be heard: for He that made him will hear him. . . . Bow down thy ear cheerfully to the poor and answer him peaceable words with mildness." (Eccl. 4:1-8.)

Is it not as if we saw the picture of the dear saint reflected in these words? His constant and motherly care and solicitude for every form of affliction is graphically portrayed in them. Again we read in the Book of Isaias: "Deal thy bread to the hungry and bring the needy and harborless into thy house: when thou shalt see one naked, cover him and despise not thy own flesh, Then shall thy light break forth as the morning and thy health shall speedily arise, and thy justice shall go before thy face and the glory of the Lord shall gather thee up. Then shalt thou call, and the Lord shall hear thee, thou shalt cry and He shall say: here I am." (Is. 58; 7-9.)

Is it not, I say, as if we perused a chapter of the life of the saint whom we call our father? For he himself says in the opening words of his testament: "The Lord granted me, Brother Francis, thus to begin to do penance. For while I was yet in sin it seemed to me too bitter a thing to see lepers. But the Lord Himself led me amongst them and I showed compassion to them. And when I left them, what seemed bitter to me was changed into sweetness of body and soul." And here we may add that when this charity began to enlarge his heart "the light of grace broke forth" in all its effulgence upon his soul, teaching him the vanity of earthly things, the goodness of God and the value of mercy, and "his justice went before his face," so that the whole world became enamored of Franciscanism and "the glory of the Lord gathered him up."

If merciful charity was able to accomplish such astounding things in St. Francis, should it not be able to call forth similar fruits in the lives of those who claim to be his children? Yes, can they be truly called children of such a father, if similar deeds are not discernible in them? Hardly. Active charity is one of the great duties of life, and we must practice it if we would be at all spiritual, we must grow in charity if we would make headway in virtue, or if we would lay any claim to being in earnest about Gospel perfection. Active charity must obtain for us pardon for sin, it must soften and warm our hearts and thus prepare them for the reception of grace, it must diffuse the light of example. And it may be said in all truth, that while deeds of active charity are an evidence of the presence in our hearts of genuine love of God, they will at the same time be further food for that love and increase it; and a grander program than to increase and spread the love of God and man cannot be sketched for the Third Order to execute. When practiced

with the right dispositions, when Tertiaries exert themselves in the various fields of charity for the sake of fostering the love of God in and towards his creatures, they themselves will be the first beneficiaries of their good deeds. Grace upon grace will flow to them, and, as theologians universally agree, nothing in the wide expanse of the universe can compare in preciousness with a single grace. In proportion as charity is active, grace will come to man. Here, too, the words of our divine Savior are applicable: "With the same measure with which you measure, it will be measured out to you."

It lies in the nature of such deeds to increase in us the love of God and man. To be charitable means to possess a tender heart, to commiserate with and to feel the needs and sufferings of others as if they were our own. The communion of saints moreover, teaches us, that according to St. Paul, all the members of a body are pained when a single one suffers and every one strives to allay the pains. Again, St. James contends, that words alone will not suffice to show the presence of actual charity. "If a brother or sister be naked and want daily food and one of you say to them: Go in peace, be ye warmed and filled; yet give them not those things that are necessary, what shall it profit?" (James 2; 15, 16.) Evidently he means to say, that words alone will neither increase charity nor even be a proof of its presence. And it will avail very little to laud the Third Order as an institution if we cannot point to actual deeds of charity in the various fields in which we see so many of our separated brethren and even enemies of the Catholic Church engage. Yes, their very deeds of charity, entirely to be commended, attract attention and admiration, and the fallacious argument wins over many: Where there is charity there is truth.

Where there is charity there ought to be deeds. And if many concede the argument, "Where there is charity there is truth," it is because it is a postulate of our nature to demonstrate by visible deeds what affection we possess. More, not only the better feelings of our nature prompt us to active charity, the Holy Ghost, who implanted these godlike sentiments into man's heart, admonishes us in most persuasive words to extend mercy to the sick and the poor, and He offers the strongest motives to practice charity with earthly and perishable goods, laying up treasure in heaven. We must show charity to every species of misery and want, towards kinsfolk in times of illness, towards the lowliest human being in the huts and hovels of the destitute, in hospitals



and asylums. The inspired words of sacred Scripture almost take the form of humble begging. "Despise not thy own flesh. . . . When thou shalt see one naked cover him. . . . Then shall thy light break forth as the morning and thy health shall speedily arise. Then shalt thou call and the Lord shall hear." (Isaias 58; 8-9.) The Holy Ghost urges the practice of charity, that we may obtain a hearing when we ourselves call for help. Self-interest will therefore be another powerful motive towards the same end. Our nature demands that charity show itself in deeds, the need of grace forces our hands into the fields of charity, and seraphic love, not to speak of self-interest, is impossible without it.

St. Francis our father, being a saint in whom the most tender, sincere, sacrificing charity was in evidence, it is plain that his followers who are such in truth will also be recognized by the self-same traits. They must work with might and main in this day of extreme and nervous activity to dispel that false, yet oft resuscitated objection, that the Third Order overlooks temporal needs and claims, and resolves itself into a mere gathering of pious but inactive and quiet lot of harmless Catholics, well-meaning, but not abreast of the times. The insinuation is entirely groundless both in the balance of history and in the estimation of those who know it by first-hand information. It is time that all our contemporaries be disabused of this impression too long prevalent. Yet, as a body, the Third Order in the United States cannot point to any compelling or overshadowing works to demonstrate its vitality, much less its modernity, or flourishing condition. The more readily and openly we admit this, the more strongly we shall feel impelled to shake off the imputation of American Tertiary fogysm.

We may also admit with great profit to ourselves, that in more than one field of charity the Third Order has been outdone by more modern organizations within the Church. An instance in point is seen in the world-embracing admirable and big-hearted society of St. Vincent de Paul founded by a Tertiary, Frederic Ozanam. Nothing but admiration and praise can be found for this organization of truly charitable laymen and every Tertiary brother ought to be a Vincentian. It is certain beyond a doubt, that Ozanam gathered much of his inspiration for his most charitable work from the life and example of St. Francis. This does not mean to say, that the Third Order should now enter upon the field of the St. Vincent de Paul Society or any other

similar institution, or that it should exert its efforts towards amalgamating such associations, or that it should see its chief purpose in the practice of the spiritual and corporal works of mercy. But it certainly is valid to infer that similar deeds should be in evidence in an order which has for its rule the gist of the Gospel. The Third Order is not prejudicial to any society and a Tertiary can, without ceasing to give his whole-hearted enthusiasm to the order, be a member of any other, just because his order is admirably qualified to perfect and leaven those organizations with the ferment of the Gospel spirit. For the same reason the Third Order as a body must necessarily enter the field of charity.

Where in the world should charity blossom if not in the garden of seraphic love? We admire the fragrance of this charity in the first disciples of St. Francis; we see it even in St. Clare, though she was walled in from the outside world in the narrow confines of her convent of San Damiano. Her charity reached beyond those self-imposed enclosures. To her St. Francis sent the sick that she should nurse them and care for them, and while her virginal hands served and tended to the sick, their ailments miraculously left them. We are charmed at the sight of St. Elizabeth of Hungary, the lovable princess who divested herself of her royal raiment to stoop to the poor habitations of human misery, from whose merciful presence, too, leprosy and every loathsome disease fled. We may justly say, that nothing can supply the actual performance of charity if the love of God and man is to be kept alive. And why should it not develop in our day as well as in former ages? Are there no miseries to alleviate, no poor to feed, no sick to cherish, no ignorant to instruct, none that have gone astray, none to be prevented from being drawn into pitfalls, no idle to be employed, no grief-stricken to be raised up, no families to be re-united? Are there not a thousand and one phases of charity, all of which are open for Tertiaries to grasp?

It is gratifying, indeed, to assert that while the Third Order as a national body cannot point to united and organized efforts, the various fraternities, especially in the larger cities of the Union, acquit themselves well of the duty of active charity. The several valuable Tertiary organs that are in the field of Tertiary publicity carry notable reports of strenuous efforts on the part of

wide-awake directors and fraternities. We may point with pride to these exemplifications of the seraphic spirit in the more progressive communities and invite a holy emulation in these endeavors. Herein we recognize also their flourishing spiritual condition. Some are active in supporting the home and foreign missions of the friars of the First Order. Others listen to the appeals of the poor and relieve their great want. It is well worth mentioning, that all organized Third Order fraternities of this country have most liberally contributed to the relief of the hunger stricken in central Europe and China. These sums doubtless reach the six figure minimum. Others again see their opportunity in supporting the cause of the *Seraphic Childhood*; again, others in caring for the little ones in day nurseries, in assisting orphanages, in visiting the sick in the hospitals. There are some that found scholarships for indigent students, some that have established information and employment bureaus. The Tertiary sisters have most willingly given their time and service to the adornment of altars in the churches, joining hands with altar societies and vying with each other in the personal service of Jesus. Not a few take active part in the noble endeavors of the League of Catholic Women, taking in and lodging the traveling girl or the unemployed, whose virtue may be jeopardized when thrust upon the rude world or left to their own resources. Others again exert their influence in the juvenile courts in reclaiming the wayward, or found bands of catechists to train public school children in the tenets of their priceless faith. Lastly, there are fraternities that are satisfied with doing their bit unseen and unknown, and need but the stimulus of leadership to widen their scope. From these reports of the varied activities in which individual Tertiaries and fraternities in the United States are busily engaged we may readily glean, that the material is at hand to organize a strong and virile national body of willing Catholic men and women, who will accomplish much good *viribus unitis*, by united forces.

Look at the astounding growth and far-reaching efforts and resourceful variety of methods by which that newly founded organization of the Students' Mission Crusade has signaled itself within the few years of its existence. Since August, 1920, i. e., within approximately half a year, these live-wire youths



and maidens have more than doubled their membership, owing to the "spread" movement set afoot on that occasion, and their energetic work is growing apace. A wonderful revelation of the real, virile religion of the American Catholic youth, of which the country may be justly proud. Could not this be an inspiration for the Third Order in the United States in its incipient national work in the field of organization, unity of action, and charity?

We might profitably glance over the works of charity undertaken by fraternities in Europe, where they are backed by centuries of experience and where the Third Order has become a part of an established social order. Where do we look for flourishing fraternities? Is it not where reports of charitable deeds are at hand? In France, Italy, Belgium, and Holland great strides have been made both in national and local organization. In these countries national conventions are of regular occurrence and the usefulness of these conventions grows with their number. In England, too, the Third Order has become a power and it is felt to the best advantage in the fields of charity. The Tertiary movement in Germany before, during, and after the war is something astounding and well worth our emulation. Austria has followed Germany's leadership while it was able to do so and the German Tertiary magazines are brim full with action of the charitable sort. It is simply taken for granted that such is the task of the Third Order and a proof of its vitality. During the course of a national convention of Austrian Catholics forceful word was uttered by one of the speakers: "We Tertiaries want to prove to the public, not only that we are alive, but also that we are a representative body; yet more, that we are fit for action, that we feel strong enough to co-operate in the great tasks of Catholicism at the present time. To us is allotted the lion's share of this task, the renewal of society in Christ, first in ourselves and then in our fellowmen, both by example and vigorous action." That vigorous action will always take shape in charitable deeds under some form or other, so that we may rightly say, active charity is the gauge of a flourishing fraternity, and it is not difficult to understand, that while the Third Order is not instituted primarily to set on foot and foster external activities, it must necessarily work out in that direction if it is to remain true to its sublime calling.

## 44—THE SCOPE OF CHARITY IN THE THIRD ORDER.

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The only provision of the rule expressly treating of charitable work outside the Tertiary ranks is contained in Chapter 2, No. 9, as follows: "Let them sedulously exercise kindliness and charity among themselves and towards their neighbors." The brevity of this injunction cannot, of course, be taken as the measure of charitable endeavor among Tertiaries. The spirit of Franciscanism must of necessity lead to charitable work. The spirit of Francis, who loved the beggar and the leper, who "in his wholeness called the very birds and flowers brothers and sisters," must also animate his followers. Few men have felt so deeply and expressed so profoundly in their institutions the spirit of the brotherhood of the children of God as did Francis. And history tells us that this spirit has always been productive of real charitable work in the interests of the poor and suffering among men.

Perhaps in no age was there a greater call upon charity than there is in our own, not indeed so much because there is greater need and suffering today than ever before, but rather because men are learning to realize more and more the great injustices that obtain under present industrial conditions, the inequitable distribution of the world's wealth, the great amount of undeserved and removable want and suffering there is in the world. Side by side with this realization of evils, there is a growing feeling of brotherhood, an increasing realization of the obligations we have towards our more unfortunate fellows. So we find society after society establishing itself for the express purpose of relieving human distress in one or various of its many forms, and we find many of our old societies turning to meet the new problems by the newer methods of the day,—so much so, that the standards by which the success of a society is judged is not merely the number of its members or the amount of amusement it may furnish its members or whatever else,—its success and its standing in the community are measured according to the contribution it makes towards better civic life, towards better social conditions, towards the relief of human suffering.

When there is such a spirit abroad in the world, Tertiaries can not lag behind. In speaking of their doing charitable work we do not mean that they should as individuals merely contribute of their worldly possessions for the relief of the poor

and needy. If they are true to Francis they will contribute what is far more, they will give of their personal service. Theodosius Florentini, the noted Swiss Capuchin, insisted throughout his life that "the needs of the time are the will of God," in the sense that the needs of the time indicate the direction in which the Church and its societies should employ themselves. While not instituted chiefly as a charitable institution or society, such work is a part of the Franciscan spirit, and the Third Order could do no better than to take for its motto the words of Theodosius Florentini: "The needs of the time are the will of God."

If we look about us we find that the Third Order has in various places, in various countries, devoted itself to various forms of charitable work, according as local needs and conditions demanded. In England, for instance, there is the Guild of St. Anthony with over 130,000 members, directly connected with the Franciscan order and actively promoted by Tertiaries, which gives personal service in the form of feeding the hungry, especially in one's own neighborhood. In France we find Tertiaries doing catechetical work, giving religious instruction to the children of the poor and helping to prepare them for first communion. In some cities, as in Paris, Bordeaux, Marseilles, Lyons, Lille, etc., they have taken up especially the work for the aged. In Pau they conduct an employing agency. In Belgium they devote themselves especially to the servant girl problem, endeavoring to place proper girls in proper families, safeguarding them from immoral surroundings and pitfalls and furnishing living quarters for them when out of employment. In Austria the Tertiaries had before the war just gotten Travelers' Aid work under way. Then there is the so-called Seraphic Work of Charity, which consists in protecting and redeeming poor children in surroundings dangerous to faith and morals. Begun in Bavaria by the Capuchins in 1889, it has spread, aided everywhere by Tertiaries, into various other parts of Germany, Switzerland, Italy, Poland, and the United States. Until 1912 more than 20,000 children had been trained and educated or otherwise aided and redeemed through this agency. In our own country there is in Pittsburgh quite a large institution under the management of the Capuchin Fathers for this very seraphic purpose, which has always enjoyed the live interest and active co-operation of the Third Order members of Pittsburgh.

Although all this is no doubt a very imperfect résumé of the charitable work that the Tertiaries are doing here and there,



it is enough to show that many branches of the order have caught the fuller meaning of the Third Order, understanding that while the first purpose of the order will always be personal sanctification of the individual, its mission does not stop there, but reaches out to meet every form of human want and misery. The charitable work of the Third Order will be either individual work or corporate work of the branch or of a number of branches, and its nature will depend altogether upon local conditions and requirements. "The needs of the time and the place will be the will of God."

There will be places where there are no organizations to meet the peculiar conditions that may call for charitable endeavor. In such places the Tertiaries should be first and foremost in organizing for the work, if necessary, organizing their own Tertiary branch for the work. Anybody seeing the Salvation Army at work can not but think of St. Francis and his early followers. They have caught his spirit and the whole of their method and system might have been taken directly from early Franciscanism. They, too, like the Tertiary rule, prescribe plainness of dress; they, too, require an exemplary life from their workers; they, too, require direct mingling with the poor and the sick in their own homes and surroundings. They are not only a religious sect; they are a religious order after the manner of Tertiaries, living in the world, marrying and rearing children, but banded together for the only purpose of uplifting the poor and destitute and the fallen. Are the Salvationists to take the place of the Tertiaries?

At other places again, organizations may be already in existence to meet local problems. There it should be the aim of Tertiaries to throw themselves into the work of these organizations, to furnish not only means in proportion to their numbers, but also and especially actual workers, personal service. There will be, for instance, a council of the Vincent de Paul Society, languishing for want of men and means. The local branch of the Third Order would not need to organize as a branch in such a case, but could by levying a small tax per head assist in a financial way, and by drawing the attention of the members of the order to the need of men to carry on the work, solve the personnel problem. The work that is to be undertaken will, as has been said, be indicated by local conditions and needs. If every branch were to look about and make only a general survey

of the community in which it is located, it will find only too many things awaiting to be done.

In how many parishes, for instance, is there need of catechetical instructors! The parish may be spread out over a large territory, and a large number of the children will be legitimately hindered from attending the parochial school and perhaps even the Sunday instructions at the church. What more noble work of charity could the order undertake in such a parish than this work of spiritual mercy? The great need for just this kind of work, even in well-organized dioceses, is shown by the experience of the confraternity for Christian Doctrine in the dioceses of Pittsburgh, where any number of fallen-aways and near fallen-aways were discovered by this confraternity, and no less than seven parishes have been built up largely of these remnants of Catholicity in out-of-the-way places. Then take the rural districts, where, for want of priests, instructions can be given only very rarely, perhaps only a few times in a year. Here alone is a great field for Tertiary endeavor. Then there is Big Brother and Big Sister work, and so on almost endlessly,—all calling for much volunteer service, a service which almost any Tertiary could render with only a little preliminary training and in many cases without any. Then there is a demand everywhere for trained charity workers. Why should not a Third Order branch send one of its members, or any one else for that matter, to such a school, defray the expense of their training and so aid very effectively in infusing some of the spirit of Francis into charity, which is in such great danger of being secularized and naturalized in our day? These are only a few suggestions,—any one looking about him with eyes that see could add others. A measureless field is open to Tertiaries if they will only take hold and cultivate it.

Then there are those many little charities which no organization can reach, whose fulfillment will depend altogether upon a spirit of Christian neighborliness. Let every Tertiary look about his neighborhood and the circle of his acquaintances, and he will be surprised to find how much happiness he can spread about him by just a little friendly visiting. Perhaps it is only a matter of spending a half-hour with a sick neighbor; or perhaps it will require only that much of a woman's time to go over and help her neighbor with the housework during a period of illness or other stress; or perhaps it will be only a matter of keeping the children for a few hours while the mother is about

other business, etc. He who has been much among the poor, or who has not, but has read Dickens, knows how much happiness is brought into the life of the poor through these little human sympathies and helpfulnesses, by which the poor know so well how to help the poor.

To sum up, then: While the Third Order is not primarily a society instituted for charitable work and the rule gives no specific prescriptions in that regard, yet the rule and the example of St. Francis lead to charitable activities. It would only be a continuation or a resumption of the historic interpretation of the mission of the Third Order for Tertiaries to engage in such work. The scope of charity in the Third Order, then, is just as large as the field of charity and the specific work to be undertaken by the individual branches will be dictated by the local needs. Beside the organized charity of the branch, there is much room for individual endeavor in aiding through means and personal service such other organizations as have a distinctive charitable purpose. If St. Francis were alive today, there is no doubt at all that his Tertiaries would be in the vanguard of the charitable workers of the world.

#### 45—TERTIARIES AND SOCIAL ACTIVITIES.

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It is not without a very deep reason that the world at large is showing so great an interest in St. Francis today. Perhaps there is even greater interest exhibited in the saint in non-Catholic circles than in Catholic. The simple life and philosophy of life and especially his social ideas and ideals have caught the mind of the age. There is a feeling everywhere that what the world needs today is just such a man and such a movement as the Franciscan.

In the age of Francis and before there was a parallel longing and expectancy for a movement such as the Franciscan movement turned out to be. All Europe was itching for a change and social reform, and Franciscanism was by no means the first and only attempt to crystallize and organize this feeling. If we examine the merely social and economic proposals of such movements as the Cathari, the Albigenses, the Waldenses, the Poor Men of Lyon, the Fratres Apostolici, etc., we find that their programs in many ways agree with the later Franciscan program. But like many well-intentioned social programs of our own day,



these movements degenerated into radical and, what was worse, into heretical movements. And their heresy was their undoing. It remained for Francis to formulate, perhaps unknowingly, a solid program for social reform that amounted to social revolution, without violating the divine teaching and organization of the Church and her guiding discipline. It was precisely because the Franciscan ideals filled a long-felt want, because they struck a sympathetic chord in most men's hearts, that they were taken up with such enthusiasm and that they carried all Europe with them.

The Franciscan movement, then, especially the Tertiary movement, was a social movement, which removed certain specific evils of the time. St. Francis came upon a period of transition. The feudal system still obtained throughout Europe, and while it had in its day been a very useful system and had served a very good purpose very well, the period of its usefulness and the reasons for its existence had passed. Under the feudal system the lords gave military protection to the people in exchange for labor and service. While the need for such protection had largely passed, the lords still continued to exact the same taxes and services from the people, and moreover, by force of the oath of fealty misused their dependents to carry on the petty wars they undertook for altogether selfish purposes. Society came to be divided into two classes, the lords and the serfs, and the adjacent territories of the petty lords were almost constantly at war with each other. New elements had meanwhile arisen in the social world. Towns were growing up independently of the lords, without feudal obligations and with the power of regulating their own affairs; there was a tendency everywhere towards breaking down the power of the lords and of setting up a communal system to supplant the feudal. There was a universal demand arising from the common people for greater social justice and charity and peace.

If we take only four provisions of the rule of the Third Order we shall see immediately what a great influence the Tertiaries had in breaking up the old order and establishing the new. The brethren were forbidden to carry offensive weapons and to take solemn oaths; they were to contribute a monthly contribution to a common fund and to make their last wills three months after their admission into the order. These four points alone constituted a program of far-reaching reform. By forbidding them to take oaths and bear arms the power which the lords had over

the serfs by the oath of fealty was broken. By binding themselves to make their last wills three months after entering the order they put an end to another abuse which consisted in this, that the lord would as a rule take over the possessions of those of his serfs who died intestate. Through the contributions of the members a common fund was created not only for the relief of members in general, but particularly for the release of members from their obligations towards their lords through a payment of money. Tertiaries had many and long struggles with territorial lords over these precepts of their rule, but aided by the bishops and Popes, the Third Order finally carried the day.

Considering all this we can quite readily understand why the Popes, especially the last three, repeatedly called upon the Third Order to become a social force and to repeat under present conditions the glorious accomplishments of its past. For present conditions are in many ways similar to those which St. Francis met in his day. We, too, are living in an age of transition. The materialistic philosophy of individualism which has held sway since the industrial revolution, is giving way to an age of social-mindedness. The problems are in many ways the same. The laborer today is in a position very much like that of the serf in the Middle Ages, a position which Pope Leo XIII himself branded as being little better than slavery. The injustices that have grown up about our economic system are very similar to those, against which the cry arose in that day. As in the age of Francis we find today also that men are groping about for a way out; all kinds of programs and systems are put forward to meet the evils and much of this is finding its way into our legislation. But legislation alone will not suffice. No legislative system that man could ever devise would be free from the possibility of abuse. Men must learn to look and continue to look at these questions from a moral standpoint. A great moral force will be needed if a fundamental and lasting change is to be brought about in our social life. St. Francis worked upon and through the individual, making a better social force out of men by making them better Christians. That must continue to be the basis of the Tertiary program: to realize the Christian ideal more fully in their own lives in order that they may the better bring about the reign of the Christian ideal in social life. The order of course will have the disadvantage of numbers. In the Middle Ages everything and everybody was in the fold of the Church, while today great numbers are without; but the force of their

example will make up to some extent the lack of numbers.

If the Third Order is to become the social force that it was in its early days, the first requirement will be for clear ideas as to just what is wrong with the world and as to what safe and sane remedies might be applied: the first requirement therefore will be for clear thinking. The social action of any community or organization, or of any group of men, will not rise above their social thinking. Why could not every branch of the Third Order or at least a group in every branch form or join Catholic social study clubs? Social study clubs have come into great vogue among the Catholics of England. They are publishing a series of text-books for this very purpose. These studies are clarifying men's ideas as to social evils and remedies, solidifying opinion and must in time lead to common action. There is no reason whatever why the branches should not take up this study. If the order were to undertake to do nothing else about the social question than to study it, it would not long be satisfied with its mere study. By a study of the problems and their remedies they will be led on, not merely to treat the results of social evils and social maladjustment through their charitable work, but they will rather try by every means in their power to remove the root and cause of the evils through their social activities. They will take an intelligent interest in the social legislation that is proposed and lend their moral and practical aid to all sane laws. They will take a live and active interest in the agencies which are making for better civic life or for social betterment in any way. They will by their greater knowledge be able to influence the opinions of others, thus helping to keep public opinion in safe channels and thus, too, perhaps rise to a great influence in their trade union circles or commercial bodies, as the case may be.

Let every Tertiary at the very least pledge himself to economic justice in his own dealings with others and in the circle of life in which he moves. Let every Tertiary who is an employer, pledge himself to give his employees at least such a wage as experts have declared to be a living wage. Let every employee pledge himself to make it a matter of conscience to render a full and just day's labor for a living wage, and every Tertiary will have the consoling thought that at least as far as he is concerned he is doing justly. Then again, if every Tertiary, before buying a thing at a certain place merely because it is cheaper there, would first inquire whether the man who operates that place



were giving his employees a living wage and would refuse to deal there if he found it was not so, Tertiaries would at least not be sanctioning indirectly an economic injustice,—and if they were numerous enough or could induce enough others to act on the same principle, they might force such an employer to do justice by his employees.

Much is justly made of the *Monti di Pietà*, the popular banks of the later Middle Ages, which were originated and operated to a great extent by Franciscans and in whose promotion the Tertiaries played an important part. The co-operative credit union of our own day is a similar phenomenon. In fact the co-operative movement as a whole has come to stay and the further it spreads the more will it break down the power of the moneyed classes over our economic life. It is destined to influence profoundly our whole industrial and commercial system. Why could not every branch of the order constitute itself at least a consumers' society, purchasing its necessities of life co-operatively? By admitting non-members to the consumers' society they could effect a great saving in their own buying and that of many others,—a great boon, especially for the poor.

Let Tertiaries, then, everywhere rise to the occasion which present world conditions offer. The Tertiary movement was a social movement in its beginning; if it is to equal the glorious records of its past it must devote itself to the social problems of the day. Let the Tertiaries unite and clarify their thinking on these subjects and it will naturally lead to action, whereby both directly and indirectly they will contribute their due portion to the building of a new social world.

#### 46—TERTIARY RELIGIOUS SERVICES.

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The religious fervor of a community can be gauged by the regularity with which the members attend the spiritual exercises. Similarly, the spiritual life of a branch of the Third Order may be measured by the regularity with which the Tertiaries attend the services held in their special interest. If the attendance at these services begins to fall off, the branch is beginning to face its doom. If the Tertiary lacks for a long time the blessings and inspiration that flow from the Tertiary services, he will grow cold in his fervor, and eventually retain nothing of his membership except perhaps his cord and scapular. Hence

the director must strive to keep up the attendance at his services, and to this end he must make them as interesting and attractive as the circumstances will permit.

The director will arrange the services for such an hour as will be most convenient for the greatest number of his Tertiaries. Sunday afternoon is, generally speaking, no longer the best time for these services, and directors have almost invariably found the attendance increasing when they transferred the service from the afternoon to the evening. This is true even of rural districts, provided that the roads will admit of traveling at all seasons of the year; otherwise the rural population will prefer the afternoon services during winter.

The prudent director will beware of making the services too long. The modern man and woman are extremely busy, and the rush and bustle of the present-day world have begotten such a habit of mind that our Tertiaries will no longer sit out the one-hour sermons that our grandfathers bore with so patiently. There is really no need of long sermons. The late Bishop Hedley of Newport, England, rightly said that a "complete and worked-out sermon can be accomplished in fifteen or twenty minutes, and every additional minute generally makes it more ineffective."

For his subjects the preacher should take such themes as will appeal to the Tertiaries. He may explain the rule of the Third Order, enlarge on the graces and privileges of the order, the means to attain perfection and the obstacles confronting the modern Christian in his striving after saintliness. The lives of the Franciscan saints likewise afford abundant material for interesting and helpful sermons. St. Francis and St. Antony, St. Clare and St. Elizabeth, are not dime-museum freaks, to be looked at and wondered at as divine curiosities and no more. On the contrary, their lives should be so treated in the sermon that they will prove a vital force in the daily struggles of our Tertiaries. However, to present these lives thus will require much work on the part of the director; but the conviction that he is preparing to announce the word of God will inspire him with reverence for his sublime task and lighten the weary labor of preparation. Still, the director should not attempt to preach showy and pretentious sermons, for these, as Bishop Curtis declared, are one of the pests of the age. Yet this does not imply that the sermon should be hackneyed, trite, or so general as to have no particular bearing on the Third Order. Our Tertiaries

want simple, direct, and straightforward sermons. The preacher, must, therefore, avail himself of all the devices of the art at his command. Father F. P. Donnelly's *Art of Interesting* (Kenedy, 1920) contains valuable hints on how to make our sermons interesting and direct.

The manner of the preacher should be natural and sympathetic. A certain bishop once asked Betterton, the actor, how he accounted for the fact that actors seemed to awaken so much more interest than preachers. Betterton replied: "Because actors through their training have the gift of making the fabulous appear real, whereas preachers make the real appear fabulous." The point of this not over-polite remark seems to be, as Father Bernard Vaughan remarks, that preachers, as a rule, neglect training and preparation, whereas no man can less afford to neglect them. As the audience may at times be small in comparison with the size of the church, the preacher may encourage himself with the example of St. Francis de Sales, Bishop of Geneva, who preached as eagerly to an audience of five or ten as to an audience of a thousand or two.

The very manner of saying the prayers, nay even the sign of the cross as made by the director, should be a sermon. It is said that the sign of the cross as made by Father de Ravignan was a sermon in itself. We may speak what we will, but we thunder what we are; and our people will draw their own conclusions from the priest's rush in the prayers and ceremonies or his too free deportment in the sanctuary. The manner of reading the prayers may be such as to put a new meaning upon what we have heard time and time again. One Tertiary remarked, "When Father N. says the prayers it always seems to me as though I had never known the prayers before."

Some directors are so fortunate as to have an altar in the church dedicated to St. Francis, and the Tertiary sacristans may well vie with one another in decking it out for the services. They will be mindful of the zeal of St. Francis in begging the stones for restoring three dilapidated churches. Cardinal Newman uttered a deep truth when he said: "Man is not a reasoning animal: he is a seeing, feeling, contemplating, acting animal." It is this truth that the director should bear in mind when trying to make his services attractive. If the branch is so blessed as to possess a relic of St. Francis it should be exposed at the Tertiary services for public veneration. In some branches it is customary to conclude the services with giving the benediction of



the Blessed Sacrament at the altar of St. Francis. In some of these places the officers of the branch or a certain number of Tertiaries accompany the priest with lighted candles while he carries the monstrance from the high altar to the side altar.

One feature that will assist the director in making his services attractive is congregational singing. However, the first efforts in this direction may be discouraging. Still the director should not lose heart, and with due encouragement on his part he may eventually through his Tertiaries introduce congregational singing at all parish services. Cardinal Gibbons has told us of how deeply impressed he was with the congregational singing he heard at a low mass in the cathedral of Cologne: "The vast edifice was filled with a devout congregation, representing every station in life. I observed the officer and private soldier, the well-dressed gentleman and the plainly-clad laborer, ladies and domestics, young and old, priests and laymen, mingled together and singing in the vernacular the popular sacred hymns of the fatherland. They seemed so absorbed in their devotional chant, as to be utterly oblivious of every thing around them. I said to myself: "What a noble profession of faith is this!" The great revivalist of modern times knows the power of music, and so he employs choir leaders to urge the thousands of his audience to join in the hymns: the singing before the sermon puts his audience into a receptive mood and the hymn after the sermon intensifies the impression that his words have made.

How appropriate for the brothers and sisters of the Third Order to unite in singing before and after the sermon to prove to one another that they are all members of the one great seraphic family banded together to do penance and to save by their example and charity the souls of others also. We hope that one fruit of the Tertiary convention will be a suitable *Franciscan hymnal*, so that our Tertiaries will have an opportunity to exercise their zeal for congregational singing on something worthy of the holy cause. The hymns sung in common may stir the heart even more than the sermon of the most eloquent preacher. Monseigneur Dupanloup, Bishop of Orleans, was in the habit of delivering in his cathedral during Lent a course of sermons which attracted a large concourse of people. During the service, the congregation sang alternately with the choir the Psalm *Miserere*. The bishop related that a gentleman who for years had neglected his religious duties, was assisting at these services. At the close of the series of sermons, he called on the

bishop and remarked to him: "Monseigneur, I have been filled with admiration at the eloquence of your discourses. You convinced my reason, but you did not move me to repentance. But when I heard the notes of the sacred psalm resounding in your cathedral, my heart melted. I could no longer resist the divine impulse. I am converted."

In order to bring the Third Order to the attention of the whole parish, the director may find it advisable occasionally to have the reception of new candidates or the profession of the novices at an hour reserved usually for parish services. The whole parish should be invited to attend, and thus the director will have an opportunity to appeal for an increase in membership. The feast of St. Francis should be conducted with special solemnity, and in some places the bishop, who is, perhaps, himself a Tertiary, may kindly consent to have a pontifical high mass. In this way it may be brought home to the people that the Third Order enjoys the special patronage of the Church.

#### 47—THE TERTIARY DIRECTOR.

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The Tertiary director is not the sum total of a Third Order congregation, but he is the principal factor of its good spirit and its efficiency. By his very position the director is organizer, instructor, spiritual father, and leader of his Tertiaries. As organizer he must have exact information on the traditional governing methods of the past. With this knowledge he must combine a sense of adaptability to particular situations and new activities, arising from the change of times and conditions. As instructor he must give a clear idea of the purpose and scope of the order, explain the rule, inform on the advantages, graces, privileges of Tertiaries, and instil the characteristics of the Franciscan spirit. As spiritual father he should lead and train his Tertiaries along the paths of truly Christian perfection. In his capacity as leader he directs the Catholic social work of his congregation. He must rouse and cultivate a healthy spirit of initiative and wisely guide activities into the proper channels. For doing these things well he must possess a fair degree of prudence, knowledge, initiative, but above all other qualifications he must have implicit faith in the power of the Third Order to uphold its glorious prestige, even under modern conditions, and this also in our country. Impressed with the order's

achievement in the past, the director must have an unwavering enthusiasm for the timeliness and effectiveness of the Third Order, even in our age.

Given this enthusiasm, the very compass of his fruitful activity will be a clear and firm idea of the twofold purpose of the Third Order. What is the twofold purpose of the Third Order? The first object of the order is the individual sanctification of its members, in the second place, it ought to be the most efficient agency for Catholic social work. The order has always been a school of perfection for people in the world, it was ever a most effective instrument for religious and charitable enterprise.

1. The Tertiary director must be definitely settled on the *first* object of the order, the sanctification of its members. If he lacks stress and determination on this point his congregation will lose interest and fall short of effectiveness. He must be impressed with the simple power of the rule to attain this end. The rule of the Third Order contains in a nutshell the Gospel precepts of Christian perfection. It sets up a rule of life of astonishing simplicity and of wonderful effectiveness. For this reason the Third Order has merited the title of an *order*. It demands not only certain good works, but a mode of life. It leads on, not only to some good practices, but to perfection. It takes in the whole life, as it purposes to mold the perfect Christian character.

The director must not lose sight of this first object of the order. His work must be arranged accordingly. For this reason he should be regular in giving his *spiritual* conferences. They are not to be supplanted by business meetings, though the latter may not be neglected. Again, his instructions should not take the line of the common sermon for a parish audience, but he should give a course on perfection at the hand of the rule with copious illustrations from the lives of Franciscan saints. The pillars of perfection are mortification and prayer, self-denial with faithful performance of religious duties, the spirit of penance and of piety inspired by faith. The director must incessantly impress his Tertiaries with the practical and absolute necessity of the various phases of mortification for the Christian in the world. He must bring home to them the conviction that the Third Order is an order of penance. The members should consider this characteristic the distinctive mark of the order.\* As for



the individual, so for the corporate life of a congregation, the spirit of sacrifice and mortification is its very backbone.

The director must clear away the popular prejudices against the idea of mortification and penance. He must inculcate that it consists in keeping the commandments of God and Mother Church on this point, in self-restraint, in faithfulness to one's duties,—duties of home, duties of employment, religious duties, duties of charity,—and lastly, that penance is patience in trials and sufferings. From the life of St. Francis Tertiaries should learn the lesson of joyous contentment, of moderation in the use of things that go for our pleasure and amusement, that contempt of the world which goes with the heartiest sympathy for creatures and their interests. They ought to be proof against the prevailing spirit of pleasure-seeking, against slavish compromise with fashion, against the greed for money. They ought to be animated by a spirit of wariness and firmness against the tyrannizing influence of corrupt public opinion. This firm attitude against baneful worldliness has ever been the cherished heritage of the Third Order. If the order has any purpose, it is to stand as an example of renunciation in contrast to the world's frenzied spirit of pleasure-seeking and greed. A policy of compromise on this point, especially with the candidates, will enervate the congregation, and render it inefficient as to its most characteristic influence.

The director's task is to instil genuine piety. Tertiaries are generally such as take the task of their salvation seriously. They are of the class of people that have a leaning towards piety, that to some extent "hunger and thirst for the things of the spirit." The director will find fruitful soil for spiritual guidance during instructions and in the confessional. He should not set his aim and standard too low. Tertiaries are easily induced to the frequent reception of the sacraments. More effort on the part of the director is required in setting forth those genuine qualities of piety which will not allow a slighting of the duties of charity and retirement. Tertiaries should be faithful to the practice of home devotions. The Third Order is a factor for preserving the atmosphere of piety and Christian order, at least in some of our Catholic homes. They ought to be trained to spiritual reading, for which in the first place the Tertiary library must furnish the best material. Would it,—considering the opinion of St. Alphonse and of St. Francis de Sales on this point,—be aiming too high to give an easy instruction on mental prayer? At any rate the

director must insist upon his task of training Tertiaries to "adore in spirit and in truth," to ever strive beyond the mere service of the lips. In all patience and prudence he will insist upon the practice of recollection, that means to bring more of the thought of God into their daily lives, to acquire the habit of being mindful of His presence, of paying attention to the workings of God's grace in the heart, to cultivate the habit of seeing God's benign providence in the happenings of everyday life.

Tertiaries love devotions. The director is to provide the occasions. He should never fail to celebrate appropriately the feasts of the principal saints of the order. The beatifications and canonizations of Franciscans should be unfailing occasions of Tertiary solemnities and reunions. The director finally will arrange for an annual retreat of his congregation.

2. Tertiaries trained to live up to the first great purpose of their order are the finest recruits for Catholic social work. The harder portion of a director's task is to train his congregation to efficient social work. The impression is perhaps current that the Third Order has lost its grip on this phase of its work,—work which it achieved so gloriously in the past. "The Third Order to the front"—is the slogan of the Popes of late years and of all enlightened men. It must be the motto of every Tertiary director. How can he contribute his mite toward attaining this object?

There are mainly two classes of Tertiaries: Those of the more quiet, retiring disposition, who join solely from a motive of piety, and the active, enterprising kind, who are eager to work for God's cause. Of the latter class there is a dearth among the membership of the Third Order congregations. The director must set his mind upon the task of enlisting such under the banner of St. Francis. Genuine Catholics of enterprise and standing, zealous for God's cause, have no doubt a special vocation for the Third Order. The enlistment of such, and the enrollment of more men, should be one of the principal numbers on the program of every Tertiary director.

The director must give his official staff a business organization and secure for it the more enterprising, energetic elements. He himself should be but the power behind the throne, leaving the work to his staff. A most practical institution is the staff of prefects for the various districts of a congregation. This time-honored body is the most serviceable instrument, not only for the spiritual but also for any other work of the congregation.

The committee of prefects must have their own business meetings. They will ever make good for any charitable undertaking, for the dissemination of Franciscan literature and for any social work. With the official staff and the body of perfects well chosen and organized, the directors, especially in our Franciscan parishes, should see to it that charitable work, religious enterprises, be manipulated into the hands of the Third Order. We Franciscans must endeavor to bring more of the Catholic work done and to be done under the aegis of the Third Order. By so doing the order would be guided into its old way of activity, and would gain prestige in the Catholic movements of the day. There is no society so well adapted to be trained in the proper spirit for Catholic work. So little work is done in the name of the Third Order. "*Nos, nos consules desumus.*"

Every locality has its needs, and in every locality Catholic work is done. The local needs must be met first and then co-operation will be the natural development. For further comment I refer to the words of the Archbishop of Simla, Most Rev. Anselm E. J. Kenealy, O. M. Cap.: "How", says he, "can the unquestionable capabilities of the Third Order be reduced from potentiality to act? I would venture humbly to suggest that the process should begin with the thorough organization of each separate congregation. Given each a small family of earnest Tertiaries with competent officers and a zealous director, much could be done. One parish might demand a combined effort that would be out of place elsewhere. Needs are local, regional, national, universal. But let each congregation, under its director, concentrate on what it may be agreed is the most urgent need of the locality. After the experience of such locally concentrated effort, the directors and officers of a province could agree on some regional need and its remedies. Soon, North, South, East, West could join forces on some great national effort. It would truly be an inspiring sight to see the village congregation mingling with the Tertiaries of the town, to see towns and villages marching along in some cause of national import, and every national organization ready and competent to join hands across the seas with the Tertiaries of every nation under heaven, thus forming, what surely the Third Order was meant to be, an international brotherhood of such tremendous moral force as to be a consolation to the Church and to all men of good will, as well as a source of wholesome fear and anxiety to the enemies of Christian ideals." This suggests the important task of the director to



guide the attention and interest of his Tertiaries first to local activities and at the same time, to keep them in touch with the Franciscan and Catholic interests of wider scope.

A charge which the director must have specially at heart is the care, the test, the instruction of novices. There are various ways of testing novices. The one very much in vogue is the supervision and testimony of the prefects. The prefects take it upon themselves to instruct privately those whom they find to be willing and fit subjects for membership. A better method is to give special instructions to novices at headquarters, where this can be done and where the novices can be had for such special attention. It makes for better membership where the training of candidates receives special attention. The best results, no doubt, are attained where a lay member of the order qualifies for this fruitful task of instruction and training of candidates. We read of this interesting arrangement among the Tertiaries of Vienna: "Every fourth Saturday of the month the brother novices assemble for their special instruction by a lay member of the congregation. The present novice master," so the report continues, "is Mr. H. L. Brand, one of the city magistrates. His monthly class is an evergrowing gathering of mainly young men from all classes of society. State and city officials rub elbows with common clerks and mechanics, business men with laborers and even youthful apprentices, all sociable and cheerful, one heart and one soul, as the first Christians in the Catacombs, a truly democratic meeting in the very sense of St. Francis! The popular novice-master, who commands an attractive and manly way, speaks on the rule, its spirit, its precepts, on the customs, the privileges, the indulgences of the order; he enlarges on the Third Order as a social factor, on the dignity of the order, its apostolate. Instructions of this kind from the lips of a layman, who is in perfect touch with the affairs of daily life, are calculated to go home. Every novice takes a course of twelve conferences and the men take time for it and are enthusiastic. These congenial gatherings afford the novice-master an excellent occasion to become acquainted with the candidates for membership. Conferences are at half past seven in the evening in a locality of the young men's society. The same arrangement is made for the women candidates. They have their own novice-mistress and their classes independently of the class for the men. This is certainly a most effective method of

canvassing for good, well-informed members, and at the same time for creating respect and enthusiasm for the Third Order."

The Tertiary director has a noble task. With due spirit and application his efforts will be fruitful of most assuring results. In the larger congregations of Franciscan communities the director should be free from other charges to give his best and exclusive efforts to his own most honorable task. In conclusion one favorite suggestion! Let him give to all his work the Franciscan flavor by ever exploiting the lives of St. Francis and Franciscan saints. The Third Order itself has the most inspiring and most charming models of Christian perfection in all walks of life, from Pope to the lowly country pastor, from king to beggar, from lofty statesman to plodding peasant, from queen to warrior maiden, from social reformer to humble recluse. Exploitation of these rich treasures will give his work weight and point and render it ever popular and attractive.

#### 48—SUGGESTIONS REGARDING OFFICERS.

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Organization is the mainspring of every social body, and a religious society like the Third Order cannot do without it. There have been numerous branches of the Third Order which dragged on for a number of years without even a trace of organization. Thus they led a precarious existence and missed many opportunities to do good.

Unorganized branches of Tertiaries are doomed to fail. The meetings are attended irregularly; the number of members remains at best stationary; and the actual members are very indifferent about gaining new recruits. On the other hand, organized congregations are active bodies of zealous Tertiaries who attend the meetings regularly and help to increase the membership and activity.

As to the staff of officers the most important is the director. It is mainly due to his efforts if a congregation carries out its mission and realizes its primary purposes. The most important requisite for the director is that he have a solid knowledge of the rule, the ritual, the history, the rights and privileges of the Third Order. Our theological textbooks treat the Third Order either very superficially or ignore it entirely. Hence the professor of theology must supply by lectures what is wanting so that his students may be prepared to direct Tertiaries intelligently.

But the director cannot do everything. He must have officers to assist him in organizing his branch. If possible, the director should be acquainted personally with every member. This is, however, impossible in large cities. Hence the first thing the director should do is to divide his Tertiary branch into districts. After dividing the branch thus, the director should appoint perhaps two men to take care of the men and two women to take care of the women. He must be cautious in making his choice, and should select zealous members who are an inspiration to the Tertiaries generally. Every one of these officers should be furnished with a copy of the latest records of the branch so that they can visit every member living in their district and make the necessary reports.

The director will thus be able within a short time to get an adequate knowledge of the status of his branch: he will have a complete record; he will know who made profession and who should be refused this privilege; who is poor and should receive assistance. The individual prefects, too, will be acquainted with their charges and can report about them to the director.

At this point a new step must be taken. The director must correct the complete list of all members of his branch. Many directors have a card catalogue, arranged in order. This card catalogue should contain the names and addresses of all members, the dates of reception and profession, their parishes, and other necessary information.

But all this work is only preparatory to the organization of the branch. Even at this stage it would be too early to have an election of officers, since the majority of members are still strangers to one another. The next step to be taken will be to call a meeting of all prefects who have canvassed their districts. They should express their opinion as to whom they think best qualified to be elected as officers. It may be better for the director to call a meeting in every district to elect the delegates to the general meetings. These duly elected delegates will thereby become candidates for the final election of officers. In a number of fraternities the director suggests names of Tertiaries, and from these officers are elected.

The election of the officers prescribed by the rule should not do away with the prefects of the separate districts. In small fraternities offices may be vested in one person. A very important office is that of the master and mistress of novices. The director should see to it that a zealous and capable person be



elected. The proper instruction of novices requires not only zeal but also much time.

This method of organizing a congregation in the cities appears to me to be the most direct method to obtain results. In this way the director obtains a survey of the whole situation and discovers which members should be admitted or expelled. Through his prefects he will be in touch with the individual members and thus will save both time and energy in administering his charge.

#### 49—THE UNION OF THE FIRST AND THIRD ORDERS.

REV. FR. CORNELIUS PEKARI, O. M. CAP.,

*Washington, D. C.*

Although in part the creation of Cardinal Ugolino, the Third Order of St. Francis must be regarded as a direct outcome of the missionary activities of St. Francis. The poor little man of Assisi was the tool chosen by providence to re-establish the reign of divine love in the hearts of men. As the centuries rolled by, practical Christianity was becoming more and more lethargic and men's ideals woefully sensuous and materialistic. Individual reformers arose from time to time, but their sphere of influence was either very limited, or, if more extended, far from assuming the proportions of a popular movement. But as the troubadours of the twelfth and thirteenth centuries were arousing men to chivalrous deeds of valor and heroism in the natural order, St. Francis, aglow with religious enthusiasm for the things beyond flesh and blood, threw the firebrand of divine love among the masses. Himself a devotee to the romance of chivalry, but purified and elevated by the fire of seraphic love, he went forth into the world with an animation that was bound to enkindle kindred sentiments in the hearts of his hearers.

No wonder, then, that the world flocked to his standard in such masses that the very stability of society seemed threatened. It had not been the original plan of St. Francis to found religious orders. His mission, as he saw it, was to lead the world back to Christ, and this he accomplished so successfully that some scholars do not hesitate to assert that the First and Second Orders grew out of the lay confraternity of penance in whose membership the crowds from every walk and state in life became enrolled and which in time became the Third Order. Be this as it may, history vouches for the fact that the original and fundamental purpose of all three communities is identical, name-

ly, the reanimation of the life of the spirit by a faithful imitation of the life of our crucified Savior. The Third Order of St. Francis, then, is most intimately bound to the First and Second Orders by a natural bond of parentage no less than by a bond of spiritual kinship.

To emphasize this intimate union, the holy See has ever entrusted the temporal and spiritual direction of the Third Order to the various branches of the First Order. The Third Order of St. Francis has never been wholly autonomous, but, as an integral part of the great Franciscan family, has mostly been under the direct jurisdiction of the respective territorial provincial of the First Order. It has ever been his solicitude and pride to see this sister institution flourish, for, wherever this seraphic army of Christ among laymen flourishes, there faith and practical Christianity flourish likewise.

The intimate union existing between the Third and First Orders of St. Francis results in a spiritual communion of goods with all the branches of the great Franciscan family. As in the Church of God the communion of saints unites all the faithful in a wonderful love, applying to each member the propitiatory and meritorious excellence of all good works performed by every other member, so in the great Franciscan family of St. Francis there exists an intimate communion whereby every member shares in the good deeds of the others. It is, indeed, a most consoling thought that every Franciscan, weak and feeble individually, has the support not only of the brothers and sisters of the First Second and Third Orders, who are themselves in probation striving with powerful and deadly enemies to work out their salvation, but that he also has in heaven those who have a special interest in him and who are ever interceding with the King of kings on his behalf. As the Church of God has its precious treasury in which all the faithful share, so the seraphic Order of St. Francis, too, has its *thesaurus* for the common good of all its members.

This sort of spiritual communion, however, must be well distinguished from the mutual participation in the privileges granted to the individual branches of the Order of St. Francis and to various other orders and congregations, the *communicatio privilegiorum*, as this intimate union has come to be known. For a time the Third Orders no longer participated in any privileges except those directly granted to them. In 1896, however, this extraordinary privilege was again restored so that any member liv-

ing or dead may now share in all the indulgences and good works of the various branches of the Order of St. Francis.

## 50—THE ANNUAL CANONICAL VISITATION.

REV. FR. BERNARD NICKEL, O. M. CAP.,

*Herman, Pa.*

The rule of the Third Order of St. Francis prescribes in Chapter 3, No. 2: "The curator, who is called the visitor, shall zealously watch over the observance of the rule. For this purpose he shall, if possible, visit the place where the societies are established every year, or oftener, if need be, and shall call a meeting at which all prefects and all members of the association have been ordered to attend."

The old rule contained the same regulation. When Pope Leo XIII shortened the rule of the Third Order and made the obligations light for every weak shoulder, he retained the chapter on the regular visitation. This fact shows how highly he rated it and what great fruits he expected from it. Herein the Church followed her general practice. Canon law ordains that a bishop keep regular visitation in his diocese, a dean in his deanery, religious superiors in their several houses, and often the Pope appoints a special visitor for particular districts or communities or a whole country. In her age-old wisdom our solicitous Mother Church uses visitation in all her government as a means of a perfecting organization, of keeping alive fervor and zeal, of correcting abuses, of keeping the whole organic body in perfect working order.

The nature of things requires it. Every organization to be efficient needs a central government; and a central government is unthinkable without steady information about the members, and a return exercise of direction,—and this is the function of the visitation. It is the basic principle that is universally followed out by practical human reason in every organization. And the larger the organization, the more comprehensive its scope, the more the bond that binds the outlying organisms to the center must be tightened, and the influence from the center must be felt in every member. Every business has its inspectors, its auditors of accounts, its regular reports to headquarters. Who could imagine the Pennsylvania Railroad system functioning as it does without its elaborate system of inspection?

In unity there is strength. Close organization makes a powerful army. Close organization makes of Freemasonry a world



power with which all must reckon. How often we stand and wonder at the power wielded by Socialism or by political parties. The secret of power lies in close organization. What a power could the Third Order wield in the world of today if in this chaotic world the whole order stood as one man, holding aloft the bright light of its principles, radiating its healing force, dispensing its simple Gospel means, God-made for the healing of all men. Visitation is a universal means of helping to effect organization, an efficient bond of unity.

And again, human nature, though led by the highest ideals and nursed by the richest graces, tends inevitably to inertia, or habitual routine. Fires of zeal and enthusiasm burn out if not constantly fed. Visitation must feed these fires. The chief object of the Third Order is reform by personal sanctification. The members must make their own the spirit of the Gospel as set forth in St. Francis and live it and thereby spread it. Who has not experienced how zeal slackens, how ideals grow dim, how much we need from time to time a rousing force. And the spirit of the world, ever waiting at our door, creeps in and works destruction. History shows how Tertiary conferences have deteriorated, lost all life-giving spirit, kept only the name of the Third Order. Witness the sad history of some conferences in South America, in which the powerful Third Order has become a willing tool of Freemasonry. I dare say, a rigorous, constant enforcement of this chapter of the rule would have been an efficient remedy against such decay.

Tertiaries must keep up an intimate union with the First Order, which is the present-day embodiment of the life and spirit of St. Francis. That is why the rule demands that the visitors be chosen from the First Order. Many Tertiary conferences are organized where there are no Franciscans. For them visitation is of great importance; it binds them into loving communion with the Franciscan family. In the wide sphere of social action—so truly a province of Tertiary activity—there must be united action with the First Order. But how can Tertiaries even know what the order is planning and doing for others, let alone join in the work, if the friars do not come and tell them of it? And that, I believe, is another function of visitation.

In these days then, when the call for closer organization is heard from all sides, when, heeding the wish of Pope Benedict, we are trying to infuse new life into the Third Order, we cannot overlook the important chapter on visitation. If the friars

wish the Third Order to keep its character of an order instead of being merely a local pious union; if the Third Order is to fulfill its mission as a world power for reform; then the friars must, as Jacob of old, send out Joseph, "to see if all be well with the brethren" (Gen. 37:14); and follow the example of St. Paul, who says to Barnabas (Acts 15; 36): "Let us return and visit our brethren in all the cities wherein we have preached the word of the Lord, to see how they do."

## 51—A FREE TERTIARY LIBRARY FOR THE PEOPLE.

REV. FR. FELIX M. KIRSCH, O. M. CAP.,

*Herman, Pa.*

"Sanatorium of the Soul," this is the inscription placed by Osymandas above the entrance of a library which he built at Thebes. The library is the sanatorium of the soul. How true is this of a library of *good* book. Montesquieu used to say that he had never known a pain or a distress which he could not soothe by half an hour with a good book. It is to a good library that the soul may well flee for healing and for strength. Her eyes may have been blinded by the garish light of the world's allurements. But in the gentle light proceeding from the books that contain the choicest thoughts of the best and wisest of men, she will learn to look at the passing world "*in specie aeternitatis*," from the viewpoint of heaven, and she will return to her duties with the vision seen from those lofty heights of the saints. Or it may be that the soul has been poisoned with the foul air of a sinful world. She may be infected with the germs that abound in the pestilential air of the modern city, but if the soul will breathe the balmy and invigorating air that issues from good books, she will grow strong to withstand for the future also the noxious vapors that might otherwise have made her sick unto death. The great St. Augustine and the intrepid champion St. Ignatius Loyola were converted to the Lord by good reading, and thus are eloquent examples of the power of good books.

The director of the Third Order will readily admit all this and will probably assent also to the proverb, "A monastery without a library is a fort without military supplies—*Clastrum sine armario castrum sine armentario*." He may be quite willing even to admit the truth of this proverb as applied to the Third Order: A branch of the Third Order without a library is a fort without military supplies. But if he will carry this principle into practice, he may meet with many difficulties. These difficulties may,

indeed, be so great as to compel the director to rest satisfied with his Tertiaries to make a wise use of the public libraries so common in our country. He will insist that an undirected and indiscriminate use of a large collection of books, some of them suitable and others unsuitable for Catholics to read, is not only unwise but positively forbidden to Catholics by the highest ecclesiastical authority. Hence he will try to meet the problem of how to safeguard the faith of Catholics while affording them the opportunity of enjoying the undoubted benefits of the public library that they help to maintain. We have in the public library an immense system ready at our doors by which to circulate Catholic books; and we should consider attentively how we may adapt this system to our use.

A few years ago, Mr. William Stetson Merrill, Assistant Librarian of the Newberry Library, Chicago, discussed this very problem at the Milwaukee Convention of the Catholic Federation, and made the following suggestions which will justly appeal to many Tertiary directors: First, we must catalogue what good Catholic literature there now is in public libraries; secondly, we must endeavor to fill the gaps that will inevitably be revealed by this process. How shall we get more commendable books by Catholics into public libraries? We may do this in several ways. Lists may be prepared of good books not in the public library; and these lists may be presented at the library with a request that the books be purchased. Another important point is that Catholic representation upon the board of directors of the public library, is a right which Catholics may claim and exercise with propriety. One zealous yet tactful Catholic on the library board is often in a position to do a world of good in keeping out objectionable books from the library as well as in adding good ones.

However, the zealous director will probably find that the public library is at best only a makeshift for what he really needs, and he will therefore try his utmost to establish a library that will meet the needs not only of the Tertiaries but of the Catholic public in general. Father Devine's book, *The Training of Silas* (Benziger, 1906), will prove an inspiration to the director who would establish such a library. The director should consider it the prime object of his library to circulate as many books as possible among the people, and he may well turn to the public library to learn the art of popularizing books. In most cases the public library will gladly co-operate with his efforts. The



writer knows of a case where Tertiaries employed in the public library undertook the organization and management of a large Tertiary library. The ingenious director found ways and means to furnish the needed funds. He drew up book lists from the catalogues of Catholic publishers and other lists of good reading. The librarians attended to the material equipment and the cataloguing and distributing of the books. The library is open every afternoon and evening, and librarians trained at the public library are in charge.

*The Ecclesiastical Review*, (March, 1914), pp. 334ff, give an interesting account of how a priest accomplished much good with his parish library established at a fashionable seaside resort. The methods of this priest will appeal to our people as they do away with the "red tape" that frightens most readers away from the average parish library. The book label of this library reads:

CATHOLIC CHURCH, BEXHILL.

Free Lending Library.

No Fees—No Fines—No Formalities.

Suggestions to Readers:

1. Return all reading matter as promptly as possible.
2. Avoid soiling, marking or mutilating the property of the Library.

Note.—The library is in every way *free* and *informal*. Members of the congregation, residents, or casual visitors, regardless of creed, are at perfect liberty to borrow the books without charge, the only obligation incurred being to return the same for the use of others, uninjured, as soon as possible, either personally or by post, to the library. No permission to borrow the books is necessary: simply help yourself.

Address any communication to

THE LIBRARIAN,  
Catholic Presbytery, Bexhill.

If the director would have the Tertiary library patronized generously he should make the periodical section as attractive as possible. Magazines and newspapers have, indeed, been called the cigarettes and chewing gum of literature. But that does not imply that they do not wield an immense influence. Cardinal Mercier declared publicly in Rome that he would delay the building of a church in order to help in the building of a Catholic newspaper. The Cardinal was merely reiterating the urgent appeal of Popes Leo XIII and Pius X. "In vain will you build churches, give missions, and found schools," said Pope Pius X, "for all your noble works, all your grand efforts will be destroyed, if you are not able to wield the defensive and offensive weapon of a loyal and sincere Catholic press."

## 52—A COLLECTION OF HYMNS FOR THE USE OF MEMBERS OF THE THIRD ORDER OF SAINT FRANCIS.

(In Three Parts).

The first part of this collection comprises seven hymns composed expressly for the First National Third Order Convention. The first of these, "Jubilee Hymn to St. Francis," was written by the well-known Denis A. McCarthy, the author of several volumes of sparking poetry. The music for this hymn is an adaptation by Prof. Aloys Rhode of St. Louis. The "Song of Seraphic Love" and "The Tertiaries' Prayer" are products of the gifted Franciscan poet, Rev. Fr. Flavian Larbes, O. F. M., writer of the touching drama, "St. Joan D'Arc" and of a galaxy of smaller poems. The music for these two hymns was written by Rev. Fr. Cajetan Elshof, O. F. M. Both these hymns are contributions from the St. John the Baptist Province, Cincinnati, Ohio. "The Tertiaries Song" is a composition from Rev. Fr. Denis Robinson, O. F. M., with music by Rev. Fr. Raphael Adams, O. F. M., Holy Name Province, New York. The three songs in honor of St. Louis of France, patron of the Third Order, are contributions from the Friars Minor Capuchin in the United States. A jubilee mass in commemoration of the seventh centenary of the founding of the Third Order of St. Francis was composed for the First National Third Order Convention in the United States by Very Rev. Msgr. Peter Griesbacher, a composer of international reputation. This mass for mixed voices "In Honor of St. Francis of Assisi" is the tribute of *Franciscan Herald*. Unfortunately the

time was too limited to have this splendid mass well practiced for the convention.

The second part of this collection contains such hymns as may be used in church. This part comprises twelve hymns: Eight in honor of St. Francis of Assisi, three in honor of St. Anthony of Padua, and one in honor of St. Louis, King of France, and St. Elizabeth, Queen of Thuringia, patrons of the Third Order of St. Francis. In compiling this collection of hymns for church use, we have been so fortunate as to engage the services of the Tertiary Rev. John Rothensteiner, pastor of the Holy Ghost Church, St. Louis, Mo. Father Rothensteiner, who has already by his many publications of verse gained a wide reputation as a poet, agreed to translate ten of these hymns into English. The difficulty of translating German hymns into a fluent and singable English is apparent to those who are in any way acquainted with this matter. As in his recently published book of English hymns, "The Garland of Praise," Rev. Rothensteiner has acquitted himself of the difficult task in his usual masterly way and has well merited the grateful remembrance of the members of the Third Order of St. Francis. The second version of the "*Si quaeris*" (No. XI) is of unknown origin, whilst the hymn "Hail, Saint Francis" (No. VIII) is an excellent translation by Rev. Fr. Francis Steck, O. F. M.

The music to these hymns is to be found in the following collections: Number I, II, III, IV, V, and VIII,—P. Piel, opus 79. (No. 1, 3, 4, 6, 8, 7), "*Liederkrantz zu Ehren des hl. Franziskus Seraphikus*" published by L. Schwann, Duesseldorf, Germany.—Numbers X and XI, P. Piel, op. 80. (Nos. 12 and 13), "*Liederkrantz zu Ehren des hl. Antonius von Padua*," likewise published by L. Schwann, Duesseldorf.—Number VII, as also another melody to Numbers X and XI, A. E. Tozer's "Catholic Church Manual" (130 and 128). We would call special attention to P. Piel's opp. 79 and 80. These hymns are composed for two equal voices, and are very melodious and not more than moderately difficult; some of them are very easy. Another advantage of these works of Piel is the fact that the composer has added to the accompaniment of each hymn two preludes and two postludes.

The third part of this collection contains such hymns as are adapted to Third Order meetings in the hall. On account of the texts, which are of a more free character, and the musical accompaniment, which is more adapted to performance on the



piano, these hymns are not intended for use in church. Numbers XIX and XX may find the approval of those who have a more lax conception of Church music, and may, therefore, be tolerated in church.

This third part contains ten hymns in honor of St. Francis, ten in honor of St. Anthony, two in honor of St. Elizabeth, and one general hymn, "Call to the Third Order." The text as well as the music of these twenty-three hymns will be found in "Saint Anthony's Hymn Book," edited by B. Menard and J. G. Menard. Published by Marlier & Company, Ltd., Boston, 1903.

## PART ONE.

### I. JUBILEE HYMN TO SAINT FRANCIS.

(Written for the 700th Anniversary of the Third Order.)

1. O sweet Saint Francis, from thy place  
In God's abode above!  
Turn, turn to us thy kindly face,  
Thy heart inflamed with love.  
And bless us as we come to thee,  
With mingled smiles and tears,  
To celebrate our jubilee  
Of seven hundred years.
2. O saint, so like God's sinless Son,  
That e'en to thee was given  
A semblance of the wounds that won  
Man's right to enter heaven;  
Thy members with the marks were signed  
Like His on Calvary's tree,  
That we, seraphic saint, might find  
Another Christ in thee!
3. O father of our Order's life!  
O founder of our rule!  
How needs today this world of strife  
The teaching of thy school!  
How needs the world's uneasy breast  
The peace thou couldst impart  
Were men content, like thee, to rest,  
In Jesus' Sacred Heart!

4. O saint among the seraphim  
     In God's celestial land,  
     Whose face reflects the face of Him  
     Who sits at God's right hand—  
     Bless all on earth who wear thy cord,  
     And when their life is o'er,  
     O lead them home to Christ the Lord  
     In heaven forevermore!

## II. SONG OF SERAPHIC LOVE.

1. Praise we the Lord and St. Francis His servant  
     Signed by the Savior a seraph of love.  
     We as his children implore him most fervent,  
     Asking his blessing from heaven above.  
     Father St. Francis, so lowly and poor,  
     Teach us the ways that will lead us most sure  
     Jesus to follow in love like thine own,  
     God of our heart and our love all our own.
2. Praise we the Lord and His servant St. Francis  
     Teaching the ages the ways of content,  
     Least of the lowly and poor he advances  
     Freed of the earth and on heaven intent.  
     Pride is our bondage and self-love our chain,  
     Freedom the lowly and poor ones shall gain;  
     Help us St. Francis our self to disown  
     Choosing but Jesus to love Him alone.
3. Praise we the Lord, and beseech we His blessing  
     Guidance to give us and grace from on high.  
     And may St. Francis his children caressing,  
     Hover with presence seraphic most nigh;  
     And may the Crucified take us in arm,  
     Lift us to lean on His heart beating warm;  
     There may we learn the world to despise,  
     Nothing but heaven to seek and to prize.

## III. THE TERTIARIES' SONG.

1. Obscure on earth, in heaven thou,  
     Immortal, glorified,  
     'Mid angel hosts rejoicing now,

Before the Crucified,  
A crown of light upon thy brow,  
St. Francis, heavenly guide!

Chorus

Hail, saint seraphic, glowing love,  
Oh! Blissful Francis, hail!  
Thy Tertiaries rise above  
Time's tearful, storm-swept vale;  
Obtain for us God's kingdom fair,  
St. Francis, heed thy children's prayer!

2. And may our banners gleam more bright,  
While ages come and go;  
Beyond the soaring eagle's flight,  
Our prayers to heaven flow;  
Like stars that shine amid the night,  
Our hearts forever glow!
3. From distant shores in numbers vast,  
Thy legions join in praise,  
Of thee, who in the ages past,  
Sought God in all thy ways;  
Before thy throne our love we cast,  
Thy gift of other days!
4. Let Francis' song from clime to clime,  
In ceaseless echoes fall;  
And roll beyond the mists of time,  
Where, marching at his call,  
We join with him in praise sublime,  
To sing, "My God, my All!"

IV. THE TERTIARIES' PRAYER.

- 1 God of mercy, Lord of might,  
Spread o'er us Thy wings of light,  
Guide us on our earthly way,  
With that sweet and potent sway,  
Which Saint Francis found and felt,  
When beneath the cross he knelt,  
And the Savior loosed his arm,  
Took him to His breast so warm.



2. God of glory, cause to shine,  
Over us Thy face benign;  
With Saint Francis here we kneel,  
Begging with his own appeal:  
Jesus lift us up in arms,  
Over earthly lures and charms,  
By Thy cross let us be tried,  
Jesus, Savior crucified.
3. God of goodness, Lord of grace,  
Take us in Thy strong embrace,  
Fold us fondly to Thy breast,  
There to find our joy and rest;  
Clasp us closely to Thy heart,  
Never more from Thee to part,  
Ever Thine till death shall call,  
Jesus, Lord, our God and all.

#### V. SONG TO SAINT LOUIS.

O great Saint Louis, patron dear, behold  
Third Order members at thy blessed feet—  
Pow'rful still, as when a knight of old  
Wrought thou for Christ, with tender mercy sweet,

No place had earthly joys or glories fair  
Within thy heart, though lived thou long 'mong men,  
A simple Christian—faithful servant rare,  
For God alone livedst thou the "life within."

For God alone let every action be,  
"Fight we with Christ" as didst thou through thy life,  
Saint Louis, patron dear, we ask of thee:  
Thy blessed help in all our earthly strife.

With holy zeal and love of God's fair fame  
Didst guide crusaders' voyage 'cross the sea;  
So guide our hearts as we invoke thy name—  
Thine aid we pray: let us thy children be!

O, gentle patron, Louis! holy saint!  
Guide us in paths where virtuous feet have trod,  
Lest, without simple faith like thine, we faint  
Along the saintly way that leads to God!

## VI. HYMN TO ST. LOUIS.

1. Glorious amid the seraphs' choir,  
St. Louis, patron hear our praise,  
Inflame us with seraphic fire,  
Upwards to God our spirits raise.  
Stand by us ever, desert us never;  
Patron of every Tertiary,  
Implore that we become like thee.
2. O dauntless saint who at God's call,  
Didst sacrifice to Him thy all,—  
Choosing the cross 'fore rank and gold,  
Didst find the promised hundredfold.  
O help us ever, in our endeavor,  
To imitate the Crucified,  
Humble and poor and mortified.
3. Thou, who esteemed the world as dross,  
Great champion of the holy cross,  
Thou bold defender of the right,  
Aid us to conquer in the fight.  
O help us ever, in our endeavor,  
That we one day, may join with thee,  
Crowned with immortal victory.

## VII. THE BLESSED ST. LOUIS.

1. The blessed St. Louis in kingly array,  
Still loved as a lowly Franciscan to pray;  
Beneath regal purple and crown's burnished gold  
The secret of penance he sought to unfold.
2. Beloved of his people, renowned for his worth,  
The fame of his justice encircled the earth;  
Yet dearer than power, dominion, or fame,  
Was poverty cherished for Jesus' sweet name.
3. He followed St. Francis in love for the poor,  
And taught them, Christ honored, their lot to endure,  
Then 'spousing the great cause of fair Galilee,  
He died a Crusader, her portals to free.

4. O blessed St. Louis in heaven today,  
Forget not the children of Francis we pray,  
When earth beckons onward to pleasure and pride.  
O then, dearest patron, be guardian and guide.

N. B. For information regarding the melody of these seven songs, apply to: Rev. Editor of The Third Order Forum, 5045 Laflin St., Chicago, Ill.

## PART TWO.

### No. I. PRAISE TO SAINT FRANCIS.

(Melody, P. Piel, op. 79, No. 1.)

1. Now let us crown with glory  
Assisi's Christlike son;  
Let us recount the story  
Of sainthood greatly won.  
Still our journey's lamp to be  
By his prayer and constancy:  
This is our saint's renown,  
This is his Orders' crown.
2. How gladly he rejected,  
Wherein fond men confide,  
And freely then elected  
Meek Poverty his bride.  
Poor to live, and undefiled,  
Trusting as a little child.  
This is our saint's renown,  
This is his Orders' crown.
3. Behold his brethren yearning  
For souls still wrapped in night,  
And see their labors turning  
E'en this darkness into light.  
Dreaming oft at evening calm  
Of the martyr's crown and palm;  
This is our saint's renown,  
This is his Orders' crown.



4. And now, among all nations,  
In every clime we see  
Sweet piety's foundations  
To Lady Poverty.  
Praise to God their Lord they sing,  
All their labors' fruit they bring.  
This is our saint's renown,  
This is his Orders' crown.

No. II. PETITION TO SAINT FRANCIS.

(Melody, P. Piel, op. 79, No. 3.)

1. Rich in God's treasure, Poverty's bridegroom,  
O Saint Francis, pray for us.  
Seraph burning with love and yearning,  
O Saint Francis, bless us all.  
Poor as the poorest, O Father, behold us,  
Grant that forever thy love may enfold us;  
Blest Saint Francis, pray for us,  
Holy Father, bless us all.
2. Christ's disciple in weakness and penance,  
O Saint Francis, pray for us:  
Thee to follow in self-immolation,  
Holy Father, comfort us.  
Teach us the world to despise, and its treasures,  
Loving but God, to renounce all earth's pleasures  
Blest Saint Francis, pray for us,  
Holy Father, bless us all.
3. God's own Church to sustain was thy mission,  
O Saint Francis, pray for us:  
Lifting stainless thy hands in petition,  
O Saint Francis, bless us all.  
From the fell horror of evil defend us,  
Strong in the conflict, thine armor still lend us.  
Blest Saint Francis, pray for us,  
Holy Father, bless us all.

## No. III. PETITION OF SAINT FRANCIS.

(Melody, P. Piel, op. 79, No. 4.)

1. Holy Francis has united  
    Seraph's love and lowlyhood;  
Conquered sin that seared and blighted  
    All the world God made so good.  
Clean his heart from all infection,  
    Fixed his gaze on heavenly things,  
And o'er depths of recollection  
    Hovered love's seraphic wings.
2. Holy Father, grant thy blessing  
    On our journey's thorny way;  
That the Savior's name confessing,  
    We may seek Him day by day.  
In thy holy footprints ever  
    Let us place our weary feet,  
Till we meet with thee forever  
    At the Savior's mercy-seat.

## No. IV. SING IN HAPPY CHOIRS UNITED.

(Melody, P. Piel, op. 79, No. 6.)

1. Sing in happy choirs united,  
    Sing Saint Francis laud and praise;  
Sing whom God Himself delighted  
    To such glorious heights to raise.  
Turn, thou, Saint Francis, thine ear to our singing,  
    Gladly we greet thee in loving accord;  
Deign to receive the poor gift we are bringing,  
    Thou who wert marked with the wounds of the Lord.
2. Guide us still as thou wert with us,  
    Keep us cheerful and secure,  
That as thine we may acquit us,  
    Hands all clean, and hearts all pure.  
Turn thou, Saint Francis, thine ear to our singing,  
    Gladly we greet thee in loving accord;  
Deign to receive the poor gift we are bringing,  
    Thou who wert marked with the wounds of the Lord.

3. O thou brightest soul and fairest,  
Wounded by love's fiery dart;  
Let the blissful signs thou bearest  
Leave their mark on every heart.  
Turn thou, Saint Francis, thine ear to our singing,  
Gladly we greet thee in loving accord;  
Deign to receive the poor gift we are bringing,  
Thou who wert marked with the wounds of the Lord.

No. V. THE MERCY OF SAINT FRANCIS.

(Melody, P. Piel, op. 79, No. 8.)

1. Blessed Saint Francis dear,  
Lovely and full of cheer,  
Glows in sweet pity thy fatherly heart.  
Sharing ungrudgingly  
With Lady Poverty  
Heavenly comfort and earth's grief and smart.  
Thou of the poorest,  
All things endurest  
Still thy children's plaint, clamor, and sigh.  
Help us, O Father, to live and to die.

2. Like the Good Shepherd now,  
Nevermore weary thou  
Seekest the sinners through endless long days;  
In the thronged city-streets,  
Where sin and sorrow meets;  
By the lone countryside's devious ways;  
Come, all ye wanderers,  
Come, all ye squanderers,  
Come now, O come to escape the sharp rod,  
Francis, your Father, will lead you to God.

No. VI. BLEST SAINT FRANCIS.

1. Blest Saint Francis, see us kneeling  
At thy throne, thy children's choir.  
Hark, our song to thee appealing,  
See our hearts to thee aspire.  
We bless the Lord, His name we praise,  
Who placed thee at the fount of grace.



2. We, thy Orders' lowly members,  
Offer thee our praise and thanks;  
Keep alive our love's bright embers,  
Keep us faithful in thy ranks.  
Praise to the Lord whose gentle hand  
Hath ranged us in thy servants' band.
3. Blest Saint Francis, whatsoever  
We have vowed to God and thee,  
Help us keep it and endeavor  
Still to prove our loyalty.  
O dearest Father, we implore,  
Regard and bless us evermore.

No. VII. BLESSED FRANCIS, HOLY FATHER.

(Melody, A. E. Tozer, Catholic Church Hymnal, No. 130.)

1. Blessed Francis, holy Father,  
Now our hearts to thee we raise,  
As we gather round thine altar,  
Pouring forth our hymn of praise.  
Bless thy children, holy Francis,  
Who thy mighty help implore,  
For in heaven thou remainest  
Still the father of the poor.
2. By thy love, so deep and burning,  
For thy Savior crucified;  
By the tokens which He gave thee,  
On thy hands, and feet, and side:  
Bless thy children, holy Francis,  
With those wounded hands of thine,  
From thy glorious throne in heaven  
Where resplendently they shine.
3. Humble follower of Jesus,  
Likened to Him in thy birth;  
In thy way through life despising,  
For His sake, the goods of earth.  
Make us love the priceless virtue  
By our hidden God esteemed;  
Make it valued, holy Francis,  
By the souls of the redeemed.

4. Teach us also, dear Saint Francis,  
How to mourn for every sin;  
May we walk in thy dear footsteps  
Till the crown of life we win.  
Bless thy children, 'holy Francis,  
With those wounded hands of thine,  
From thy glorious throne in heaven  
Where resplendently they shine.

# No. VIII. HAIL, SAINT FRANCIS, OUR FATHER AND PATRON.

(Traditional Melody; or, P. Piel, op. 79, No. 7.)

1. Hail, Saint Francis, our Father and Patron,  
Seraph saint of love divine!  
Bless thy children in prayer assembled,  
True and trusting at thy shrine.  
Teach us, O Francis, like thee to surrender  
All to our Savior with hearts pure and tender,  
Father dear, thy love to share,  
Seraph of love, O hear our prayer.
2. Hail, Saint Francis, our Father and Patron,  
Saint of Calv'ry glorified!  
Lead thy children in tearful repentance  
Unto Christ who for us died.  
Teach us, O Francis, in life's bitter trial,  
Like thee to glory in pain and denial,  
Father dear, our cross to bear,  
Knight of the cross, O hear our prayer.

# No. IX. SAINT ANTHONY.

1. Saint Anthony, we turn to thee,  
When troubles sore distress,  
Sure of thy love, for thou didst know  
The Christchild's soft caress.
2. For thou didst hear His gentle voice,  
Didst clasp Him to thy breast,  
Didst feel His cheek against thine own,  
His arms about thee pressed.

3. O gentle Saint, tell Him our needs,  
His children, too, are we;  
O ask Him now to grant our prayer,  
And we at peace shall be.
4. We would, O blessed saint, with thee  
The Holy Child adore,  
With hearts as meek and pure as thine,  
Now and forever more.

No. X. SI QUAERIS — IF GREAT WONDERS YOU  
DESIRE.

(Melody, P. Piel, op. 80, No. 12 and 13; or, A. E. Tozer, "Catholic Church Hymnal" No. 128.)

1. If great wonders you desire,  
Hopeful to Saint Anthony pray:  
Error, Satan, flood, and fire,  
Death and pest his will obey.

Chorus

See the sick, who beg his pity,  
Hasten from their couch of pain;  
Treasures lost and limbs disabled  
Anthony restores again.

2. Young and old are ever singing,  
How the fetters broke and fell;  
Praises to Saint Anthony bringing,  
Sinks the ocean's surge and swell.

Chorus: See the sick, etc.

3. Padua's children love and cherish,  
And the world reveres his name,  
And on earth shall never perish  
The sweet wondermaker's fame.

Chorus: See the sick, etc.



## No. XI. SI QUAERIS—ANOTHER VERSION.

(Melody, P. Piel, op. 80, No. 12 and 13; or, A. E. Tozer, "Catholic Church Hymnal" No. 128.)

1. If great wonders thou desirest,  
     Hopeful to Saint Anthony pray;  
 Error, Satan, wants the direst,  
     Death and pest his will obey;  
 And the sick, who beg his pity,  
     From their couches haste away.
2. Young and old are ever singing  
     Praises to Saint Anthony bringing,  
 Stormy ocean calms its passion,  
     Bonds and fetters break in twain,  
 Treasures lost and limbs disabled,  
     These his power restores again.
3. Padua has been the witness  
     Of these deeds six hundred years;  
 Dangers flee and need must perish,  
     Grief and sorrow disappear,  
 Filling all the world with wonder,  
     While the demons quake with fear.
4. Glory be to God the Father,  
     And to His co-equal Son,  
 To the Holy Ghost resplendent,  
     One in three and three in one;  
 Praise we Father, Son, and Spirit,  
     While eternal ages run.

No. XII. TO SAINTS LOUIS OF FRANCE AND  
 EILIZABETH OF THURINGIA.

1. Blessed and praised, ye fair sweet flowers,  
     Gracing each an earthly throne,  
 Using wealth and royal powers  
     For the love of God alone.  
 Grant your help in high endeavor,  
     Be our guiding stars at night,  
 That our lives be faithful ever  
     And secure in God's delight.

2. Sainted Louis, O befriend us,  
Purple-vested penitent,  
Lead thy brethren to defend us  
To the conflict's blessed end.  
Teach us, Satan's might destroying,  
How to set God's children free,  
And thy shining arms employing,  
Raise the sign of liberty.
3. Sad, sweet mother, true and tender,  
Dearest Saint Elizabeth,  
Come, each help in life to render,  
Comfort in the hour of death.  
Princess chastened by misfortune,  
Pure as angels, full of love;  
Still be with us, we importune,  
Lead us to thy home above.

## PART THREE.

## A—HYMNS IN HONOR OF ST. FRANCIS.

## I. UNFADING LIGHT.

1. Unfading light illumed thy soul,  
Eternal wisdom ruled thy heart;  
But love it was that crowned the whole  
And made thee what thou art.

## Chorus

Then, hear me, Father as I pray,  
And make my heart in God rejoice;  
That each fond word my lips shall say,  
May be an echo of thy voice.

2. The bird came willing at thy call,  
The savage beast grew meek and mild;  
If so thou loved'st these creatures small,  
Thou'lt not forget thy loving child.
3. I know my soul in joy shall rise,  
Its sins and sorrows far above,  
To greet thee 'mid unclouded skies,  
And hail thee, dearest saint of love.

## II. FRANCIS LIKE A SHEPHERD.

1. Francis like a shepherd lead us,  
Much we need thy loving care;  
In thy pleasant pastures feed us,  
For our use thy folds prepare.  
In thy pleasant pastures feed us,  
For our use thy folds prepare.

## Chorus

Blessed Francis, Blessed Francis,  
Thou hast led us like a star;  
Blessed Francis, Blessed Francis,  
Guide us to thy heav'n afar.

2. We are thine, do thou defend us,  
Lest we wander from the way;  
Keep thy flock, from sin defend us,  
Seek us when we go astray.
3. Thou hast promised to receive us  
Poor and weak though we may be;  
Thou hast mercy to relieve us,  
Grace to cleanse and strength to free.
4. Let us from thy meek behavior  
Learn the Master's will to do.  
Thou who so didst love the Savior,  
In thy kindness love us too.
5. Sing we then thy name in rapture,  
As a shield from every snare;  
Evil ne'er our souls shall capture,  
If we breathe thy name in prayer.

## III. HYMN TO ST. FRANCIS.

1. Like a little child I pray,  
Father Francis, unto thee;  
Take my hand along life's way,  
Grant thy gracious love to me.



## Chorus

Tenderest of friends art thou,  
Ever will I sing thy praise;  
All my heart I give thee now,  
Let me serve thee all my days.

2. With thy Jesus on the cross,  
Grief and pain hast thou endured,  
Yet the world's unheeded loss  
Heaven unto thee ensured.

3. As from death and torture grim  
Thou did'st save the lamb of old,  
Rescue me from shadows dim,  
Bring me safe unto thy fold.

4. When temptations hover near,  
And my soul grows faint and weak,  
Bid me ask thy friendship dear,  
Bid me thy compassion seek.

5. Thoughts of thy unchanging love,  
Cheer my heart where e'er I go;  
I shall dwell with thee above,  
If I serve thee here below.

## IV. TO ST. FRANCIS.

1. O would I had a thousand tongues,  
To sing thee songs of praise!  
To tell thy wondrous clemency,  
And voice thy gentle ways.

## Chorus

Too weak my strength for the great love,  
As was one time thy own,  
Yet shall I try to live and die,  
For Christ's sweet sake alone.

2. O would I had a thousand hands,  
To work and toil for thee!  
To find each hour the whole day through,  
New deeds of charity.

3. O would I had a thousand hearts,  
    To burn with holy fire!  
    To feel thy wondrous ecstasy,  
    And know thy deep desire.
4. O would I had a thousand eyes,  
    To gaze on Christ's dear face!  
    And gain like thee with each fond look,  
    New means of heav'nly grace.

#### V. FEAST OF ST. FRANCIS.

1. On thy great feast, O holy saint,  
    Let us lift up our hearts in joy;  
    No more shall grief pour forth its plaint,  
    No more shall sin our souls destroy.

#### Chorus

The herald of the King of kings,  
    Thou wert, O Francis, all thy days;  
Thy name the heav'nly choir sings,  
    In accents of unending praise.

2. Sweet Poverty whom all despise,  
    Thou held'st in rapture to thy heart;  
Her raiment was thy chosen guise,  
    Her humble ways thy only art.
3. The Son of God upon the tree,  
    Was thy great spouse, seraphic saint;  
'Twas He that blessed and set thee free,  
    From sin's unhallowed touch or taint.
4. From the alliance, loved of God,  
    Three Orders sprang, sublimely grand;  
With thee who in Christ's footsteps trod,  
    Still walks this meek and holy band.
5. Thy love for sinners bade thee seek,  
    A wondrous gift from Mary mild—  
Forgiveness for each sinner meek,  
    Compassion for each erring child.

6. At last upon the sacred mount  
The Savior's wounds became thy own.  
With Him thou did'st it rapture count,  
For sin to suffer and atone.
7. Into the realm of ceaseless light,  
O Francis, lead us in thy love;  
That we may share through seasons bright,  
The joy that lives for thee above.

#### VI. ST. FRANCIS' CANTICLE OF LOVE.

1. I languish for the love of Thee,  
For Thy embraces sweet I pine;  
Without Thee life is death to me,  
With sighs and tears this heart of mine,  
Craves Thy return that it may be  
Transformed by Thee, made wholly Thine.

#### Chorus

- O Love make no delay  
O hasten unto me.  
Unite me close, close to Thee,  
Consume my heart away.
2. Behold my pain, sweet Love, I pray,  
This burning heart I cannot bear;  
I know not what I do or say,  
Led on by love, I know not where;  
I go as one who'd lost his way,  
A weary wand'ring here and there;
3. The soul thus bound by sweeter ties,  
Is yearning for her Lord's embrace;  
The more His beauty meets her eyes,  
The more she longs on Him to gaze;  
In Christ alone her treasure lies,  
Forgetting self to seek His face.
4. Transformed by Christ, with Him made one,  
Held in her God's divine embrace,  
She reigns a queen—for she has won



Christ Jesus with His gifts and grace;  
Sorrow and pain alike are gone,  
Where sin no longer holds a place.

5. In Christ I'm newly born again,  
The old man dead, the new restored;  
And whilst my heart is cleft in twain,  
Transfixed by love as by a sword,  
My spirit all on fire would fain,  
Behold the beauty of its Lord.

## VII. 'ST. FRANCIS' CANTICLE OF LOVE—ANOTHER VERSION.

1. O Love, O Love, Thou hast so wounded me,  
That I can cry out nothing else but Love,  
O Love, O Love, Thou hast so ravished me  
That all my heart is drawn to Thee above.  
I long so ardently  
My debt of love to pay,  
O grant me Love, I pray  
To die for love of Thee.

### Chorus

O Love, O Love, I love Thee more and more;  
O Love, O Love, methinks that I shall die.  
O Love, O Love, Thou hast so mastered me,  
O make me Thine, my Love eternally.

2. Jesus, my Love, my Love, behold my woe,  
Jesus, my Love, my Love, O comfort me.  
Jesus, my Love Thou hast inflamed me so,  
Jesus, my Love, I die for love of Thee.  
O Love, my Love, Thou art my life,  
From thee it ne'er can part,  
In such a loving strife.  
For Thou hast rent my heart,
3. O Love, O Love, Thou dost encircle close  
The heart that yields to Thy almighty power;  
Thou art its vesture and its sweet repose,  
And so it cries out "Love" for evermore.  
O Love, I pray that I may die,

O Love, O Jesus, so benign.  
 Transform me into Thee eternally,  
 I suffer from this love of Thine.

4. O Love, O Love, my heart is broken quite,  
     O Love, O Love, thou hast so wounded me,  
 O Jesus, draw me to thy beauty bright,  
     O Love, by Thee I'm wrapt in ecstasy,  
     O Love, so deep Thou art,  
     All things speak of Thee;  
     The more Thou fill'st the heart,  
     The more it longs for Thee.

## VERSION.

1. Love sets me all on fire,  
     Love sets me all on fire,  
 Into love's fire I'm cast  
     By my sweet Bridegroom new,  
 As on the ring He passed,  
     This loving Lamb me threw,  
 Into a prison fast,  
     He pierced me through and through,  
 And broke my heart at last.  
     He pierced me through and through,  
 And broke my heart at last.
2. He pierced my heart; and lo,  
     On earth my body lay;  
 The shaft from Love's cross-bow  
     Hath rent my heart away.  
 He aimed a mighty blow,  
     Then peace to war gave way;  
 I die of sweetest woe.
3. He aimed His blows so fast,  
     I thrilled with agony,  
 Took up a shield at last,  
     'Twas no avail to me.  
 His darts anew He cast,  
     And struck so mightily,  
 That all my strength was past.

4. He aimed his darts so well,  
None ever glanced astray;  
Prone on the ground I fell,  
And helpless there I lay,  
Spent and immovable,  
Whether I'd passed away,  
Or lived I could not tell.
5. But lo, I did not die;  
For my beloved Lord,  
To crown His victory,  
My life anew restored,  
So keen and fresh, that I  
That moment could have soared  
To join the saints on high.
6. In life and limb restored,  
And full of courage new,  
Again I drew my sword,  
And to the battle flew;  
Once more with him I warred,  
And when I fought anew,  
I conquered Christ my Lord.
7. When Christ I overthrew,  
Again was peace restored,  
For well I knew how true,  
The love of Christ my Lord.  
And now an ardor new  
Within my heart is poured,  
I burn with love anew  
For Christ my spouse adored.

#### IX. ST. FRANCIS' CANTICLE OF THE CREATURES.

1. Most high omnipotent good Lord, to Thee,  
All glory, honor, praise and blessing be;  
Thou only art deserving of the same,  
No man is worthy to pronounce Thy name.
2. Praised be my God for creatures ev'ry one,  
And praised be thou, my Lord, for Brother Sun;  
Radiant in splendor — for in him we see,  
Displayed to us a glorious type of Thee.



3. Praised be my Lord for Brother Wind and Air,  
For clouds and weather, be it dark or fair;  
For by their ministry Thou e'er dost give,  
The sustenance whereby all creatures live.
4. Praise to my Lord for Sister Moon be given,  
For all the clear and lovely stars in heaven;  
Praise to my Lord for Sister Water be,  
Most useful, humble, precious, chaste is she.
5. Praised be my Lord for Brother Fire so bright,  
By whom Thou dost illuminate the night;  
For he is lively and most beautiful,  
And most robust withal and powerful.
6. Praised be my Lord and God for Mother Earth,  
Who governs and sustains us, who gives us birth;  
For all the many fruits and herbs that be;  
And colored flowers in rich variety.
7. Praised by my Lord for those who pardon wrong,  
For love of Thee, enduring sorrow long;  
Bearing their woes in peace — Blessed are they  
By the Most High; they shall be crowned one day.

#### X. MY GOD, AND MY ALL.

1. We marvel at thy hallowed story,  
And the strength of that love divine,  
Which won for thee such weight of glory,  
And the crown of bliss that now is thine.

#### Chorus

- O great Saint Francis, we praise thee,  
And for thy kind protection plead.  
While loving gratitude portrays thee,  
Our helper in the day of need
2. Now art thou crowned in heav'nly splendor,  
In the light of yon blessed shore,  
While we our grateful homage render,  
And thy aid in ev'ry want implore.

3. And, O great Saint, in life's long trial,  
And our strife with the world and sin,  
Teach us thy love and self-denial,  
To the end, that we the crown may win.

#### XI. ST. FRANCIS.

1. "My God, my All!" from wrapt St. Francis  
Came these sweet words of living fire;  
And 'neath their spell souls unrepentant  
Awoke to new and true desire.

#### Chorus

- O St. Francis, meek and lowly,  
Make our hearts as true as thine,  
That with voices pure and holy  
We may sing thy chant divine.
2. "My God, my All!" a life's devotion  
Breathed in that fond and brief refrain,—  
The love of him who unto Jesus,  
Did yield a heart that knew no stain.
3. "My God, my All!" glad cry of anguish  
Voicing the saint's seraphic woe,  
When vanquished in a mighty battle,  
Love smote him with its final blow.
4. "My God, my All!" from morn till even,  
Sang he the same immortal song.  
From morn till eve his soul in rapture  
Outpoured its music pure and strong.
5. "My God, my All!" this solemn watchword  
Binds his true children far and near;  
By this he knows in his high kingdom  
The hearts that keep his mem'ry dear.

#### B—HYMNS IN HONOR OF ST. ANTHONY.

##### I. ST. ANTHONY, THE PATRON.

1. O patron saint, whose watchful love  
No time, no distance can allay;  
Let that dear love while life shall last  
Aid and direct us on life's way.

## Chorus

True son of Francis thy father,  
 In thy fond care we confide;  
 Then be in every danger,  
 Our counsellor and our guide.

2. In thy meek heart immortal faith  
 Burned with a pure and holy fire;  
 To live for Christ was thy one joy  
 To die for Him thy one desire.
3. Like that shy flower the violet,  
 Thou sought'st to hide thyself from sight;  
 Yet in thy wish, no haunt obscure  
 Dimmed thy bright soul's celestial light.
4. Thy glowing words inspired by God,  
 In doubting souls new faith renewed;  
 Thy kindly deeds brought joy and peace  
 Unto a suffering multitude.
5. From thy kind hand outstretched to all,  
 Daily the hungry poor were fed;  
 By thee the rich were taught to know  
 How sweet the simple gift of bread.
6. Into thine arms in sweet reward  
 Mary, the Virgin, pure and mild,  
 Laid the one treasure of her heart,—  
 Jesus, her holy Infant Child.

## II. ST. ANTHONY, THE PATRON.\*

1. O patron saint, whose watchful love  
 No time, no distance can allay;  
 Let that dear love, while life shall last,  
 Aid and direct us on life's way.

## Chorus

True son of Francis, thy Father,  
 In thy fond care we confide,  
 Then be in every danger  
 Our counsellor and our guide.

\*The text is the same as the foregoing, but with a different melody.



## III. THE CHILD TO ST. ANTHONY.

1. Like the lily at his feet,  
I must bloom from day to day,  
Ever fairer and more sweet,  
Fit to deck his heav'nly way.

## Chorus

He whom Jesus held so dear,  
I may trust and have no fear;  
In the shelter of his arm  
I shall rest and know no harm.

2. Like the birds, his tuneful friends,  
I must sing each golden hour  
Anthems, that my young heart sends,  
Upward to his throne of power.

3. Like his speech, demure and kind,  
I must teach my words to be  
Treasures of a happy mind,  
From all guile and falsehood free.

4. Like the Virgin, he revered,  
Nobler, purer I must grow,  
Till through her to God endeared  
Earth grows heaven here below.

## IV. TO KNOW, TO LOVE.

1. To know—that heaven's art eternal  
Might fill thy soul with radiant light,  
And give thee skill by ways supernal,  
To guide a sinful world aright.

## Chorus

To know, to love, ah, sweet and surely,  
Was sent the answer to thy prayer;  
In thy wrapt soul serene and pure  
Lived wisdom true and fervor rare.

2. To love—a love that knew no measure  
Of time, or circumstance, or place;  
Whose greatest toil was greatest pleasure,  
Whose deepest pain profoundest grace.

3. To know—the secrets that a Savior  
Alone can perfectly impart,—  
The knowledge of sublime behavior,  
The sacrifice of mind and heart.
4. To love—with all the true devotion,  
Christ gave unto the world of old;  
And make of men by fond emotion  
One peaceful flock, one gentle fold.

#### V. ST. ANTHONY OF PADUA.

1. Thine arms the blessed Savior held  
An infant pure, in sweetest guise,  
To thee He gave His dear embrace,  
And turned on thee His holy eyes.

#### Chorus

- Hail, gentle saint, whose blessed face  
Shines on us from a holy height;  
Obtain for us the living grace,  
With thee to serve our God aright.
2. On Jesus' cheek thy face is laid;  
On Jesus' breast thine arms repose.  
There, we no more may be afraid,  
But seek protection from our foes.
  3. The Sacred Heart that beats for all—  
For thee beat oft, most blessed saint;  
And with its merits, thine we plead,  
Thou, who dost hear the soul's complaint.
  4. Thou givest help in time of need,  
The sad in spirit thou canst bless.  
Bright hours thou bring'st in woeful times  
And remedy for each distress.
  5. With Mary's prayers we ask for thine,  
At Christ's dear feet to lay them down.  
He hears thee, for He loves thee well,  
Thou who hast won the saint's bright crown.

## VI. ST. ANTHONY OF PADUA.

1. How sweet it is, O gentle saint,  
In these unquiet days,  
To muse upon thy holy life,  
Thy meek and prudent ways.  
How sweet it is, in hours of grief,  
To call upon thy name,  
And find thy pity ever true,  
Thy love always the same.  
And find thy pity ever true,  
Thy love always the same.

## Chorus

Anthony, St. Anthony,  
How dear a name is thine,  
Its tuneful accents fill our hearts  
With ecstasy divine.

2. As God to thee in solitude  
His sacred will made known,  
Speak thou to us in silences  
In moments hushed and lone;  
Let deepest love and tenderness  
Inspire thy gracious voice,  
Thus once again our weary souls  
Shall waken and rejoice.

## VII. ST. ANTHONY OF PADUA.

1. His sweetest miracles of love  
Christ wrought through thy kind hand;  
The greatest favors from on high,  
Were at thy mild command.

## Chorus

On earth it was thy daily task  
The poor and lone to seek;  
Now, Anthony, thou'lt not forget,  
The erring and the weak.

2. When sinful man refused to heed  
The Gospel's sacred word,  
The fishes came up from the sea,  
And meekly paused and heard.



3. The beast of burden, without guile,  
Served thee a purpose rare;  
When kneeling at the Sacred Host,  
He proved Christ's presence there.
4. The tyrant whom no crime appalled  
Dared not thy scorn defy;  
His vile heart quailed before thy word,  
Thy stern accusing eye.
5. Fierce enemies reproved by thee,  
Forget their wicked strife;  
The lepers at thy prayers were healed,  
The dead were raised to life.
6. And when nought else was left to crown  
A life so richly blessed,  
Christ came himself, an infant mild,  
And nestled at thy breast.

#### VIII. ST. ANTHONY OF PADUA.

1. Dear Saint, with the Christ Child in thine arms,  
And the tender care that thrills and charms,  
O what is that spell that still doth bind  
So close to thy heart poor human kind?

#### Chorus

'Tis love, love, love, so constant, fond, and pure,  
Whose holy strength forever shall endure.  
'Tis love, love, love, so constant, fond, and pure,  
Whose holy strength forever shall endure.

2. Say, what shall we give if we would be  
Faithful friends to Jesus and to thee?  
And what shall we add to bounty sweet,  
To make of each gift a grace complete?
3. Full oft from thy lips that word did fall,  
Bringing hope and comfort unto all;  
For well didst thou know one thing alone  
Can truly for sin's dark deeds atone.

# IX. MIRACULOUS RESPONSORY OF ST. ANTHONY.

1. If miracles you long to see,  
Then note how error, death, and pain  
Before his holy prayers flee,  
And e'en is cleansed the leper's stain.

## Chorus

The seas obey his mild command,  
New strength the lifeless limb restores,  
Lost treasures wait the seeking hand,  
When young or old his aid implores.

2. Chill want gives place to plenty's cheer,  
Grim dangers vanish at his name;  
O you who these great wonders see,  
Proud Padua's son with joy proclaim.

# X. SACRED HEART THROUGH ST. ANTHONY.

1. In the Heart of Jesus lives  
Love that pities and forgives;  
Ever throbs its mute behest,  
"Come to me and find thy rest."

## Chorus

Heart of Jesus, pierced for me,  
Let me hide myself in Thee.

2. When all worldly love has failed,  
And all worldly joy has paled,  
Patient still alone, apart,  
Burns the fervor of that Heart.
3. Like a beacon in the night,  
Dart the rays of its glad light,  
To the frail soul drifting wide,  
Over life's unfathomed tide.
4. Pain and sorrow, sin and shame,  
Die beneath its scorching flame;  
Only peace and grand desire,  
Feed its pure, undying fire.

5. Oh, how fondly and how free,  
In our blessed Anthony,  
Does the Heart of Jesus beat,  
Bringing comforts sure and sweet.
6. Patiently he leads the way,  
Guiding, cheering, day by day,  
Pointing to the Heart of Light,  
That can make all darkness bright.

## C—HYMNS IN HONOR OF ST. ELIZABETH.

### I. ST. ELIZABETH OF HUNGARY.

1. A queen there was whose majesty  
Lay not in regal gown,  
But in a poor cord at her waist,  
With robe of humble brown.

#### Chorus

Elizabeth, Elizabeth,  
Her name is sweet to sing,  
Who chose the poor for subjects meek,  
Christ Jesus for her king.

2. This queen was meek Elizabeth,  
The saint of matchless grace,  
Who in the leper's visage saw,  
Her dear Redeemer's face.
3. As served she His forsaken ones,  
She knew she served her Lord.  
For deep within her faithful heart,  
She kept His holy word.
4. The bread that freely to the poor  
She gave with patient care,  
Became one day by wondrous change  
A bunch of roses rare.
5. Clear white and red the blossoms were  
For purity and love;  
'Tis thus the heav'nly flowers bloom  
In Paradise above.



6. And in the dust before the cross,  
She laid her crown of gold;  
Not hers its pomp while 'neath His thorns  
Christ suffered pangs untold.

7. But He a richer diadem  
Ordained for her pure brow;  
And in the court of Angels fair,  
With joy she wears it now.

## II. ST. ELIZABETH OF HUNGARY.

1. Queen so benign, humility's fair flower,  
Elizabeth, now hear our prayer;  
Sweet is thy love, and strong thy heav'nly power,  
Then keep us always in thy care.

### Chorus

Mother so holy, saint meek and lowly,  
With lips and hearts we honor thee;  
Mother so holy, saint meek and lowly,  
Keep us from every danger free.

2. Oft to thy lips was held the cup of sorrow;  
Oft trod thy feet in ways of pain;  
Thus did thy soul its heav'nly graces borrow,  
And its rare crown of blessing gain.

3. Too meek thy soul for robes of royal beauty,  
For worldly pomp and pleasures gay;  
Before the cross thou found'st a nobler duty,  
There changed for serge thy rich array.

4. Yet there was left between thy sacred fingers,  
One splendor still, a lovely rose;  
In its sweet perfume joy supernal lingers,  
In its soft petals lurks repose.

5. O in this life, dear saint, protect and guide us,  
From thy safe home beyond the skies;  
For in that hour when death shall stand beside us,  
May thy hand close our weary eyes.

**D—CALL TO THE THIRD ORDER.**

1. O you who labor and are heavy burdened,  
     O you who weep and moan in dark despair,  
 Come take the comfort Francis meekly offers,  
     Come find relief from every worldly care.  
 Beneath his brown robe, poor and penitential,  
     The weary heart doth find a perfect peace.  
 His humble cord, humility's sweet emblem,  
     Binds fast a hope that never more shall cease.
2. If like a lily fair and all unsullied,  
     Youth still adorns you with its fragrant white,  
 How shall you best preserve this lovely blossom?  
     How keep it spotless in Christ's holy sight?  
 A veil there is whose folds severe and sombre,  
     Exclude the breath that withers and destroys:  
 Choose this poor mantle, shroud yourself from evil,  
     That age may know fair Christian's cloudless joys.
3. Then consecrate yourself to Blessed Francis,  
     And imitate his life and deeds sublime;  
 That never earthly pain nor ill may fright you,  
     Nor death nor all the ravages of time.  
 Upon the soul that yields this true devotion,  
     Blessings supreme from highest heaven fall;  
 He who is Love will in His love remember  
     The heart that daily cries, "My God, my All!"

**PAPERS OF REFERENCE****PAPERS BY FRIARS MINOR (L. U.)****A—RECEPTION.***Who May Join the Third Order?*

- 1—Who May Join the Third Order?  
     By Rev. Fr. Stanislaus Woywood, O. F. M., Allegany,  
     N. Y.
- 2—The Third Order and Men,  
     By Rev. Fr. Nicholas Christoffel, O. F. M., Joliet, Ill.
- 3—Women in the Third Order,  
     By Rev. Fr. Berard Vogt, O. F. M., Groghan, N. Y.
- 4—The Third Order and Young Ladies,  
     By Rev. Fr. Cuthbert Cotton, O. F. M., Callicoon, N. Y.

- 5—Juvenile Fraternities,  
By Rev. Fr. Fulgence Meyer, O. F. M., Cincinnati, Ohio.
- 6—The Third Order and the Aged,  
By Rev. Fr. Dionysius Engelhard, O. F. M., Cincinnati,  
Ohio.
- 7—The Tertiary in the Home,  
By Rev. Fr. J. Forest McGee, O. F. M., Cincinnati, Ohio.
- Why Join the Third Order?*
- 8—The Third Order is a True Order,  
By Rev. Fr. Ferdinand Kenny, O. F. M., Los Angeles, Cal.
- 9—Excellence of the Third Order,  
By Rev. F. Julius Gliebe, O. F. M., Santa Barbara, Cal.
- 10—The Grand Membership of the Third Order,  
By Rev. Fr. Francis Borgia Steck, O. F. M., Chicago, Ill.
- 11—Advantages, Privileges and Indulgences of the Third Order  
By Rev. Fr. Chrysostom Clark, O. F. M., San Francisco,  
Cal.
- 12—Church Dignitaries and the Third Order,  
By Rev. Fr. James Meyer, O. F. M., Chicago, Ill.
- 13—The Popes and the Third Order,  
By Rev. Fr. Leo Kalmer, O. F. M., Joliet, Ill.
- 14—Some Objections to the Third Order Answered,  
By Rev. Fr. Joseph Toth, O. F. M., Cleveland Ohio.

B—FRANCISCAN LITERATURE.

- 15—Franciscan Literature,  
By Rev. Fr. Hilarion Duerk, O. F. M., Chicago, Ill.
- 16—Our American Tertiary Publications,  
By Rev. Fr. Ignatius Classen, O. F. M., Washington, Mo.
- 17—Franciscan Books in English,  
By Rev. Fr. Silas Barth, O. F. M., St. Louis, Mo.
- 18—The Tertiary and the Press,  
By Rev. Fr. Faustin Hack, O. F. M., Chicago, Ill.

C—HOLY PROFESSION.

- 19—Importance of Holy Profession,  
By Rev. Fr. Peter B. Volz, O. F. M., St. Paul, Minn.

PAPERS BY FRIARS MINOR CONVENTUAL.

D—CANONICAL ERECTION.

- 20—The Establishment of Fraternities,  
By Rev. Fr. Jerome Mileta, O. M. C., Rome, Italy.



## E—FRANCISCAN SPIRIT.

- 21—St. Francis, His Times and Ours,  
By Rev. Fr. Fridolin Stauble, O. M. C., Indianapolis, Ind.
- 22—The Spirit of St. Francis,  
By Rev. Fr. Bede Hess, O. M. C., Trenton, N. J.
- 23—The Rule of the Third Order and the Spirit of St. Francis,  
By Rev. Fr. Gabriel Eilers, O. M. C., Terre Haute, Ind.
- 24—Tertiary Loyalty to Rome,  
By Rev. Fr. Edmund Kaiser, O. M. C., Trenton, N. J.
- 25—Tertiaries and Their Pastors,  
By Rev. Fr. Isidore M. Rafferty, O. M. C., Indianapolis,  
Ind.

## F—FRANCISCAN DEVOTIONS.

- 26—Tertiaries and the Holy Eucharist,  
By Rev. Fr. Engelbert Eichenlaub, O. M. C., Carey, Ohio.
- 27—St. Francis and the Passion of Christ,  
By Rev. Fr. Gerard Stauble, O. M. C., Floyds Knobs, Ind.
- 28—Tertiaries and the Holy Childhood,  
By Rev. Fr. John Murnane, O. M. C., Renssalaer, N. Y.
- 29—The Third Order and the Sacred Heart,  
By Rev. Fr. Hubert Osterman, O. M. C., Albany, N. Y.
- 30—Tertiaries and the Holy Name,  
By Rev. Fr. Raphael M. Huber, O. M. C., Northville, N. Y.
- 31—Tertiaries and the Blessed Virgin Mary,  
By Rev. Fr. Hugh Tromp, O. M. C., Floyds Knobs, Ind.
- 32—Tertiaries and St. Joseph,  
By Rev. Fr. Cornelius Richartz, O. M. C., Utica, N. Y.
- 33—Tertiaries and the Poor Souls,  
By Rev. Fr. Thomas Wieprecht, O. M. C., Buffalo, N. Y.
- 34—Tertiaries and the Conversion of Sinners,  
By Rev. Fr. Felician M. Fehlner, O. M. C., Washing-  
ton, D. C.

## PAPERS BY FRIARS MINOR CAPUCHIN.

## G—MODE OF LIFE.

- 35—Duties of Tertiaries,  
By Rev. Fr. John O'Donovan, O. M. Cap., Yonkers, N. Y.
- 36—The Seraphic Office,  
By Rev. Fr. Maurus Ascherl, O. M. Cap., New York,  
N. Y.
- 37—The Scapular and the Cord,  
By Rev. Fr. Ludger Werth, O. M. Cap., New York, N. Y.

- 38—The Monthly Meeting,  
By Rev. Fr. Sebastian Schaff, O. M. C., Milwaukee.
- 39—Tertiary Fasts—The Order of Penance,  
By Rev. Fr. Nicholas Brandl, O. M. Cap., Milwaukee,  
Wis.
- 40—Tertiaries and Their Poor,  
By Rev. Fr. Martin Schechtel, O. M. Cap., Brooklyn, N. Y.
- 41—The Third Order and the Care of the Sick,  
by Rev. Fr. Theodosius Foley, O. M. Cap., Yonkers, N. Y.
- 42—Tertiaries and Their Dead,  
By Rev. Fr. Venantius Buessing, O. M. Cap., New York,  
N. Y.
- 43—Active Charity, the Gauge of a Flourishing Fraternity,  
By Rev. Fr. Cyprian Abler, O. M. Cap., Detroit, Mich.
- 44—The Scope of Charity in the Third Order,  
By Rev. Fr. Wendelin Green, O. M. Cap., Dover, Ohio.
- 45—Tertiaries and Social Activities,  
By Rev. Fr. Clarence Tschippert, O. M. Cap., Cumberland,  
Md.
- 46—Tertiary Religious Services,  
By Rev. Fr. Chilian Lutz, O. M. Cap., Cumberland, Md.

H—OFFICERS AND VISITATION.

- 47—The Tertiary Director,  
By Rev. Fr. Fidelis M. Meier, O. M. Cap., Pittsburgh, Pa.
- 48—Suggestions Regarding Officers,  
By Rev. John M. Lenhart, O. M. Cap., Pittsburgh, Pa.
- 49—The Union of the First and Third Orders,  
By Rev. Fr. Cornelius Pekari, O. M. Cap., Washington,  
D. C.
- 50—The Annual Canonical Visitation,  
By Rev. Fr. Bernard Nickel, O. M. Cap., Herman, Pa.

I—TERTIARY LIBRARY.

- 51—A Free Tertiary Library for the People,  
By Rev. Fr. Felix M. Kirsch, O. M. Cap., Herman, Pa.

J—FRANCISCAN HYMNS.

- 52—A Collection of Hymns for the Use of Members of the  
Third Order of St. Francis.



## PART V. APPENDICES.

### APPENDIX I.

#### THE FIRST NATIONAL THIRD ORDER CONVENTION, U. S. A.

##### DELEGATES TO THE CONVENTION.

1. MOST REVEREND GEORGE WILLIAM MUNDELEIN, D. D.,  
Patron and Protector.
2. MOST REVEREND ALBERT T. DAEGER, O. F. M., D. D.,  
Archbishop of Santa Fe, N. M.
3. Most Reverend Edward J. Hanna, D. D., Archbishop of  
San Francisco, Cal.
4. Right Reverend Henry Althoff, D. D., Bishop of Belle-  
ville, Ill.
5. Right Reverend Christopher E. Byrne, D. D., Bishop of  
Galveston, Texas.
6. Right Reverend John J. Cantwell, D. D., Bishop of Los  
Angeles, Cal.
7. Right Reverend James Davis, D. D., Bishop of Daven-  
port, Iowa.
8. Right Reverend Edmund M. Dunne, D. D., Bishop of  
Peoria, Ill.
9. Right Reverend Theophile Meerschaert, D. D., Bishop of  
Oklahoma City, Okla.
10. Right Reverend Peter J. Muldoon, D. D., Bishop of Rock-  
ford, Ill.
11. Right Reverend Paul P. Rhode, D. D., Bishop of Green  
Bay, Wis.
12. Right Reverend Joseph Schrembs, D. D., Bishop of Cleve-  
land, Ohio.
13. Right Reverend Alexander McGavick, Bishop of Mar-  
copolis.
14. Right Reverend Vincent Wehrle, O. S. B., D. D., Bishop  
of Bismarck, N. D.
15. Right Reverend Amandus Bahlmann, O. F. M., D. D.,  
Santarem, Brazil.



16. Right Reverend Msgr. Edward F. Hoban, Chicago.
17. Right Reverend Msgr. Michael J. FitzSimmons, V. G., Chicago.
18. Right Reverend Msgr. Francis A. Rempe, V. G., Chicago.
19. Right Reverend Msgr. D. J. Riordan, Chicago.
20. Right Reverend Msgr. Francis Bobal, Chicago.
21. Right Reverend Msgr. E. A. Kelly, Chicago.
22. Right Reverend Msgr. Francis C. Kelley, Chicago.
23. Right Reverend Msgr. A. J. Thiele, Chicago.
24. Right Reverend Msgr. G. M. Legris, Chicago.
25. Right Reverend Msgr. P. J. McDonnell, Chicago.
26. Right Reverend Msgr. William Foley, Chicago.
27. Right Reverend Msgr. J. A. Connolly, St. Louis.
28. Right Rev. Msgr. Daniel Gercke, Philadelphia, Pa.
29. Most Reverend Fr. Dominic Reuter, O. M. C., Ex-Min. Gen.

#### VERY REVEREND PROVINCIALS.

30. Very Reverend Fr. Martin Strub, O. F. M., Min. Gen. Rep., Provincial of the Sacred Heart Province.
31. Very Reverend Fr. Edmund Klein, O. F. M., Provincial of St. John the Baptist Province.
32. Very Reverend Fr. Matthias Faust, O. F. M., Provincial of the Holy Name Province.
33. Very Reverend Fr. Hugoline Storff, O. F. M., Provincial of the Santa Barbara Province.
34. Very Reverend Fr. Leo Greulich, O. M. C., Provincial of the Immaculate Conception Province.
35. Very Reverend Fr. Venantius Szulc, O. M. C., Provincial Representative Province of St. Anthony.
36. Very Reverend Fr. Benno Aichinger, O. M. Cap., Provincial of St. Joseph's Province.
37. Very Reverend Fr. Chilian Lutz, O. M. Cap., Provincial Representative, St. Augustine's Province.
38. Very Reverend Fr. Louis Donahue, T. O. R., Provincial of the Third Order Regular.

#### REPRESENTATIVES OF VARIOUS COUNTRIES.

(Unsolicited.)

*Reverend Fr. Ethelbert, O. F. M., Sherbrooke, P. Q., Canada,*  
representing the Canadian Tertiaries in charge of the Friars  
Minor.

*Reverend Fr. Frederic, O. M. Cap.*, Ottawa, Ont., Canada, representing the Canadian Tertiaries in charge of the Friars Minor Capuchin.

*Reverend Jos Alvarado*, Guadalajara, Mexico, representing the Tertiaries of Mexico.

*Right Reverend Msgr. Francis Rempe*, Chicago, representing the Tertiaries of Austria, Europe.

*Reverend Fr. Hilarion, O. F. M.*, representing the archbishop and the Tertiaries of Cartagena, United States of Colombia, South America.

#### FRIARS MINOR.

39. Aschenbach, Rev. Fr. Benice, O. F. M., Quincy, Ill.
40. Bach, Rev. Fr. Constantine, O. F. M., St. Louis, Mo.
41. Baukholt, Rev. Fr. Maurice, O. F. M., Chicago, Ill.
42. Bender, Rev. Fr. Alex, O. F. M., Joliet, Ill.
43. Braun, Rev. Fr. Linus, O. F. M., Louisville, Ky.
44. Braun, Rev. Fr. Vitus, O. F. M., Indianapolis, Ind.
45. Brogger, Rev. John J., O. F. M., Indianapolis, Ind.
46. Clark, Rev. Fr. Chrysostom, O. F. M., San Francisco, Calif.
47. Classen, Rev. Fr. Ignatius, O. F. M., Washington, Mo.
48. Dieterich, Rev. Fr. Burchard, O. F. M., Spokane, Wash.
49. Doyle, Rev. Fr. Godfrey, O. F. M., Denver, Colo.
50. Duerk, Rev. Fr. Hilarion, O. F. M., Chicago, Ill.
51. Eberle, Rev. Fr. Maurus, O. F. M., Waterloo, Iowa.
52. Eckolt, Rev. Fr. Francis, O. F. M., Oak Forest, Ill.
53. Engelhard, Rev. Fr. Dionysius, O. F. M., Cincinnati, Ohio.
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55. Evers, Rev. Fr. Donulus, O. F. M., Petoskey, Mich.
56. Feldmann, Rev. Fr. Bartholomew, O. F. M., Chicago, Ill.
57. Fochtman, Rev. Fr. Francis, O. F. M., Memphis, Tenn.
58. Fosselmann, Rev. Fr. Isidore, O. F. M., Teutopolis, Ill.
59. Gast, Rev. Fr. Idelphonse, O. F. M., Peoria, Ill.
60. Gehrig, Rev. Fr. Gratian, O. F. M., Jordan, Minn.
61. Gruenholz, Rev. Fr. Didacus, O. F. M., Indianapolis, Ind.
62. Haase, Rev. Fr. Francis, O. F. M., Dubuque, Iowa.
63. Hack, Rev. Fr. Faustin, O. F. M., Chicago, Ill.
64. Hagedorn, Rev. Fr. Eugene, O. F. M., Herman, Mo.
65. Hausser, Rev. Fr. Rupert, O. F. M., St. Paul, Minn.
66. Heinrichs, Rev. Fr. Germain, O. F. M., St. Bernard, Nebr.
67. Helle, Rev. Fr. Eusebius, O. F. M., Chicago, Ill.
68. Hoffman, Rev. Fr. Victorin, O. F. M., Oak Forest, Ill.

69. Ilg, Rev. Fr. John, O. F. M., Teutopolis, Ill.
70. Kieserling, Rev. Fr. Hilary, O. F. M., Chicago, Ill.
71. Koebele, Rev. Fr. John, O. F. M., Quincy, Ill.
72. Koenemund, Rev. Fr. Linus, O. F. M., West Park, Ohio.
73. Kuester, Rev. Fr. Henry, O. F. M., Joliet, Ill.
74. Kugler, Rev. Fr. Justinian, O. F. M., Lindsay, Nebr.
75. Kurzer, Rev. Fr. Florence, Chanhassen, Minn.
76. Lawrence, Rev. Fr. Hubert, O. F. M., Minonk, Ill.
77. Luciano, Rev. Fr. Charles, O. F. M., Pittsburgh, Pa.
78. Mangel, Rev. Fr. Gabriel, O. F. M., New York, N. Y.
79. Marinaro, Rev. Fr. Vincent, O. F. M., Butler, Pa.
80. Marke, Rev. Fr. Philip, O. F. M., Teutopolis, Ill.
81. McGee, Rev. Fr. J. Forest, O. F. M., Cincinnati, Ohio.
82. Meyer, Rev. Fr. Fulgence, O. F. M., Cincinnati, Ohio.
83. Meyer, Rev. Fr. James, O. F. M., Chicago, Ill.
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85. Malone, Rev. Fr. Cuthbert, O. F. M., Ashland, Wis.
86. Mueller, Rev. Fr. Benvenute, O. F. M., Chaska, Minn.
87. Muszelwicz, Rev. Fr. Paul, O. F. M., Cleveland, Ohio.
88. Pace, Rev. Fr. Robert, O. F. M., New York, N. Y.
89. Parziale, Rev. Fr. Alfonso, O. F. M., Pittsburgh, Pa.
90. Petri, Rev. Fr. Ulric, O. F. M., Chicago, Ill.
91. Pianigiani, Rev. Fr. Valeriano, O. F. M., Brooklyn, N. Y.
92. Piontek, Rev. Fr. Cyrill, O. F. M., Green Bay, Wis.
93. Poppy, Rev. Fr. Maximus, O. F. M., Chicago, Ill.
94. Rittmeier, Rev. Fr. Philip, O. F. M., Chicago, Ill.
95. Schlueter, Rev. Fr. Charles, O. F. M., Columbus, Nebr.
96. Schrempp, Rev. Fr. Vincent, O. F. M., Chicago, Ill.
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100. Strub, Rev. Fr. Giles, O. F. M., Chicago, Ill.
101. Theobald, Rev. Fr. Chrysostom, O. F. M., Cincinnati, Ohio.
102. Valentin, Rev. Fr. Columban, O. F. M., Chicago, Ill.
103. Volz, Rev. Fr. Peter, B., O. F. M., Chicago, Ill.
104. Wallbraun, Rev. Fr. Conradin, O. F. M., Chicago, Ill.
105. Wegemer, Rev. Fr. Salvator, O. F. M., Oak Forest, Ill.
106. Werhand, Rev. Fr. Francis S., O. F. M., Sioux City, Iowa.
107. Wewer, Rev. Fr. Bernard, O. F. M., St. Louis, Mo.
108. Wilburding, Rev. Fr. Alexander, O. F. M., Hamilton, Ohio.
109. Winkler, Rev. Fr. Benvenute, O. F. M.
110. Jakrajsek, Rev. Fr. Casimir, O. F. M.
111. Zumkeller, Rev. Fr. Emil, O. F. M., Chicago, Ill.



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- 114. Block, Rev. Fr. Herman J., O. M. C., Terre Haute, Ind.
- 115. Eilers, Rev. Fr. Gabriel, O. M. C., Terre Haute, Ind.
- 116. Fish, Rev. Fr. Aloysius M., O. M. C., Carey, Ohio.
- 117. Hess, Rev. Fr. Bede, O. M. C., Trenton, N. J.
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- 121. Schlang, Rev. Fr. Seraphin, O. M. C., Louisville, Ky.
- 122. Stauble, Rev. Fr. Fridolin, O. M. C., Indianapolis, Ind.

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- 124. Brandl, Rev. Fr. Nicholas, O. M. Cap., Milwaukee, Wis.
- 125. Buessing, Rev. Fr. Venantius, O. M. Cap., New York, N. Y.
- 126. Cratz, Rev. Fr. Sigmund, O. M. Cap., Pittsburgh, Pa.
- 127. Frederick, Rev. Fr., O. M. Cap., Ottawa, Canada.
- 128. Green, Rev. Fr. Wendelin, O. M. Cap., Philadelphia, Pa.
- 129. Gummermann, Rev. Fr. Basil, O. M. Cap., Wauwatosa, Wis.
- 130. Hermann, Rev. Fr. Andrew, O. M. Cap., Catherine, Kans.
- 131. Kirsch, Rev. Fr. Felix, O. M. Cap., Herman, Pa.
- 132. Knupfer, Rev. Fr. Philip, O. M. Cap., Pittsburgh, Pa.
- 133. Lemmler, Rev. Fr. Nerijs, O. M. Cap., Marathon, Wis.
- 134. Rosenmeier, Rev. Fr. Engelbert, O. M. Cap., Mt. Calvary, Wis.
- 135. Schaff, Rev. Fr. Sebastian, O. M. Cap., Milwaukee, Wis.
- 136. Steffes, Rev. Fr. Philip, O. M. Cap., Milwaukee, Wis.
- 137. Werth, Rev. Fr. Ludger, O. M. Cap., New York, N. Y.
- 138. Zeller, Rev. Fr. Ulric, O. M. Cap., Ellis, Kans.

## PRIESTS, REGULAR AND SECULAR.

- |  |   |
|--|---|
| <ul style="list-style-type: none"> <li>139. Alvarado, Rev. Jose, Guadalajara, Mexico.</li> <li>140. Baldwin, C. M., Rev. Alonzo C., Baltimore, Md.</li> <li>141. Baltutis, Rev. Alexander, Chicago Heights, Ill.</li> <li>142. Bartoschek, C. SS. R., Rev. Charles, Chicago, Ill.</li> </ul> | <ul style="list-style-type: none"> <li>143. Beck, Rev. E. J., Milwaukee, Wis.</li> <li>144. Beine, C. SS. R., Rev. Henry, Chicago, Ill.</li> <li>145. Blatter, Rev. George, Chicago, Ill.</li> <li>146. Bonamo, C. SS. R., Rev. Umberto, Toronto, Can.</li> </ul> |
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147. Boos, C. SS. R., Rev. Aloysius,  
Chicago, Ill.
148. Bozja, Rev. Vincent,  
Shakopee, Minn.
149. Breheny, T. O. R., Rev.  
Fr. Raphael,  
Sioux City, Iowa.
150. Becker, Rev. F. X.,  
Los Angeles, Calif.
151. Bourget, Rev. Edgar,  
Chicago, Ill.
152. Burke, Rev. Thomas,  
Chicago, Ill.
153. Capoano, T. S. A., Rev.  
Joseph,  
Graymoor, N. Y.
154. Caraher, Rev. F.,  
Chicago, Ill.
155. Chvatal, Rev. Joseph, O.  
S. B.,  
Chicago, Ill.
156. Cummings, Rev. M.,  
Chicago, Ill.
157. Dean, Rev. Anthony J.,  
Toledo, Ohio.
158. Delaney, Rev. James,  
Terre Haute, Ind.
159. Dettmer, Rev. J.,  
Chicago, Ill.
160. Dettmer, Rev. William,  
Chicago, Ill.
161. DeVos, Rev. J. E.,  
Chicago, Ill.
162. Donovan, Rev. Daniel,  
Edina, Mo.
163. Dunne, Very Rev. Dennis,  
Chicago, Ill.
164. Dunne, Rev. Patrick W.,  
Chicago, Ill.
165. Elbert, Rev. S. A.,  
Stevens Point, Wis.
166. Engeln, Rev. P. A.,  
Chicago, Ill.
167. Epstein, Rev. Charles,  
Chicago, Ill.
168. Epstein, Rev. Francis,  
Chicago, Ill.
169. Ferring, Rev. John R.,  
Chicago, Ill.
170. Flood, Rev. James F.,  
Chicago, Ill.
171. Frankovsky, Rev. Victor,  
Barnsboro, Pa.
172. Gall, Rev. Peter,  
Chicago Heights, Ill.
173. Gerend, Rev. M. M.,  
St. Francis, Wis.
174. Gillan, Rev. J. S.,  
Chicago, Ill.
175. Gonnering, Rev. M.,  
Black Creek, Wis.
176. Gronkowski, Rev. C. I.,  
Chicago, Ill.
177. Gruenewald, Rev. Marcel-  
lus,  
Belleville, Ill.
178. Hackert, S. J., Rev. Fr.  
Augustine,  
Cleveland, Ohio.
172. Heidenreich, Rev. Fred-  
erick,  
Detroit, Mich.
173. Herz, C. SS. R., Rev. Adam,  
Chicago, Ill.
174. Hild, Rev. George A.,  
Chicago, Ill.
175. Hoffmann, Rev. Simon P.,  
Effingham, Ill.
176. Holweck, Rev. F. G.,  
St. Louis, Mo.
177. Horsburgh, Rev. James,  
Chicago, Ill.
178. Ignasiak, Rev. Andrew,  
Erie, Pa.
179. Ivicic, Rev. Stephen,  
Chicago, Ill.
180. Janiszeski, Rev. A. L.,  
Chicago, Ill.
181. Jennings, Rev. J. J.,  
Chicago, Ill.
182. Kaster, Rev. John,  
New London, Wis.
183. Kiely, Rev. J. P.,  
Chicago, Ill.
184. Klasen, Rev. Michael,  
Chicago, Ill.
185. Knur, Rev. Conrad,  
Chicago, Ill.

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|--|--|
| 186. Klejna, Rev. Ignatius,<br>Rochester, N. Y.            | 209. Pijanowski, Rev. C. N.,<br>Chicago, Ill.                      |
| 187. Kelly, Rev. John L.,<br>Chicago, Ill.                 | 210. Puchala, Rev. John B.,<br>Manchester, N. H.                   |
| 188. Kippels, C. SS. R., Rev<br>Aloysius,<br>Chicago, Ill. | 211. Purcell, Rev. F. A.,<br>Chicago, Ill.                         |
| 189. Klopfer, Rev. Stephen,<br>St. Francis, Wis.           | 212. Quinn, Rev. Thomas,<br>Chicago, Ill.                          |
| 190. Kubiacyzk, C. R., Rev.<br>Francis,<br>Chicago, Ill.   | 213. Reinert, Rev. Henry,<br>New Vienna, Iowa.                     |
| 191. Lange, Rev. John M.,<br>Chicago, Ill.                 | 214. Riley, C. S. Sp., Rev. Fr.<br>James A.,<br>Sioux Falls, S. D. |
| 192. Lazarowicz, C. R., Rev. B.,<br>Chicago, Ill.          | 215. Riordan, Rev. H. G.,<br>St. Francis, Wis.                     |
| 193. Lieser, Rev. Peter,<br>Chicago, Ill.                  | 216. Ripp, Rev. Conrad,<br>Bear Creek, Wis.                        |
| 194. McCarthy, Rev. John A.,<br>Chicago, Ill.              | 217. Rothensteiner, Rev. J.,<br>St. Louis, Mo.                     |
| 195. McGuire, Rev. Martin,<br>Chicago, Ill.                | 218. Rudolph, C. SS. R., Very<br>Rev. Christian,<br>Chicago, Ill.  |
| 196. McNamee, Rev. William,<br>Chicago, Ill.               | 219. Sesterhenn, Rev. Michael,<br>Chicago, Ill.                    |
| 197. Magee, Rev. Christopher<br>Pittsburgh, Pa.            | 220. Sheil, Rev. B. J.,<br>Chicago, Ill.                           |
| 198. Mayle, Rev. Louis,<br>Toledo, Ohio.                   | 221. Smith, Rev. Paul B.,<br>Chicago, Ill.                         |
| 199. Mazeanowski, Rev. Jo-<br>seph,<br>Erie, Pa.           | 222. Springmeier, Rev. B.,<br>Chicago, Ill.                        |
| 200. Meckel, Rev. J.,<br>Alton, Ill.                       | 223. Stadler, C. SS. R., Rev.<br>Thomas,<br>Chicago, Ill.          |
| 201. Melody, Rev. John W.,<br>Chicago, Ill.                | 224. Stemper, Rev. H. T.,<br>Milwaukee, Wis.                       |
| 202. Mescher, Rev. Arthur,<br>Chicago, Ill.                | 225. Stukel, Rev. Joseph F.,<br>Chicago, Ill.                      |
| 203. Miller, C. SS. R., Rev.<br>John A.,<br>Chicago, Ill.  | 226. Suplicki, Rev. A. J.,<br>Toledo, Ohio.                        |
| 204. Nickola, Rev. F.,<br>Chicago, Ill.                    | 227. Swaboda, Rev. Charles,<br>Rossemer, Mich.                     |
| 205. Norman, Rev. James F.,<br>Hardensburg, Ky.            | 228. Swierczek, C. R., Rev.<br>Stanislaus,<br>Chicago, Ill.        |
| 206. O'Brien, Rev. J.,<br>Chicago, Ill.                    | 229. Swiatkowski, Rev. Lucas,<br>Chicago, Ill.                     |
| 207. O'Brien, Rev. Terrence,<br>Chicago, Ill.              | 230. Sztuczko, C. S. C., Rev.<br>Casimir,<br>Chicago, Ill.         |
| 208. Ostendorf, Rev. F. J.,<br>Decatur, Ill.               |  |



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|---|--|
| 231. Tormy, Rev. Thomas,<br>Chicago, Ill.   | 234. Van Tourenhaut, Rev.<br>Charles,      |
| 232. Urbanas, Rev. Michael,<br>DuBois, Pa.  | Ste. Genevieve, Mo.                        |
| 233. Van Pelt, Rev. Henry,<br>Chicago, Ill. | 235. Warakomski, Rev. W.,<br>Chicago, Ill. |

## LAITY.

### CANADA.

#### OTTAWA, ONT.

McIver, Mrs. Mary E.,  
61 Fairmont Ave.  
Myers, Miss Margaret,  
61 Fairmont Ave.  
Teaffe, Mr. W. G.,  
515 Lyon St.  
Teaffe, Mrs. W. G.,  
515 Lyon St.

#### TORONTO.

Brougham, Miss Bessie,  
62 S. George St.

### CALIFORNIA.

#### PASADENA.

Owens, Mr. James,  
Pasadena.

#### SACRAMENTO.

McGinnis, Mr. Mercedes,  
2331 G. St.  
McGinnis, Mrs. M.,  
2331 G. St.

#### SANTA BARBARA.

Burkhard, Dr. Adrian F.,  
1334 Anacapa St.

#### SAN FRANCISCO.

Hobrecht, Dr. C. B.,  
1588 Fulton St.  
Eisert, Mrs. M. C.,  
380 Eddy St.

#### SAN JOSE.

Howe, Mrs. Nellie,  
42 Devine St.

### COLORADO.

#### DENVER.

Augustine, Mr. William.  
1113 Ninth St.  
Fisher, Mrs. Anna,  
1561 Emerson St.

Genty, Miss M.,  
3616 Williams St.

Hines, Miss Rose M.,  
1101 Lawrence St.  
McConnon, Miss Catherin,  
Denver.

McKèe, Mr. James A.,  
1557 Larimer St.

McKee, Mrs. James A.,  
1557 Larimer St.

Tassett, Mrs. Francis,  
369 Federal Blvd.

Tassett, Mr. J.,  
369 Federal Blvd.

Tassett, Mrs. Mary,  
369 Federal Blvd.

### DELEWARE.

#### WILMINGTON.

McNiff, Mr. Lawrence,  
1231 Apple St.

McNiff, Mrs. Lawrence,  
1231 Apple St.

### DISTRICT OF COLUMBIA.

#### WASHINGTON.

Cochran, Hon. W. Bourke,  
House of Representatives.

Menke, Miss C.,  
614 Third St., N. W.

Menke, Miss E.,  
614 Third St., N. W.

### ILLINOIS.

#### BELLEVILLE.

Claus, Miss Ottilia,  
Belleville.

Glaser, Miss Nora,  
26 W. Main St.

Gundlach, Mrs. Magdalena,  
Belleville.

Koenig, Miss Louise,  
509 Park Ave.

Koenig, Miss Amelia,  
509 Park Ave.

Letter, Mr. Edward,  
Belleville.

Poitrot, Miss Eleonora,  
Griendlach Pl.

Schoen, Mr. Joseph,  
Belleville.

Wottowa, Mr. John,  
Belleville.

#### Chicago.

NOTE: Chicago at the time of the convention had more than *seven thousand* Franciscan Tertiaries who attended some function or other of the convention on one of the three days.

#### CHICAGO HEIGHTS.

Zoellner, Mrs. B.,  
31 Dundon St.

Zoellner, Mr. John,  
31 Dundon St.

#### COLLINSVILLE.

Niehaus, Mrs. William,  
405 Vandoba St.

#### DECATUR.

Allman, Miss Margaret C.,  
1006 E. Lincoln Ave.

Bertsch, Miss Rose,  
788 S. Webster St.

Boehm, Miss Elizabeth,  
1219 N. Jordan St.

Ostendorf, Miss Celeste,  
770 E. Clay St.

Schuermann, Miss Frances,  
850 E. Clay St.

#### EAST ST. LOUIS.

Ghartrand, Mrs. Augusta A.,  
1470 St. Louis Ave.

Coneannon, Mrs. J.,  
520 St. Louis Ave.

Klaus, Miss Antonette,  
1715 St. Louis Ave.

Lancy, Mrs. P. J.,  
1719 St. Louis Ave.

#### FARMERSVILLE.

MacAraney, Mrs. Mary J.,  
Box III.

#### JOLIET.

NOTE: The Tertiary director of Joliet, Ill., upon request, took great pains to secure a complete list of the Franciscan Tertiaries of Joliet and vicinity who attended on one of the three days of the convention. We here submit his list of delegates:

Ardaugh, Mrs. Mary,  
Antl, Mrs. M.,  
Baltz, Mrs. Carrie,  
Bannon, Margaret,  
Bapst, Mrs. Laura,  
Barclay, Veronica,  
Barclay, Loretta,  
Barthelme, Mrs. B.,  
Barry, Mrs. Anna,  
Bayley, Mary F.,  
Bieth, Miss Geresa,  
Birsen, Mrs. Sophia,  
Birsen, Peter,  
Birgan, Mrs. Cath.,  
Bissel, Mrs. Margaret,  
Bissel, Henrietta,  
Bluth, Anna,  
Bluth, Marko,  
Bossingham, Mrs. Sadie,  
Braun, Mrs. Theresa,  
Brennan, Mary,  
Bruner, Mrs. Emma,  
Burke, Mrs. Mary J.,  
Baltz, Mrs. Agnes,  
Baltz, Frances,  
Belay, Mrs. E.,  
Bissel, Bertram,  
Braun, Ida,  
Butler, Irene,  
Berkes, Mr. Nick.,  
Berkes, Mrs. Nick.,  
Bukovec, A.,  
Baringer, Katherine,  
Brugge, Mrs. Anna,  
Britz, Mrs. Geo.,

Breen, Mrs. Kath.,  
 Breen, James V.,  
 Baker, Mrs. Mary,  
 Baily, Mrs. Mary,  
 Brankin, Alila,  
 Collins, Mrs. Mary,  
 Conners, Margaret,  
 Cooney, Mrs. Mary,  
 Crumby, Abbie A.,  
 Crumby, Elisabeth,  
 Cronin, Catherine,  
 Collins, Anna G.,  
 Chidsey, Madeline,  
 Connors, Mrs. Sarah J.,  
 Corcoran, Mrs. J. E.,  
 Connell, Ellen,  
 Colbert, Mrs. J.,  
 Coyne, Mary J.,  
 Coyne, Margaret,  
 Clare, Mrs. Mary,  
 Connell, Mrs. Anna,  
 Carey, Mrs. Sarah,  
 Conroy, Mrs. Rose,  
 Creed, Bridget,  
 Cox, Everett,  
 Cox, Renaldine,  
 Carbery, Mary,  
 Champoux, Marie,  
 Conley, Mrs. H.,  
 Coyne, Josephine,  
 Diamond, Marg.,  
 Diamond, Rose,  
 Diamond, Mrs. Alice,  
 Donovan, Alice,  
 Dames, Genevieve,  
 Dumovitch, Mrs. Anna,  
 Duso, L.,  
 Donnelly, Miss,  
 Delaney, Celia,  
 Duffy, Mrs. Kath.,  
 Dalton, Mrs. Katie,  
 Ditton, Mrs. Pius,  
 Ditton, Jacob,  
 Egan, Margaret,  
 Eichelberger, Mr. N.,  
 Eichelberger, Mrs. N.,  
 Fahrner, Pius M.,  
 Fahrner, Mrs. E.,  
 Fahrner, Charlotte,  
 Fay, Mrs. Mary A.,  
 Friedrich, Frank C.,

Fey, Mrs. Anna,  
 Fearn, Gertrude,  
 Flick, Teresa,  
 Feely, Mrs. T.,  
 Gans, Mrs. Mary,  
 Golabitsch, Mary,  
 Grath, Miss Babette,  
 Glade, Mrs. Wm.,  
 Goebel, Mrs.,  
 Gavigan, Margaret,  
 Gretz, Lawrence,  
 Gretz, Margaret,  
 Golabitsch, Anton,  
 Gretza, Mr. L. J.,  
 Gretza, Mrs. Rosella,  
 Ganson, Mrs. W. J.,  
 Ganson, Mr. W. J.,  
 Haller, Mrs. Caroline,  
 Haller, Caroline,  
 Haller, Margaret,  
 Haller, Michael,  
 Hammerding, Mr. O.,  
 Hammerding, Mrs. Eliz.,  
 Hammerding, Miss Eliz.,  
 Hanley, Mrs. Ann,  
 Harden, Veronica,  
 Harper, Mrs. Hugh,  
 Harrington, Daniel,  
 Hausser, Alice,  
 Hayes, Elizabeth Rose,  
 Hayes, Wm. Francis,  
 Herkert, Louise,  
 Herkert, Rosa,  
 Herkert, Julius,  
 Haywood, Margaret,  
 Hoban, Mrs. Catherine,  
 Hasse, Mrs. Louise,  
 Haverstuh, Mrs. Laura,  
 Hausser, Mrs. L. S.,  
 Hirsch, Mrs. Fanny,  
 Hien, Teresa,  
 Haller, Michael Jr.,  
 Herbst, Mr.,  
 Herbst, Mrs.,  
 Haedka, Margaret,  
 Hausser, Mrs. Geo.,  
 Ivec, Mrs. Elizabeth,  
 Ibal, Frances,  
 Johnson, Stella A.,  
 Johnson, Leona,  
 Janocha, Mary,



Kecheisen, John A.,  
Kexel, Mrs. Helena,  
Kiep, Mrs. Josephine,  
Kiep, Mrs. Joseph,  
Kinn, Mrs. Louise,  
Kinsella, Miss Helen,  
Kiep, Miss Josephine,  
Kinn, George,  
Kinn, Joseph,  
Knoerzer, Jennie,  
Krakar, Teresa M.,  
Kretz, Miss Frances,  
Kinneth, Mrs. Christina,  
Kuebler, Mary,  
Krings, Mrs. Louise,  
Krings, Alphonse,  
Krings, Helen,  
Kinzler, Elizabeth,  
Kwasegroch, Frances,  
Koffman, Bertha,  
Lennon, Mrs. Rose,  
Lyons, Mrs. Mary,  
Leser, Mrs. H. J.,  
Laurich, Frances,  
Linden, Caroline,  
Limacher, Joe J.,  
Limacher, Mrs. Peter,  
Lacy, Miss Mary,  
Loscheider, Mrs. Alvina,  
Lawler, Mrs. Wm.,  
Laurich, Paul,  
Lennon, Frances A.,  
McCanna, Catherine,  
McCoy, Mary,  
McGuckin, Mrs. Cath.,  
McKinney, Mrs. Nora,  
McConloagne, Mary,  
McCarthy, Mrs. Cath.,  
McManus, Mary,  
McNamara, Mrs. Anna,  
McConloagne, Susie A.,  
McShane, Mrs. Ellen,  
McCoy, Ella,  
McCoy, Julia,  
McLinden, Margaret,  
McGinnis, Mrs. J.,  
McCann, Elizabeth,  
McCanna, Mr. F.,  
McCanna, Mrs. F.,  
McGinnis, Mrs. Anna,  
McCarthy, Timothy,

McCarthy, Anna,  
McGowan, Mr. P. F.,  
McGowan, Mrs. P. F.,  
McGuire, Mrs. John,  
Mahan, Margaret,  
Marso, Margaret,  
Mammosser, Anthony,  
Mammosser, John,  
Marso, Catherine,  
Mueser, Marie,  
Momper, Mrs. Mary,  
Morrisey, Frances E.,  
Mulock, Mrs. Evelyn,  
Murphy, Bridget,  
Murphy, Miss Catherine,  
Maher, Teresa,  
Maher, Agnes,  
Miskell, Mary,  
Mullen, John,  
Mullen, Mrs. John,  
Meyer, Mrs. Rose,  
Meyer, Lawrence,  
Muhis, Joseph,  
Murray, Mrs. Dan.,  
McGrath, Mrs. T.,  
McGrath, Marcella,  
Neilitz, Miss Eliz.,  
Neilitz, Miss Angela,  
Nolan, Miss Dora,  
Noonan, May E.,  
Nuschale, Miss Kath.,  
Nussbaum, Mr. J.,  
Nussbaum, Mrs. J.,  
Nussbaum, Evelyn,  
Norton, Marie,  
Nolon, Miss Dora,  
Odenthal, Mrs. Mary,  
Odenthal, Mr. Wm.,  
Odenthal, Mrs. Anna,  
Offerman, Mrs. Theresa,  
Offerman, Miss Theresa,  
Offerman, Mrs. Clara,  
Offerman, Alois,  
Ochs, Elsie,  
Osman, Margaret,  
Osman, Hildegard,  
Offerman, Delphina,  
O'Connor, Catherine,  
Palmer, Mr. Eugene,  
Palmer, Mrs. Eliz.,  
Palmer, Caroline,

Pasdertz, **Mary**,  
Paul, Mrs. Mary,  
Pink, Stella,  
Pink, Peter J.,  
Pfleger, Josephine,  
Powell, Mrs. Cath.,  
Powell, Veronica,  
Palmer, Anna,  
Palmer, W.,  
Polcyn, Mary,  
Prodehl, Helen,  
Powell, Marie,  
Quinlan, Mrs. Cath.,  
Quinlan, Geo.,  
Rager, Elizabeth,  
Rager, Martina A.,  
Rager, Veronica A.,  
Rager, Frances C.,  
Reichart, Mrs. C.,  
Ritzel, Mrs. Agnes,  
Raleigh, Mrs. Cath.,  
Rich, Elisabeth,  
Rosenfield, Mary,  
Rosenfield, Anna,  
Rausch, Mrs. Mary,  
Rolla, Mrs. Amelia,  
Rolla, Miss Amelia,  
Reichart, Charles,  
Salzman, Anna,  
Sampson, Mrs. A.,  
Schall, Lawrence M.,  
Scheidt, Harry S.,  
Scheidt, Mrs. H. B.,  
Schreiner, Mrs. P. J.,  
Schreiner, Mrs. Agnes,  
Schreiner, Mrs. M.,  
Schuster, Elisabeth,  
Schweizer, Mrs. Cath.,  
Scully, Mrs. Agnes,  
Shields, Mary,  
Siegmund, Mrs. A.,  
Sievert, Louise,  
Simon, Marg.,  
Slouf, Mrs. Rose,  
Staley, Mrs. Josephine,  
Stalzer, Anton,  
Stein, Mrs. Sophia,  
Stephen, Mrs. J.,  
Stephen, Mrs. Clara,  
Stephen, Mrs. Theresa,  
St. Julien, Mrs. Avis,

Schreiner, Mr. Wm.,  
Schreiner, Mrs. Wm.,  
Stucko, Mrs. Mary,  
Smith, Mrs. Bridget,  
Smith, John A.,  
Stahl, Mrs. J.,  
Saunders, Mrs. Eliz.,  
Schlueter, Mrs. Frances,  
Schlueter, Genevieve,  
Schuessler, Mrs. Susan,  
St. Julien, Delia,  
Schmars, Eva,  
Sitar, Mrs.,  
Smokel, Mrs. S.,  
Shea, Mrs. Elizabeth,  
Shea, Margaret,  
Stein, Gertrude,  
Schwab, Mary,  
Stukel, Josephine,  
Sheridan, Mrs. N.,  
Seneker, Mrs. Barbara,  
Simon, Mary,  
Tracy, Mrs. Eliz.,  
Trainor, Frances,  
Thayer, Mrs. Rose,  
Trainor, Mary,  
Theiler, Miss Eliz.,  
Thayer, Mr. Joseph,  
Theobald, Anna,  
Theobald, Joseph,  
Uramicher, Nick J.,  
Ursic, Mrs.,  
Ulrich, Teresa,  
Uramicher, Frank E.,  
Wagner, Casper J.,  
Wagner, Alberta,  
Wagner, Mrs. Mary,  
Wagner, Mrs. Ida,  
Wagner, Mrs. Anna,  
Wagner, Mary A. C.,  
Wagner, Mrs. Susan,  
Wagner, Marie A.,  
Waldvogel, Mrs. L.,  
Waldvogel, Mrs. L. M.,  
West, Mary Agnes,  
Whitney, Mrs. Mary,  
Witz, Irene,  
Wanner, Mrs. Louise,  
Wanner, Irma,  
Woock, Mrs. Pauline,  
Woock, Genevieve,

Woock, Eva,  
 Woock, Fred.,  
 Woocke, Ervin,  
 Witz, Ermalinda,  
 Witz, Genevieve,  
 Wanner, Lizzie,  
 Wilhelmi, Mrs. Frank,  
 Wilhelmi, Frank,  
 Wagner, Mrs. Mary B.,  
 Wiegmann, Mrs. John,  
 Wagner, Mr. Peter,  
 Wagner, Francis,  
 Wagner, Rose,  
 Yack, Mrs. Louise,  
 Yack, Mrs. John,  
 Waldvogel, Victoria,  
 Whitney, Mrs. Mary,  
 Waldvogel, Lillian,  
 Waldvogel, James,  
 Whitney, John,  
 Wellner, Celia,  
 Wellner, Mrs.,  
 Wellner, Alois,  
 Wellner, Henry,

## MINONK.

Hyskawa, Miss Martha,  
 Minonk.  
 McKeon, Miss Catherine,  
 Box 47.  
 McKeon, Mrs. Catherine,  
 Box 47.  
 McKeon, Mr. Peter,  
 Box 47.  
 Walsh, Mr. Thomas,  
 Minonk, Ill.  
 Walsh, Mrs. Margaret,  
 Minonk, Ill.

## OAK FOREST.

McDermott, Mrs. Margaret,  
 Oak Forest.

## PEORIA.

Brown, Mr. Anthony,  
 2142 Sheffield Ave.  
 Clifford, Miss Ellen,  
 5613 Peoria, Ill.  
 Cremer, Mr. Adolph,  
 400 N. Madison St.

Cremer, Mr. Ignatius,  
 400 N. Madison St.  
 Haddigan, Mr. William A.,  
 311 Louisa St.  
 Haddigan, M. J.,  
 311 Louisa St.  
 Lammers, Miss Lena,  
 Peoria.  
 Stickelmaer, Mr. George A.,  
 1011 Jackson St.

## PETERSBURG.

Luthringer, Miss Emma,  
 717 S. 10th St.

## QUINCY.

Benz, Miss Mary,  
 1833 Elm St.  
 Boland, Mr. Harold,  
 1800 Vine St.  
 Brockmeier, Mr. John,  
 Quincy College.  
 Crowley, Mr. William,  
 Quincy College.  
 Dean, Miss Frances,  
 1313 Spring St.  
 Flaiz, Mrs. Eugene,  
 615 N. 14th St.  
 Futterer, Mrs. Frances,  
 2500 Broadway.  
 Granacher, Mrs. Edward T.,  
 1405 Broadway.  
 Heinze, Miss Leona,  
 2064 Vine St.  
 Heinz, Mrs. N.,  
 627 N. 8th St.  
 Heinz, Miss Helen,  
 627 N. 8th St.  
 Michael, Miss Clara,  
 1535 Broadway.

Middendorf, Mr. Theodore,  
 530 N. 18th St.  
 Middendorf, Mrs. Theodore,  
 530 N. 18th St.  
 Oenning, Miss Alvina,  
 1805 Spring St.  
 Ording, Mr. Henry,  
 1129 Oak St.



Schepers, Miss Christina,  
1700 Oak St.

Schepers, Miss Irene,  
1700 Oak St.

Tibesar, Miss Agnes,  
1430 Vine St.

Wolf, Miss Agnes,  
1136 N. 8th St.

Wolf, Mr. Fred. A.,  
319 N. 9th St.

Wolf, Mr. Fred. Sr.,  
1136 N. 8th St.

Wolf, Mrs. Fred A.,  
319 N. 9th St.

#### SPRINGFIELD.

Diebold, Mrs. M.,  
122 W. Carpenter St.

Eck, Mrs. Edward J.,  
1040 N. 5th St.

Eck, Miss M.,  
1013 E. Reynolds.

Eck, Miss Frances,  
417 E. Reynolds St.

Lorscheider, Miss Helena,  
1228 E. Ash St.

Luthringer, Miss Emma,  
717 Reynolds St.

#### TEUTOPOLIS.

Ritter, Mr. Joseph,  
St. Joseph's Seminary.

Runde, Mr. John,  
Teutopolis.

Runde, Mrs. John,  
Teutopolis.

Schladweiler, Mr. Alphonse,  
St. Joseph's Seminary.

#### WINNETKA.

Baker, Miss Magdalena,  
Winnetka.

#### INDIANA.

##### CROWN POINT.

Cook, Miss Elizabeth,  
415 E. Joliet St.

##### HAMMOND.

Bolin, Mrs. J. T.,  
1134 Moraine Ave.

#### INDIANAPOLIS.

Bohman, Miss Catherine,  
1624 N. Delaware St.

Bohman, Miss Elizabeth,  
1624 N. Delaware St.

Bohman, Miss Mary,  
1624 N. Delaware St.

Buehler, Miss Daisy,  
5445 Central Ave.

Buff, Miss Julia,  
1645 N. New Jersey St.

Cornet, Miss Rose,  
714 New Jersey St.

Duff, Miss Julia,  
Indianapolis, Ind.

Deery, Miss Mary,  
1218 Senate Ave.

Frieich, Mr. Anthony,  
1508 Charles St.

Gehring, Mr. William,  
1733 S. Talbot St.

Hellstern, Mr. August,  
1649 S. Talbot St.

Hellstern, Mrs. August,  
1649 S. Talbot St.

Honecker, Miss Rose,  
13 E. Palmer St.

Kirch, Mrs. Louise,  
733 Sanders St.

Kirk, Mrs. Mary,  
426 Minerva St.

Kriech, Mr. Anthony,  
Indianapolis, Ind.

Klee, Miss Mary M.,  
1718 S. Meridian St.

Landwerlen, Mr. Vincent,  
60 S. Dearborn St.

Landwerlen, Mrs. Vincent,  
60 S. Dearborn St.

Manley, Mr. Alfred P.,  
22nd and Delaware.

Miller, Mr. Jacob,  
1438 E. New York St.

Miller, Mrs. Jacob,  
1438 E. New York St.

Moriarity, Mrs. Mary,  
353 E. Minnesota St.

Obergfell, Miss Regina,  
414 Parkway Ave.  
Rautenberg, Miss Amelia,  
1745 Union St.  
Robertson, Mrs. Anna,  
2507 Northwestern Ave.  
Schmidt, Mrs. Elizabeth,  
1257 Madison Ave.  
Schreiner, Miss Rose,  
1531 E. Ohio St.  
Seifert, Miss Agnes,  
2417 Coyner Ave.  
Singer, Miss Gertrude,  
1708 Delaware St.  
Stephon, Miss Ruth,  
Severin Hotel.  
Stumpf, Miss Elizabeth,  
709 Sanders St.  
Tooney, Miss Ella,  
727 Prospect St.  
Tooney, Miss Mary,  
727 Prospect St.  
Wiegand, Miss Constance,  
2010 S. Meridian St  
Whitfield, Mrs. Mary,  
144 W. Georgia St.

## OLDENBURG.

Holtel, Mrs. Emma,  
Oldenburg.  
Holtel, Miss Rose C.,  
Oldenburg.  
Gartner, Miss Ella,  
Oldenburg.

## TERRE HAUTE.

Brophy, Mrs. John,  
1601 First Ave .  
Brophy, Miss Ella,  
1601 First Ave.  
Crane, Mr. John,  
109 Monroe Blvd.  
Doory, Miss Mary,  
1248 N. Senate St.  
Roehm, Mr. Louis,  
1466 S. 8th St.  
Roehm, Mrs. Louis,  
1466 S. 8th St.

Seng, Mr. George,  
2195 9th St.  
Steinmetz, Mr. Christopher,  
431 N. 15th St.  
Steinmetz, Mrs. Christopher,  
431 N. 15th St.

## IOWA.

## DUBUQUE.

Coccino, Mrs. Sarah,  
Dubuque, Iowa.  
Collins, Mrs. Catherine,  
1628 Rhomberg Ave.  
Collins, Mrs. Sarah,  
1628 Rhomberg Ave.  
Dehmer, Mr. Leo,  
Dubuque.  
Lutters, Miss May,  
1217 Lincoln Ave.  
Lutters, Mrs Marie,  
1217 Lincoln Ave.  
McDermott, Miss Josephine,  
605 Bluff St.  
Meuer, Mrs. Julia,  
Dubuque.  
Molan, Mrs. Catherine,  
St. Anthony's Home.

## NEW VIENNA.

Vonderheide, Mr. B. C.,  
New Vienna.

## KANSAS.

## KANSAS CITY.

Doering, Mr. George,  
229 N. Null St.  
Dunbar, Mr. Joseph A. F.,  
612 Barnett Ave.  
Lange, Mrs. Ruth,  
912 Park Ave.

## KENTUCKY.

## LEXINGTON.

Hennessy, Miss Nellie A.,  
140 N. Upper St.  
Looney, Mrs. Margaret,  
535 Maryland Ave.  
Maloney, Mrs. Gertrude,  
425 Walnut St.

McCarthy, Mrs. Mary,  
508 W. Second St.

LOUISVILLE.

Atkins, Miss Mary,  
Douglas Blvd. and Cherokee Rd.

Geher, Miss Maggie,  
1057 Cherokee Rd.

Georgel, Miss Mary,  
1515 Story Ave.

Gnau, Miss Lovina,  
624 Adams St.

Lynn, Mrs. Charles J.,  
817 E. Market St.

Lynn, Mrs. Clara,  
Louisville.

Meyers, Miss Cornelia,  
Louisville.

Peters, Miss Mary,  
1459 Mellwood St.

Schanlee, Miss Eleanor,  
Clay Ave. and Fair St.

Schene, Mrs. Helen,  
118 S. 21st St.

Schene, Mr. Henry B.,  
118 S. 21st St.

Schneider, Miss Emma,  
812 E. Madison St.

Smith, Miss Blanche,  
Louisville.

Speckner, Miss Mary,  
1025 S. Clay St.

Steiger, Miss Amelia,  
311 S. Shelby St.

Steurer, Mr. Jacob,  
1316 Story Ave.

Tuece, Mrs. Catherine,  
735 Sutcliff St.

Ulrich, Miss Emilia,  
2700 W. Jefferson St.

Weber, Miss Nellie,  
629 S. Clay St.

Zoeller, Miss Josephine,  
811 S. 32nd St.

Zoeller, Miss Florence,  
811 S. 32nd St.

Zoeller, Miss Bertha,  
811 S. 32nd St.

Zoeller, Miss Annie,  
811 S. 32nd St.

Zoeller, Miss Emilia,  
811 S. 32nd St.

LOUISIANA.

NEW ORLEANS.

Gaudin, Dr. Felix,  
404 Godchaux Bldg.

MARYLAND.

BALTIMORE.

Baumer, Mr. John C.,  
Commerce and Water Sts.

Cammer, Mr. John C.,  
Commerce and Water Sts.

Carlin, Mr. Frank L.,  
Calvert and Redwood Sts.

Carlin, Mr. John C.,  
Calvert and Redwood Sts.

Havelman, Mr. Herman T.,  
957 Pennsylvania Ave.

Kreamer, Mr. Edward,  
1501 Druid Hill Ave.

Starkloff, Miss Hattie M.,  
623 N. Payson St.

Starkloff, Mr. Henry P.,  
623 N. Payson St.

MASSACHUSETTS.

BOSTON.

Dwyer, Mrs. Ellen,  
333 Saratoga St.

Goldstein, Mr. David,  
466 Massa Ave.

O'Sullivan, Dr. Anna,  
175 Darmouth St.

Riordan, Miss Annie,  
321 Centre St.

Seriack, Miss Adeline,  
522 Washington St.

Stanley, Mrs. Emma C.,  
Nonantum St.

Wormser, Mrs. Catherine M.,  
9 Danna Terrace.

MICHIGAN.

DETROIT.

Brennan, Miss Mary,  
433 Medbury Ave.

Connell, Miss Florentine,  
Detroit.

Crowe, Mr. John,  
400 E. Grand Ave.



Kaufmann, Mrs. Mary,  
2147 Pennsylvania Ave.  
Klement, Miss Elizabeth,  
9318 Gregorie St.  
Larivere, Mr. Joseph,  
3651 Fourth Ave.  
Larivere, Mrs. Joseph,  
3651 Fourth Ave.  
Lehmann, Mrs. Henry,  
553 Harmon Ave.  
McLaughlin, Mrs. Mary,  
638 Boston Blvd.  
Morignere, Miss Emily,  
3025 Field Ave.  
O'Connor, Mrs. Ellen D.,  
2503 Lemey Ave.  
Schmann, Mrs. Henry,  
Detroit, Mich.  
Schryver, Mr. Joseph P.,  
2536 Medbury Ave.  
Schulte, Miss Lillian M.,  
1241 E. Grand Blvd.  
Schuster, Mr. John P.,  
5214 Sheridan Ave.  
Sullivan, Mr. Henry B.,  
4152 Woodward Ave.  
Sullivan, Mr. Henry B.,  
720 Barlingeme Ave.  
Wallace, Mrs. Marcella,  
1703 Helen Ave.

## JACKSON.

Doyle, Mr. Moses F.,  
116 N. Perrine St.  
Doyle, Mrs. Moses F.,  
116 N. Perrine St.

## MINNESOTA.

## CHASKA.

Faber, Miss Ida,  
Chaska.  
Geotzel, Mrs. J. A.,  
Chaska.  
Simons, Mr. John,  
Chaska.  
Sturkens, Mrs. Ida M.,  
Chaska.

## ST. PAUL.

Abresch, Mrs. Gertrude,  
750 Western Ave.  
Armbuster, Mrs. Mary,  
585 Broadway.  
Bemlott, Miss Marie F.,  
837 Reaney St.  
Benz, Mrs. Sophia,  
94 W. Congress St.  
Brand, Mr. Sylvester,  
299 Oneida St.  
Brand, Miss Delphine,  
299 Oneida St.  
Castner, Mrs. Bertha,  
268 Dayton Ave.  
Coffey, Mrs. A.,  
787 Juno St.  
Comstock, Mrs. A.,  
798 Watson Ave.  
Connell, Miss D. O.,  
737 E. Fifth St.  
Dagoret, Miss Marie,  
21 E. Tenth St.  
Doody, Miss Mary L.,  
249 S. Western Ave.  
Douty, Miss Maud,  
663 Jefferson Ave.  
Doyle, Miss Mary A.,  
240 Summit Ave.  
Gaffney, Mrs. Joseph,  
289 Maple St.  
Harrington, Mrs. E.,  
1387 Randolph St.  
Keppers, Miss Anna,  
889 Arcade St.  
Kipp, Miss Elva,  
366 Nelson Ave.  
Leirich, Miss Anna,  
888 Conway St.  
Markoe, Mr. William,  
24 Shady Lane.  
Maron, Mr. Frank,  
481 Laurel Ave.  
McConnon, Miss Catherine,  
227 Nelson Ave.

McGeehan, Miss Mary A.,  
726 S. Peter St.

McKern, Dr. Owen,  
607 Lowery Bldg.

McPartlin, Miss Catherine,  
910 Juno St.

Mehsikomer, Miss Teresa,  
Ruth and Helen Sts.

Murray, Mrs. Mary,  
729 Tuscorora Ave.

Nachtsheim, Miss Josephine,  
917 Margaret St.

Nichols, Mrs. Mary,  
233 Nelson Ave.

Nichols, Miss Mary,  
233 Nelson Ave.

Nolan, Mr. Ernest H.,  
1009 Portland Ave.

Nolan, Mr. James,  
St. Paul, Minn.

O'Connell, Miss Inez,  
737 E. 5th St.

O'Neill, Mrs. Catherine,  
461 Sheburne Ave.

O'Toole, Mrs. W. J.,  
1970 Selby Ave.

Pabst, Mrs. George,  
390 Hope St.

Pabst, Mr. George,  
390 Hope St.

Plunkitt, Mr. J. P.,  
898 Osceola Ave.

Podlecka, Mrs. Antonette,  
988 Randolph St.

Potts, Mr. Charles P.,  
Lexington Pkwy.

Potts, Mrs. Charles P.,  
88 Lexington Pkwy.

Reuther, Mrs. Elizabeth,  
611 Ashland Ave.

Richardson, Mr. James,  
596 Inglehart Ave.

Ritt, Miss Anna,  
401 Sinnen St.

Ritt, Miss Florence,  
401 Sinnen St.

Ritt, Mr. Anselem,  
401 Sinnen St.

Scholz, Mrs. Catherine,  
1234 W. 7th St.

Schurger, Mr. Louis F.,  
965 Fairmont Ave.

Schwarz, Mr. Leo J.,  
951 Margaret St.

Sheskerin, Mr. J. J.,  
72 N. St. Alban's St.

Snyker, Miss Clara,  
89 Bates Ave.

Stevenson, Miss Mary,  
275 Selby Ave.

Voser, Miss Mary,  
1029 Margaret St.

Walsh, Miss Elizabeth,  
834 Armstrong St.

Walsh, Miss Sarah,  
834 Armstrong St.

#### MISSOURI.

##### CHILLICOTHE.

Saale, Mrs. J. E.,  
815 Cherry St.

Young, Miss C.,  
424 Ninth St.

##### KANSAS CITY.

Calloroy, Mrs. Cora,  
17th and Lydia Ave.

Lange, Mrs. Ruth,  
17th and Lydia Ave.

##### ST. LOUIS.

Bartlett, Miss Mary,  
2827 Lucas St.

Beccard, Miss Anna,  
3205 Potomac St.

Benard, Miss Mary,  
3205 Potomac St.

Bene, Mr. Leo,  
4526 Minnesota Ave.

Biedenstein, Mrs. L.,  
North St. Louis.

Bohrer, Miss Bertha,  
3749 S. Grand Ave.

Bocka, Miss Clara,  
2255 Keokuk St.

- Bocka, Miss Mary,  
3319 Chippewa St.
- Bronschwig, Miss Isabelle,  
1801 Lafayette Ave.
- Callaway, Mrs. Cora,  
2546 Michigan Ave.
- Chartrand, Mrs. Augusta A.,  
St. Louis, Mo.
- Defen, Mrs. Catherine,  
2840 California Ave.
- Deters, Mrs. Ida,  
3448 Keokuk St.
- Diel, Mrs. Julia,  
4606 Virginia Ave.
- Diel, Mrs. Mary,  
4606 Virginia Ave.
- Dorley, Mrs. Agnes,  
241 Argonne Drive.
- Droege, Miss Agnes,  
316 Elm St.
- Duerbusch, Miss Mary C.,  
St. Louis, Mo.
- Farrel, Mrs. Mary,  
634 N. Eighth St.
- Farrell, Mrs. T. J.,  
6129 Suburban Ave.
- Federer, Miss Anna A.,  
3210 S. Dakota Ave.
- Fox, Mrs. Margaret,  
4375 Laclede Ave.
- Frye, Miss Elizabeth,  
3611 Utah Pl.
- Gampe, Mr. Nicholas,  
4329 Minnesota Ave.
- Gebhard, Miss Anna E.,  
3625 Liremann Ave.
- Gertner, Miss Ida,  
4048 Nebraska Ave.
- Gissy, Miss Rosalia,  
3746 Meramec St.
- Gleich, Mr. Roman,  
4145 Nebraska Ave.
- Gruber, Mr. Peter,  
3785 Laclede Ave.
- Guelker, Miss Bernardine,  
2829 Shenandoah St.
- Handing, Mrs. Mary,  
1462 Monroe St.
- Hartlieb, Mr. Thomas,  
2437 Sidney St.
- Helein, Mr. George,  
3650 Meramec St.
- Holweck, Miss Anna,  
2653 Ohio Ave.
- Howard, Mr. E.,  
4369 Maryland Ave.
- Howard, Mr. L.,  
4369 Maryland Ave.
- Huebschen, Mrs.,  
2826 Magnolia Ave.
- Jenkins, Mr. Horace,  
3445 Pine St.
- Jost, Mr. August,  
4513 Louisiana Ave.
- Kaul, Mrs. Elizabeth,  
3018 Oregon St.
- Kilday, Miss Irene,  
6500 Minnesota Ave.
- Klause, Miss Antonette,  
St. Louis, Mo.
- Knoll, Miss Marie,  
3103 Meramec St.
- Kren, Mrs. Josephine,  
2620 S. Jefferson Ave.
- Kren, Miss K.,  
2205 S. 10th St.
- Lammert, Mrs. A.,  
4518 Oakland Ave.
- Langfort, Miss Emma,  
2925 Russell Ave.
- Langfort, Miss Rose,  
2925 Russell Ave.
- Laucy, Mrs. P. J.,  
St. Louis, Mo.
- Ledwig, Miss Agnes,  
2813 S. 13th St.
- Lefen, Mrs. Catherine,  
2804 California Ave.
- Leonard, Mrs. Catherine,  
4448 Arsenal St.
- Lindemann, Miss E.,  
2709 S. 12th St.



Lorenz, Mrs. Catherine,  
436 Tuxedo Blvd.

Luepker, Mr. Frank,  
4217 Virginia Ave.

Luepker, Mrs. Caroline,  
4217 Virginia Ave.

McCarthy, Mr. J. L.,  
3805 Westminster Pk.

McGinley, Miss Agnes,  
3131 Meramec St.

Moss, Mrs. Johanna,  
3028 Caroline St.

Mueller, Miss Christina,  
St. Louis, Mo.

Murray, Mrs. Mary,  
St. Louis, Mo.

Nebel, Miss Dina,  
2636 Oregon Ave.

O'Connor, Mr. John,  
3736 Laclede Ave.

Odelehr, Miss Mary,  
1626 Knapp St.

Olliges, Mrs. L. M.,  
4063 Shenandoah St.

Pfeffer, Miss Catherine,  
3933 Nebraska Ave.

Ruzicka, Mrs. Ellen,  
3441 Iowa Ave.

Sahlosser, Miss C. C.,  
3670 W. Pine St.

Scheffer, Mrs.,  
2837 S. Jefferson Ave.

Scheffer, Mrs. M.,  
2839 S. Jefferson Ave.

Schratemeyer, Miss E.,  
1626 Knapp St.

Smith, Miss W. Rita,  
3412 Pine St.

• Smith, Miss Bridget,  
3629 Laclede Ave.

Springrose, Mrs.,  
3417 Keokuk St.

Springrose, Mrs.,  
3611 Utah Pl.

Smith, Miss Rita W.,  
3412 Pine St.

Steiger, Miss Anna,  
1719A N. Jefferson Ave.

Steiger, Miss Monica,  
1719A N. Jefferson Ave.

Stoerk, Mr. Joseph,  
4443 Virginia Ave.

Stottenwerk, Miss Martha,  
St. Louis, Mo.

Tellman, Mrs. Frieda B.,  
4220 Louisiana Ave.

Toenges, Mrs.,  
2640 Minnesota Ave.

Trentman, Miss Elizabeth,  
420 N. Main St.

Uhle, Mrs. Elizabeth,  
330A Meramec St.

Vorholt, Miss Rose,  
2805 Pennsylvania Ave.

Walter, Miss Teresa,  
North St. Louis.

Williams, Miss Lucy,  
4284 W. Market St.

Ziegenfuss, Mr. J. R.,  
2205 N. Spring Ave.

#### WASHINGTON.

Altemueller, Mrs. Augusta,  
Washington.

Altemueller, Mr. Henry,  
Washington.

Himmelberg, Mr. Louis,  
Washington.

Himmelberg, Mrs. Louis,  
Washington.

Hillerman, Mr. Joseph,  
R R No. 1.

Hillerman, Mrs. Rose,  
R R No. 1.

Kahmann, Mr. Paul,  
Elm and Second St.

Kahmann, Mrs. Zita,  
Elm and Second St.

Schulte, Mr. John M.,  
Washington.

Schulte, Mrs. John M.,  
Washington.

Trentmann, Miss Cecilia C.,  
220 W. Fifth Ave.

## NEBRASKA.

## OMAHA.

Beveridge, Mrs. R.,  
616 South 37th St.

Boyle, Miss Margaret M.,  
1236 Parkwilde Ave.

Hart, Miss Nora A.,  
315 N. Forty-first St.

Martin, Mrs. Anton,  
1710 Cantor St.

Martin, Mrs. Frank,  
1710 Cantor St.

Nachtigall, Mr. J. M.,  
1803 Center St.

Nachtigall, Mrs. J. M.,  
1803 Center St.

O'Driscoll, Miss Ellen,  
Florence P. O.

## NEW JERSEY.

Brady, Miss Anne,  
Park Place, Newark.

Burns, Mrs. Mary,  
454 Springfield Ave., Summit.

Dowd, Miss Catherine,  
150 Walnut St., Paterson.

Earley, Miss Loretto,  
498 Fifth St., Newark.

Gillan, Miss Mary,  
St. Mary's Hospital, Hoboken.

Glinken, Mr. Charles A.,  
341 Straight St., Paterson.

Grath, Mrs. Magdalene,  
427 E. Eighteenth St., Paterson.

Haubrich, Mr. Harry,  
61 Courthouse Pl., Jersey City.

Moynihan, Mrs. Ella,  
235 Fairmount Ave., Newark.

Nevins, Miss Anna,  
154 Ramsey St., Paterson.

Nolan, Mrs. Mary,  
1012 Summit Ave., Jersey City.

Nolan, Mr. Wm. C.,  
1012 Summit Ave., Jersey City.

McGrath, Miss Elizabeth,  
601 Ferry St., Hoboken.

Talty, Miss Margaret,  
Paterson.

Van Houten, Mrs. Catherine,  
1058 Main Ave., Clifton.

## NEW YORK.

## ALBANY.

Stark, Mrs. Josephine,  
416 First Ave.

## ASTORIA.

McCarthy, Mrs. E. J.,  
174 Eighth Ave.

## BROOKLYN.

Butler, Miss M. A.,  
527 Washington Ave.

Colgan, Miss Eleanor,  
1117 Carroll St.

Danza, Mr. Stefano,  
294 Fifth Ave.

Englert, Miss Mary,  
30 Nicholas Ave.

Foote, Mr. John J.,  
64 Doscher St.

Franghiadi, Mr. Gerard J.,  
765 Park Pl.

Franghiadi, Mr. Joseph,  
84 Fenimore St.

Hynes, Mrs. Cecelia,  
233 Berkley Pl.

Libretti, Mrs. A.,  
511 Carroll St.

McDermott, Mr. M. B.,  
959 Bedford Ave.

McGarvey, Mr. Joseph F.,  
134 Sterling St.

McLees, Mr. William H.,  
379 Grant Ave.

Mahoney, Miss Julia L.,  
245 Sixth Ave.

May, Mr. Joseph,  
165 Miller Ave.

Monahan, Mr. James,  
537 Baltic St.

Peters, Mr. Henry W.,  
525 W. 156th St.

Salvato, Mrs. Mary,  
698 Degraw St.

Schneider, Miss Barbara,  
389 Melrose St.

Storp, Miss Catherine,  
303 Court St.

Tanner, Miss Nellie A.,  
307 11th St.

#### BUFFALO.

Ford, Mrs. Susanna,  
596 Ellicott Ave. .

#### CLIFTON.

Van Houten, Mrs. Catherine,  
1058 Main Ave.

#### ELMIRA.

Ketter, Mr. M.,  
605 Dickinson St.

Ketter, Mrs. M.,  
605 Dickinson St.

#### JERSEY CITY.

Nolan, Mrs. Mary,  
1012 Summit Ave.

#### NEW YORK CITY.

Abbott, Mrs. William Gardner,  
120 E. 84th St.

Augstein, Mr. Peter,  
2062 Black Rock.

Borgiano, Miss Gene,  
Pitt St.

Brady, Miss Anna,  
New York, N. Y.

Burleigh, Mrs. E.,  
210 W. 31st St.

Carney, Miss Mary,  
40 W. 100th St.

Curran, Mrs. L. R.,  
109 W. 101st St.

Dinan, Mr. Louis A.,  
149 W. 117th St.

Donnelly, Miss Mary,  
316 W. 29th St.

Donovan, Miss M. C.,  
215 E. 26th St.

Dowd, Mr. Henry,  
15 Amsterdam Ave.

Egan, Mr. B. J.,  
450 W. 25th St.

Egan, Mrs. M.,  
450 W. 25th St.

Engelmo, Mr. John,  
115 Pitt St.

Everett, Miss Alice F.,  
446 St. Nicholas Ave.

Everett, Miss Theresa M.,  
446 St. Nicholas Ave.

Gilligan, Mrs. Mary,  
415 W. 30th St.

Guglielmo, Mr. John,  
New York, N. Y.

Hansler, Mr. Charles,  
New York, N. Y.

Henrich, Mr. John,  
17 Abengdon Square.

Loughman, Mr. Edward L.,  
342 Riverside Ave.

Mahoney, Miss T.,  
722 Third Ave.

Maloney, Miss Nora,  
174 E. 112th St.

Marron, Mrs. E.,  
214 W. 31st St.

Martin, Miss Mary,  
24 E. 75th St.

Matthews, Miss C.,  
472 Eighth St.

Morrissey, Mr. Joseph P.,  
441 E. Fifty-first St.

McCaffery, Mr. Charles,  
723 Eighth Ave.

McCauley, Mr. John,  
346 W. 29th St.

McGuire, Mr. Joseph F.,  
442 W. 48th St.

McGuire, Mrs. Margaret,  
442 W. 48th St.

McGuire, Miss Mary,  
442 W. 48th St.

O'Connell, Mr. Patrick,  
363 W. 51st St.

O'Donovan, Miss Mary,  
945 West End Ave.



O'Keefe, Mr. John,  
814 Amsterdam Ave.  
O'Keefe, Mrs. John,  
814 Amsterdam Ave.  
O'Neill, Mr. John J.,  
Woodside and Streyker Aves.

Reville, Mr. Philip,  
572 W. 141st St.  
Seidl, Mrs. Johanna,  
476 W 34th St.  
Traub, Mr. Thomas L.,  
449 W. 51st St.  
Westfal, Mrs. Eugenia,  
2093 Third Ave.

## SUMMIT.

Burns, Mrs. Mary,  
454 Springfield Ave.

## SYRACUSE.

Abend, Theresa,  
103 Spring St.  
Soukup, Barbara C.,  
420 John St.

## TROY.

Stallmer, Mrs. Louisa,  
104 Hill St.  
Stapelton, Mrs Mary,  
287 Tenth St.

## WATERVLIET.

Hark, Mrs. Josephine,  
416 First St.  
Fitzpatrick, Mrs. Mary,  
1212 Fourth Ave.

## YONKERS.

Acker, Mr. Harry J.,  
Yonkers.  
Acker, Mrs. Harry J.,  
Yonkers.  
Carson, Mrs. Mary,  
430 N. Broadway.  
Kelly, Mr. Thomas,  
32 S. Broadway.  
Kenny, Miss Maria,  
377 N. Broadway.  
Mueller, Mr. Ernest,  
Yonkers. N. Y.

Mueller, Mrs. Barbara,  
377 N. Broadway.  
Mueller, Mr. William,  
377 N. Broadway.  
Wolatira, Mrs. Mary,  
45 Warburton Ave.

## OHIO.

## CINCINNATI.

Ameringer, Mrs. Mathilda,  
2624 Jefferson Ave.  
Bahlmann, Miss Louise,  
1614 Pleasant St.  
Bergmann, Mrs. Barbara,  
225 Emming St.  
Boehm, Mr. Joseph,  
54 W. McMillan St.  
Boehm, Mrs. Joseph,  
54 W. McMillan St.  
Brinkman, Miss Anna,  
15 Schiern Ave.  
Burkhard, Miss Clara M.,  
226 Foot Ave.  
Clement, Miss Charlotte,  
Cincinnati.  
Curtin, Miss Catherine,  
Cincinnati  
Deters, Miss E.,  
24 W. 15th St.  
Deitsch, Miss Mary,  
2241 Ohio Ave.  
Domke, Miss Mary,  
2211 Wheeler Ave.  
Elstro, Mrs. Elizabeth,  
2614 Dennis St.  
Erdman, Mrs. Clara,  
2418 Robertson Ave.  
Gartner, Miss Ella,  
Cincinnati.  
Gries, Miss Bernadette,  
Cincinnati.  
Groh, Miss Elizabeth,  
803 Clark St.  
Haacke, Mrs. Catherine,  
2669 Highland Ave.  
Hirschfield, Mrs. Ida,  
1615 Mansfield St.

Hoban, Miss Catherine,  
12th and Monmouth St.  
Holland, Miss Margaret,  
418 Broadway.  
Horn, Miss Elizabeth,  
16 E. University St.  
Koehler, Mrs. Magdalene,  
2612 Dennis St.  
Kistner, Miss Rose,  
1713 Elm St.  
Huelefeld, Mr. Louis,  
2622 Scioto St.  
Kushaup, Mrs. Anna,  
Cincinnati.  
Lingemann, Miss Elizabeth,  
Cincinnati.  
Madlener, Mrs. Josephine,  
2238 Victor St.  
Mastney, Miss Anna,  
95 Albert St.  
Mollaun, Miss Bernardette,  
1732 Young St.  
Mouch, Mr. Robert E.,  
169 W. 74th St.  
Mueller, Miss Minnie,  
1713 Elm St.  
Muench, Mrs. Martha,  
1635 Republic St.  
Naish, Miss Sylvia,  
735 Clark St.  
Pauly, Miss Ellinore,  
21 W. Elder St.  
Roll, Miss Agnes,  
2271 Rice St.  
Roll, Miss Mary,  
2271 Rice St.  
Roll, Mr. Clement,  
2271 Rice St.  
Roll, Mrs. Clement,  
2271 Rice St.  
Ronnebaum, Miss Louise,  
10 E. 15th St.  
Ruskaup, Mrs. Anna,  
3543 Hudson Ave.  
Sanger, Miss Barbara,  
Cincinnati.

Scharf, Miss Magdalene,  
2833 Scioto St.  
Schlenk, Mrs. Elizabeth,  
4074 Collerain Ave.  
Schroeder, Mrs. Rose,  
132 Calhoun St.  
Schroeder, Miss Julia,  
132 Calhoun St.  
Sullivan, Mrs. Teresa,  
Cincinnati.  
Tretty, Miss Alice,  
239 Southern Ave.  
Trost, Miss Anna,  
2238 Stratford Ave.  
Volkert, Mrs. Josephine,  
2418 Robertson Ave.  
Weiner, Mrs. Emma,  
1524 Blair Ave.  
Winters, Mrs. Josephine,  
2900 McKinley Ave.  
Wolf, Mrs. Elizabeth,  
Cincinnati.  
Wuest, Mrs. Barbara,  
2631 Dennis St.

## CLEVELAND.

Bauer, Mrs. Rosina,  
4191 W. 117th St.  
Biebelhausen, Mrs. Catherine,  
3471 Riverside Drive.  
Brennan, Mrs. Anna,  
1428 Wagar Ave.  
Brennan, Miss Anna,  
1428 Wagar Ave.  
Dowling, Mrs. Mary,  
6110 W. Franklin Ave.  
Diersen, Mr. Henry,  
1325 Ansel Rd.  
Dittmann, Mr. Joseph,  
2488 E. 26th St.  
Dittmann, Mrs. Joseph,  
2488 E. 26th St.  
Dunn, Mr. James,  
3392 W. 97th St.  
Ehrban, Miss Anna,  
2091 W. 59th St.

Fitzhein, Mrs. Barbara.  
3086 W. 101st St.

Friedl, Mrs. Mary,  
7014 Zoeter Ave.

Gmeiner, Mr. Henry.  
522 E. 114th St.

Hagen, Miss Nellie,  
1106 E. 67th St.

Hickey, Miss Veronica,  
2085 E. 32nd St.

Jonke, Mrs. Magdalene,  
2556 E. 81st St.

Kaiser, Miss Elizabeth,  
2492 E. 23rd St.

Kramer, Miss Agnes,  
571 E. 128th St.

Keeley, Mr. Hugh,  
2635 E. 71st St.

Kerr, Mrs. Stella,  
3606 Clinton Ave.

Kilway, Mrs. F.,  
648 Eddy Rd.

Marquard, Mr. Philip,  
3260 Warren Rd.

Marquard, Mr. Fred J.,  
3276 Warren Rd.

Marquard, Miss Olivia,  
3260 Warren Rd.

Marquard, Mr. Cyril,  
3276 Warren Rd.

Marquard, Mrs. Laura H.,  
3276 Warren Rd.

Marquard, Miss Veronica,  
3260 Warren Rd.

McBride, Miss Ethel,  
1888 Charles Rd.

Meier, Mrs. Margaret,  
2637 E. 71st St.

Norton, Miss Nellie,  
4114 Riverside Ave.

O'Donnell, Mr. James,  
6906 Colgate Ave.

Ondres, Miss Anna,  
1736 Superior Ave.

Ostringer, Miss Rose,  
8213 Woodland Ave.

Schmidt, Miss Caroline,  
1841 Wellesly Ave.

Schmidt, Miss Mary,  
1841 Wellesly Ave.

Schwartz, Mr. William,  
2297 Woodland Ave.

Smith, Miss Edna,  
1668 Hower Ave.

Spencer, Mrs. George,  
1371 W. 61st St.

Sullivan, Miss Nellie,  
1832 W. 58th St.

Sweeney, Mr. M.,  
4604 Clinton Ave.

Thiel, Mr. Joseph,  
2513 E. 30th St.

Toye, Mr. William,  
2184 Bellfield Ave.

Turner, Mrs. Ida,  
2085 E. 36th St.

Vienneau, Mr. Joseph F.,  
St. Alexis Hospital.

Wagner, Miss Florence,  
13813 E. Fernwood St.

Walters, Mr. Edward,  
2915 E. 71st St.

Weber, Mrs. J. E.,  
1877 E. 71st St.

Weber, Miss Alice H.,  
1736 Superior St.

Zweidinger, Miss Emma,  
11022 Wade Park Ave.

#### COLUMBUS.

Burns, Mr. James,  
Columbus, O.

#### HAMILTON.

Bertsch, Mrs. Amelia,  
540 N. Third St.

Christ, Mr. Edward,  
640 Prytania St.

Christ, Mrs. Edward,  
640 Prytania St.

Kramer, Miss Louise,  
540 N. Third St.

Peters, Miss Stella,  
222 N. Front St.



Pfeffer, Miss Mathilda,  
1022 Greenwood Ave.

Tabler, Miss Mayme,  
315 Heaton St.

Vogt, Miss Leona,  
320 Linden St.

#### PENNSYLVANIA.

##### BUTLER.

Renn, Mr. Charles,  
333 Spring St.

##### CHILA.

Barrett, Miss Catherine,  
836 Preston St.

Jene, Mrs. Sarah,  
Chila.

##### McKEESPORT.

McDonough, Miss Mary F.,  
McKeesport Hospital.

##### PHILADELPHIA.

Brophy, Mr. William,  
4217 Romain St.

Lombard, Miss Sarah E.,  
1019 Church St.

Mellon, Mr. James L.,  
Philadelphia.

Willard, Mrs. Louise.  
Philadelphia.

##### PITTSBURGH.

Acker, Mr. Harry,  
261 37th St.

Acker, Mrs. Anna,  
261 37th St.

Appel, Mrs. Catherine,  
110 Allen St.

Ball, Mrs. Mathilda,  
826 Tripoli St.

Blanchard, Mrs. Gertrude,  
4506 Centre Ave.

Carroll, Mrs. Sarah J.,  
1013 Vickroy St.

Funke, Miss Eva,  
220 37th St.

Haas, Mr. Joseph,  
2507 S. 18th St.

Malatesta, Miss Mary,  
1003 Forbes St.

Oppermann, Miss Stella,  
228 Fifth Ave.

Stark, Mrs. Agnes,  
97 Allen St.

Schmidt, Miss Margareth,  
80 Roslock St.

Talbot, Miss Mary,  
1102 Vickroy St.

Tuschcheres, Mrs. Catherine,  
815 Peralto St.

#### TENNESSEE.

##### MEMPHIS.

Monaghan, Mrs. Elizabeth,  
504 Alabama Ave.

##### NASHVILLE.

Stewart, Mrs. Margaret,  
105 Nineteenth Ave.

Wessel, Miss Henrietta,  
105 Nineteenth Ave.

#### WASHINGTON.

##### SEATTLE.

Albert, Mr. Charles,  
1902 N. 46th St.

#### WISCONSIN.

##### APPLETON.

Belle, Prof. Richard F.,  
R. 5.

Comerford, Miss Margaret,  
708 Harris St.

Lang, Mrs. Louise,  
681 Washington St.

Mayer, Mr. Joseph,  
783 State St.

McGillan, Mr. George P.,  
781 Franklin St.

Rosmeisel, Miss Agnes,  
977 Eighth St.

Schaefer, Miss Margaret.  
R. 7.

Schuetter, Mr. Henry,  
900 6th St.

Skinner, Mr. George.  
844 Hancock St.

Stier, Mrs. Mary,  
564 Walnut St.

## DALTON.

Skupniewitz, Mr. Leo,  
Dalton.

## GREEN BAY.

Rosinska, Miss Stella,  
1339 E. Cass St.

## LACROSSE.

Wiggert, Miss F.,  
525 N. 8th St.

## MT. CALVARY.

Bassen, Mrs. Cary,  
Mt. Calvary.

Béau, Miss Frances,  
Mt. Calvary.

Bittner, Mrs. Julia,  
Mt. Calvary.

## MILWAUKEE.

Adelsbach, Mrs. Agnes,  
820 Sixth St.

Adler, Mrs. Mary,  
699 Fourth Ave.

Allen, Miss M.,  
535 Fifth St.

Andorfer, Miss Catherine,  
432 Chamber St.

Berry, Miss T. D.,  
508 Marshall St.

Brady, Miss Mary,  
71 34th St.

Brauer, Miss Susan,  
1183 28th St.

Champayne, Miss Lorretto,  
343 13th St.

Champayne, Mrs. S.,  
343 13th St.

Conway, Mrs. Mary,  
302 Cambridge Ave.

Dachauer, Mrs. Anna,  
624 First St.

Doyle, Miss Mary,  
722 Van Buren St.

Durnin, Mrs. Margaret,  
135 Farwell Ave.

Feil, Mr. Frank,  
St. Francis.

Gerlach, Mrs. Helena,  
606 Fifth Ave.

Goelz, Miss Rose,  
Clement Ave., Box 80.

Grow, Mr. John H.,  
607 26th St.

Hackett, Mr. James H.,  
538 Park Pl.

Hecker, Mr. Mathias,  
St. Michael's Court.

Hecker, Mrs. Mathias,  
St. Michael's Court.

Heilig, Miss Barbara,  
190 Biddle St.

Hildebrandt, Miss Rose C.,  
Milwaukee, Wis.

Holan, Mr. John,  
611 4th St.

Jost, Miss Roselia,  
1483 Fourth St.

Jost, Miss Josephine,  
1483 Fourth St.

Jung, Miss Mary,  
1350 1-2 Second St.

Kieffner, Miss Rose,  
76 Burleigh St.

Klatt, Mrs. Martha,  
815 Madison Ave.

Krueger, Miss Julia,  
535 Third Ave.

Kroba, Mrs. Joseph,  
1426 Cherry St.

Lansing, Mr. H. J.,  
695 Fourth St.

Lansing, Mrs. H. J.,  
695 Fourth St.

McNeil, Miss Anna,  
36 29th St.

Metz, Mr. John J.,  
989 Buffum St.

Meyer, Mrs. Catherine,  
3006 Mt. Vernon Ave.

Mink, Miss Mathilda,  
535 Third Ave.

Moerchen, Miss Agnes,  
St. Joseph's Hospital.  
Moudlock, Mrs. Caroline,  
R. R. 1, Box 71.  
Mueller, Mrs. C.,  
780 New York Ave.  
O'Hanlon, Mr. Richard J.,  
830 17th St.  
Oswald, Miss Catherine,  
755 Sixth St.  
Parthun, Mr. Christopher,  
1244 Richard St.  
Pflum, Miss Johanna,  
416 Fourteenth St.  
Pierron, Miss Veronica,  
755 Sixth St.  
Reichert, Miss Johanna,  
3313 North Ave.  
Reidy, Mrs. Agnes,  
13 Thirtieth St.  
Reischl, Miss Frances,  
1299 Second St.  
Ruf, Miss Elizabeth,  
416 Sherman St.  
Ryback, Mr. Valentine,  
967 Thirty-fourth St.  
Ryback, Mrs. Valentine,  
967 Thirty-fourth St.  
Schneider, Mrs. Anna,  
535 Twenty-eighth St.  
Scholter, Miss Josephine,  
155 Twenty-ninth St.  
Simons, Mr. Lewis,  
1298 Eighth St.  
Smiech, Miss Agnes,  
872 Tenth St.  
Sullivan, Mrs. Margaret,  
136 Tenth St.  
Toont, Miss Rose,  
629 Second St.  
Vernner, Miss Rose,  
501 Marshall St.  
Vogt, Mrs. Helene,  
810 Lloyd St.  
Wehling, Miss Amelia,  
1155 Twenty-ninth St.

Whelan, Mr. Maurice,  
46 Thirty-second St.  
Wilcewski, Miss Marie,  
619 Fifth St.  
Witt, Miss Joanna,  
800 Tenth St.  
Zeus, Miss Susanna,  
1330 Eleventh St.  
Zimmerman, Miss Annie,  
622 Thirty-fourth St.  
Zimmerman, Mr. Francis,  
622 Thirty-fourth St.

N. B. The total number of delegates from Milwaukee was about 400.

#### NEW LONDON.

Bishop, Mrs. Ella,  
New London.  
Croak, Mr. James,  
New London.  
Freiburger, Mr. August,  
New London.  
Litaller, Miss Barbara,  
New London.  
Schaller, Mrs. Barbara,  
New London.

#### SUPERIOR.

Branka, Mrs. John,  
1218 Tower Ave.  
Byrns, Mrs. James,  
1114 Becker Ave.  
Gray, Mrs. Thomas,  
276 W. Seventh St.  
Lally, Miss Nellie,  
251 W. 12th St.  
Rooney, Mrs. J. M.,  
1332 Bellknap Ave.  
Tupper, Mrs. E. D.,  
866 W. Eighth St.

#### WAUNAKEE.

Mooney, Ellen,  
Waunakee.  
Mooney, Miss Alice,  
Waunakee.





## APPENDIX II.

## THE NATIONAL THIRD ORDER CENSUS.

It was apparent to all fathers who attended the meeting in St. Joseph's monastery, Cleveland, that in order to intelligently and effectively make preparations for the Third Order convention the first necessary step would be to take up a census of the Third Order fraternities in the country. The secretary of the meeting, Reverend Fr. John Forest McGee, O. F. M., was appointed to attend to this in the near future. He therefore mailed a Tertiary questionnaire to all pastors in the United States, using the addressograph plates of a large church goods concern of Cincinnati.

March, 1920, the result of this census was published in St. Anthony Messenger of Cincinnati, Ohio, (March, 1920) under the following categories: *Diocese—City—Church—Members, Men—Women—Total Membership of the Fraternity*. After the result of the census was published some fraternities that had not yet responded mailed their census report. "Additions to the Census" were therefore published in the April (page 610), May (page 671), and July issues (page 102) of St. Anthony Messenger.

Including the fraternities that up to the time of the Third Order convention reported to the secretary, the result of the first census was as follows:

Tertiary men in the United States.....	10,007
Tertiary women in the United States.....	29,269
Total membership in the United States.....	39,276
Number of fraternities,	157.

In the supplement to the first official circular (*question 1 and 18 to 23 inclusive*) the national Tertiary census was again taken up with the help of all Third Order directors throughout the country. This entailed much labor and a great deal of correspondence, but it helped to bring out a more correct conception of the status of the Third Order of St. Francis in the United States. All convents and residences of the three branches of the First Order, also all seminaries of the country were circularized in the effort to make the second census as complete as possible.

Yet even this second census is defective. The Very Reverend Fr. Francis Manel, O. F. M., of Pulaski, Wis., reported that there must be about ten thousand Polish Tertiaries of St. Francis in the United States. The census apparently reached only a few of these thousands and hence brought a response from them alone, and no doubt in some cases the circular was laid aside and forgotten or neglected.

We take pleasure in herewith submitting three lists, the results of the national Third Order census. The first list contains the location and number of Tertiaries of Third Order fraternities in the United States as well as could be ascertained, the second list, which we understand, is very incomplete, contains the names of members of the secular clergy who are members of the Third Order or are much interested in Tertiaries of St. Francis, and the third list gives the location of the convents and larger residences of members of three branches of the First Order of St. Francis in the United States.

# 1. Tertiary Fraternities of St. Francis in the United States and their Membership.

## National Census of 1921.

	City	Address	Men	Women	Total
1.	Albany, N. Y.	183 Central Ave.	20	170	190
2.	Alleghany, N. Y.	St. Bonaventure Seminary	82	....	82
3.	Alleghany, N. Y.	Franciscan Fathers	6	24	30
4.	Anaconda, Mont.	218 E. Park Ave.	8	20	28
5.	Andover, N. Y.	Blessed Sacrament Church	7	27	34
6.	Antonino, Kans.	Our Lady of Help	8	42	50
7.	Appleton, Wis.	924 Lawrence Ave., Eng. Branch	13	135	148
8.	Appleton, Wis.	924 Lawrence Ave., Germ. Branch	85	410	495
9.	Archibald, Pa.	St. Thomas Church	2	8	10
10.	Ashland, Wis.	205 E. Front St.	35	185	220
11.	Ashland, Pa.	802 Pine St.	66	42	108
12.	Atlanta, Ga.	251 Ashby St.	8	17	25
13.	Baltimore, Md.	532 Mosher St.	125	300	425
14.	Baltimore, Md.	700 S. Ann St.	25	82	107
15.	Baltimore, Md.	2736 O'Donnell St.	16	63	79
16.	So. Baltimore, Md.	St. Athanasius Church	10	51	61
17.	Barnesboro, Pa.	Franciscan Fathers	8	38	46
18.	Batesville, Ind.	5 Adolphine St.	16	70	86
19.	Bay City, Mich.	1011 State St.	6	30	36
20.	Bay City, Mich.	915 S. Grant St.	30	65	95
21.	Bayfield, Wis.	Franciscan Fathers	5	30	35
22.	Belle Plain, Minn.	Ss. Peter and Paul's Church	6	18	24
23.	Belleville, Ill.	330 S. Third St.	30	165	195
24.	Bethlehem, Pa.	408 E. Fifth St.	4	10	14
(Total)			621	2002	2623

City	Address	Men	Women	Total
	Carried,	621	2002	2623
25. Birdsville, Md.....	Holy Family Church .....	6	18	24
26. Bloomington, Ill.....	527 W. Jackson St. ....	8	28	36
27. E. Boston, Mass.....	Franciscan Fathers .....	50	150	200
28. Boston, Mass.....	14 N. Bennet St. (English) .....	500	2000	2500
29. Boston, Mass.....	14 N. Bennet St. (Italian) .....	600	2200	2800
30. Bourbonnais, Ill.....	.....	10	50	60
31. Broken Bow, Neb.....	1400 Broadway .....	2	6	8
32. Brooklyn, N. Y.....	225 Jerome St., Germ. Branch .....	90	347	437
33. Brooklyn, N. Y.....	225 Jerome St., Eng. Branch .....	61	682	743
34. Brooklyn, N. Y.....	522 Carroll St. ....	700	2000	2700
35. Brooklyn, N. Y.....	259 N. Fifth St. ....	13	50	63
36. Bridgeport, Conn.....	550 Pembroke St. ....	10	90	100
37. Bridgeport, Conn.....	310 Sterling St. ....	5	12	17
38. Brunswick, Maine.....	37 Pleasant St. ....	12	65	77
39. Brunswick, Mo.....	St. Boniface Church .....	3	7	10
40. Buffalo, N. Y.....	50 Franklin St. ....	15	62	77
41. Buffalo, N. Y.....	35 Edward St. ....	3	20	23
42. Buffalo, N. Y.....	102 Seymour St. ....	8	31	39
43. Buffalo, N. Y.....	Clark and Kent Sts. ....	32	482	514
44. Buffalo, N. Y.....	144 Maryland St. ....	28	182	210
45. Burkettsville, Ohio.....	St. Bernard's Church .....	8	20	28
46. Burns, Oregon.....	Franciscan Fathers .....	1	5	6
47. Butler, N. J.....	Franciscan Fathers .....	18	71	89
48. Butler, Pa.....	405 Spring St. ....	3	51	54
49. Butte, Mont.....	409 E. Mercury St. ....	8	23	31
	(Total)	2815	10654	13469



City	Address	Men	Women	Total
	Carried,	2815	10654	13469
50. Catherine, Kansas.....	St. Catherine Church .....	7	60	67
51. Caledonia, Minn.....	St. John's Church .....	2	13	15
52. Calicoon, N. Y.....	St. Joseph's Seminary .....	70	.....	70
53. Calicoon, N. Y.....	Franciscan Fathers .....	23	118	141
54. Calumet, Mich.....	St. Mary's Church .....	3	14	17
55. Calumet, Mich.....	Sacred Heart Church .....	2	9	11
56. E. Cambridge, Mass.....	42 Fourth St. ....	6	28	34
57. Camden, N. J.....	555 Spruce St. ....	15	72	87
58. Carey, Ohio.....	315 Clay St. ....	5	13	18
59. Carlsbad, N. Mex.....	Box 126 .....	2	4	6
60. Catskill, N. Y.....	Franciscan Fathers .....	3	16	19
61. Chanhassen, Minn.....	Franciscan Fathers .....	2	6	8
62. Charleston, W. Va.....	Sacred Heart Church .....	8	23	31
63. Chaska, Minn., Can.....	Franciscan Fathers .....	35	100	135
64. Chatham, Ont., Can.....	180 Wellington St. ....	40	223	263
65. Chelsea, Mass.....	163 Chestnut St. ....	8	26	34
66. Chicopee, Mass.....	566 Front St. ....	4	15	19
67. Chillicothe, Mo.....	Tenth and Trenton Sts. ....	3	7	10
68. Chicago, Ill.....	5045 Laflin St., Germ. Branch. ....	50	300	350
69. Chicago, Ill.....	5045 Laflin St., Eng. Branch .....	40	163	203
70. Chicago, Ill.....	816 S. Clark St., Eng. Branch .....	589	1400	1989
71. Chicago, Ill.....	816 S. Clark St., Eng. Branch .....	385	1200	1585
72. Chicago, Ill.....	816 S. Clark St., Germ. Branch .....	255	1475	1730
73. Chicago, Ill.....	Good Shepherd Home .....	.....	82	82
74. Chicago, Ill.....	2906 E. 96th St. ....	2	12	14
(Total)		4374	16033	20407

City	Address	Carried,	Men	Women	Total
75. Chicago, Ill.....	1852 W. 22nd Pl. ....		4374	16033	20407
76. Chicago, Ill.....	217 W. 25th St. ....		15	86	101
77. Chicago, Ill.....	1118 Noble St. ....		6	50	56
78. Chicago, Ill.....	1641 Alport St. ....		25	150	175
79. Chicago, Ill.....	1634 Gregory St. ....		20	320	340
80. Chicago, Ill. (St. Joseph's).....	48th and Hermitage Sts. ....		19	206	225
81. Chicago, Ill.....	4600 S. Honore St. ....		10	100	110
82. Chicago Heights, Ill.....	267 E. 15th St. ....		3	75	78
83. Chin Lee, Ariz.....	Franciscan Fathers .....		3	24	27
84. Cincinnati, Ohio.....	22 Green St. ....		1	5	6
85. Cincinnati, Ohio.....	1798 Queen City Ave. ....		29	150	179
86. Cincinnati, Ohio.....	42 Calhoun St., Germ. Branch .....		14	62	76
87. Cincinnati, Ohio.....	42 Calhoun St., Eng. Branch .....		22	115	137
88. Cincinnati, Ohio.....	1615 Vine St., Eng. Branch .....		21	127	148
89. Cincinnati, Ohio.....	1615 Vine St., Germ. Branch .....		100	1000	1100
90. Cincinnati, Ohio.....	St. Francis Seminary .....		10	115	125
91. Cincinnati, Ohio.....	6104 Desmond St. ....		44	....	44
92. Cincinnati, Ohio.....	3680 Warsaw St. ....		6	52	58
93. Clarkson, Ky.....	St. Elizabeth's Church .....		8	30	38
94. Cleveland, Ohio.....	2649 E. 65th St., Polish Branch .....		2	10	12
95. Cleveland, Ohio.....	2543 E. 23rd St., Germ. Branch .....		43	490	533
96. Cleveland, Ohio.....	2543 E. 23rd St., Eng. Branch .....		73	600	673
97. Cleveland, Ohio.....	2543 E. 23rd St., Men's Branch .....		....	2258	2258
98. Colorado Springs, Col.....	St. Mary's Church .....		259	....	259
99. Columbus, Neb.....	1513 G St. ....		2	62	64
			5	25	30
	(Total)		5114	22145	27259

	City	Address	Carried,	Men	Women	Total
100.	Columbus, Ohio.....	204 S. Fifth St. ....	.....	10	115	125
101.	Coudersport, Pa.....	St. Eulalia's Church .....	.....	2	8	10
102.	Covington, Ky.....	119 W. Sixth St. ....	.....	3	64	67
103.	Cowlitz, Wash.....	Franciscan Fathers .....	.....	2	3	5
104.	Groghan, N. Y.....	Franciscan Fathers .....	.....	4	10	14
105.	Cuba, P. O., N. Mex.....	Box 72 .....	.....	2	5	7
106.	Cumberland, Md.....	Ss. Peter and Paul's Monastery .....	.....	50	270	320
107.	Decatur, Ill.....	St. James Church .....	.....	6	14	20
108.	Decatur, Ill.....	St. Patrick's Church .....	.....	2	5	7
109.	Denver, Colo.....	Curtis and 11th Sts. ....	.....	100	500	600
110.	Detroit, Mich.....	1035 Brewster St. ....	.....	5	111	116
111.	Detroit, Mich.....	1828 Jay St. ....	.....	5	40	45
112.	Detroit, Mich.....	3245 Junction Ave. ....	.....	100	500	600
113.	Detroit, Mich.....	1740 Mt. Elliott Ave. ....	.....	119	525	644
114.	Detroit, Mich.....	4231 St. Aubin Ave. ....	.....	7	10	17
115.	Detroit, Mich.....	3391 23rd St. ....	.....	4	14	18
116.	Detroit, Mich.....	Martin and Edward Sts. ....	.....	8	30	38
117.	Detroit, Mich.....	Sacred Heart Church .....	.....	3	20	23
118.	Detroit, Mich.....	3146 Frederick Ave. ....	.....	7	20	27
119.	Detroit, Mich.....	311 S. Fifth St. ....	.....	5	22	27
120.	Dover, Ohio.....	St. Joseph's Monastery .....	.....	9	35	44
121.	Dubois, Pa.....	501 State St. ....	.....	3	62	65
122.	Dubuque, Iowa.....	Franciscan Fathers .....	.....	10	50	60
123.	Dubuque, Iowa.....	1584 White St. ....	.....	10	51	61
124.	Dubuque, Iowa.....	353 Windsor Ave. ....	.....	4	10	14
(Total)				5594	24639	30233



City	Address	Carried,	Men	Women	Total
125. Dunkirk, N. Y.....	Sacred Heart Church .....		3	10	13
126. Dunmore, Pa.....	St. Mary's Church .....		3	14	17
127. Eau Claire, Wis.....	416 N. Dewey St. ....		16	100	116
128. Edina, Mo.....	St. Joseph's Church .....		13	63	76
129. Eldred, Pa.....	St. Raphael's Church .....		3	9	12
130. Ellis, Kansas.....	St. Mary's Monastery .....		12	40	52
131. Elmhurst, N. Y.....	19 Carter St. ....		8	20	28
132. Elwood, Ind.....	1306 S. A St. ....		10	55	65
133. Emporia, Kansas.....	121 Cottonwood St. ....		12	50	62
134. Erie, Pa.....	621 W. 17th St. ....		3	20	23
135. Erie, Pa.....	St. Patrick's Church .....		2	6	8
136. Erie, Pa.....	509 E. 26th St. ....		17	150	167
137. Escanaba, Mich.....	709 Wells Ave. ....		9	30	39
138. Ewing, Mo.....	Queen of Peace Church .....		1	5	6
139. Fairpoint, Ohio.....	St. Joseph's Church .....		10	27	37
140. Fall River, Mass.....	529 Eastern Ave. ....		3	10	13
141. Farmington, N. Mex.....	Box 335 .....		2	5	7
142. Floyd Knobs, Ind.....	St. Francis Seminary .....		20	.....	20
143. Fort Pierre, S. Dak.....	St. John's Church .....		2	12	14
144. Fremont, Neb.....	St. Patrick's Church .....		2	10	12
145. Gallup, N. Mex.....	Box 699 .....		6	12	18
146. Galveston, Tex.....	2011 Avenue F .....		10	55	65
147. Garfield, N. J.....	125 Passaic Ave. ....		23	80	103
148. Garrison, N. Y.....	Graymoor .....		75	197	272
149. Gaylord, Mich.....	Our Lady of Mt. Carmel .....		8	26	34
(Total)			5867	25645	31512

	City	Address	Men	Women	Total
		Carried,			
150.	Glassport, Pa.....	Holy Cross Church .....	33	128	161
151.	Grand Rapids, Mich.....	461 North St. ....	7	16	23
152.	Grand Rapids, Mich.....	423 First St. ....	3	15	18
153.	Grand Rapids, Mich.....	333 Rumsey St. ....	5	14	19
154.	Green Bay, Wis.....	Cass and 12th Sts. ....	20	60	80
155.	Green Bay, Mich.....	St. Francis Cathedral .....	6	18	24
156.	Greenburg, Ind.....	R. F. D. No. 10 .....	8	23	31
157.	Greenville, Pa.....	St. Michael's Church .....	4	12	16
158.	Hamilton, Ohio.....	224 Dayton St. ....	12	58	70
159.	Hamtramck, Mich.....	3851 Prescott Ave. ....	7	20	27
160.	Hammond, Ind.....	St. Joseph's Church .....	18	60	78
161.	Harbor Springs, Mich.....	Franciscan Fathers .....	...	8	8
162.	Harrington, Wash.....	St. Francis Church .....	9	18	27
163.	Hastings, Minn.....	216 Fourth St. ....	1	40	41
164.	Tays, Kansas.....	St. Joseph's Monastery .....	14	86	100
165.	Herman, P. O., Pa.....	St. Mary's Monastery .....	32	171	203
166.	Hermann, Mo.....	Franciscan Fathers .....	10	32	42
167.	Herndon, Kansas.....	St. Mary's Monastery .....	8	42	50
168.	Higginsville, Mo.....	401 W. Broadway .....	6	25	31
169.	Hoboken, N. J.....	308 Jefferson St. ....	22	130	152
170.	Hoboken, N. J.....	61 Monroe St. ....	16	72	88
171.	Hofa Park, Wis.....	Franciscan Fathers .....	4	22	26
172.	Holyoke, Mass.....	71 Maple St. ....	18	92	110
173.	Hood River, Oregon.....	709 Seventh St. ....	1	4	5
174.	Humphrey, Neb.....	Franciscan Fathers .....	12	60	72
(Total)			6143	26841	32984

City	Address	Men	Women	Total
175. Indianapolis, Ind.....	Union and Palmer Sts.	6143	26844	32984
176. Indianapolis, Ind.....	2618 W. St. Clair St.	100	437	537
177. Indian Oasis, P. O., Ariz.....	Franciscan Fathers	10	40	50
178. Iron Mountain, Mich.....	Franciscan Fathers	1	4	5
179. Iron Mountain, Mich.....	Franciscan Fathers	2	7	9
180. Jamestown, N. Y.....	Immaculate Conception Church	12	65	77
181. Jasper, Ind.....	508 Cherry St.	5	12	17
182. Jeffersonville, Ind.....	St. Joseph's Church	7	48	55
183. Jemez, N. Mex.....	210 E. Maple St.	4	18	32
184. Jersey City, N. J.....	Franciscan Fathers	1	8	9
185. Jersey City, N. J.....	122 Ferry St.	8	55	63
186. Joliet, Ill.....	262 First St.	25	180	205
187. Jordan, Minn.....	504 W. Hickory St.	234	750	984
188. Kansas, City, Kans.....	Franciscan Fathers	8	67	75
189. Kansas City, Kans.....	St. Margaret's Hospital	8	15	23
190. Kansas City, Mo.....	637 Barnett Ave	6	42	48
191. Kansas City, Mo.....	605 Wyman Ave.	10	60	70
192. Kansas City, Mo.....	2552 Locust St. (Colored)	20	35	45
193. S. Kaukauna, Wis.....	17th St. and Lydia Ave.	5	23	28
194. Kenosha, Wis.....	St. Mary's Church	3	10	13
195. Keokuk, Iowa.....	217 Milwaukee Ave.	2	10	12
196. Keshena, Wis.....	1406 Johnson St.	10	50	60
197. Kingston, N. Y.....	Franciscan Fathers	1	4	5
198. Komatke, P. O., Ariz.....	St. Peter's Church	8	17	25
199. Kranzburg, S. Dak.....	Franciscan Fathers	1	6	7
	Holy Rosary Church	12	87	99
	(Total)	6646	28891	35537



City	Address	Men	Women	Total
	Carried,			
200. Lackawanna, N. Y.....	Ridge Road and Croatia Ave. ....	6646	28891	35537
201. La Crosse, Wis.....	530 Main St. ....	12	25	37
202. Lafayette, Ind.....	1916 Meharry St. ....	18	62	80
203. Lafayette, Ind.....	318 N. 9th St. ....	25	60	85
204. Lakeport, Cal.....	Franciscan Fathers ....	3	12	15
205. Lawrence, Mass.....	365 Haverhill St. ....	70	320	390
206. Lawrence, Mass.....	30 Harvard St. ....	10	30	40
207. Lexington, Ky.....	St. Paul's Church ....	10	51	61
208. Lincoln, Neb.....	514 S. 18th St. ....	4	12	16
209. Lindsay, Neb.....	Holy Family Church ....	2	49	51
210. Limestone, N. Y.....	St. Patrick's Church ....	4	12	16
211. Los Angeles, Cal.....	218 E. 12th St. ....	80	720	800
212. Louisville, Ky.....	1406 E. Washington St. ....	3	12	15
213. Louisville, Ky.....	1628 Garland Ave. ....	2	10	12
214. Louisville, Ky.....	501 Fehr Ave. ....	3	9	12
215. Louisville, Ky.....	2222 W. Market St. ....	8	30	38
216. Louisville, Ky.....	526 Lampton St. ....	3	10	13
217. Lukachukai, Ariz.....	Franciscan Fathers ....	1	6	7
218. Mahanoy City, Pa.....	St. Joseph's Church ....	8	100	108
219. Manchester, N. H.....	319 Pine St. ....	4	25	29
220. Manchester, N. H.....	St. Mary's Church ....	210	1188	1398
221. Marathon, Wis.....	St. Anthony's Monastery ....	20	60	80
222. Marienthal, Kans. ....	St. Mary's Monastery ....	8	18	26
223. Marystown, Minn.....	St. Mary's Church ....	1	6	7
224. Medford, Ore.....	Church of the Nativity ....	8	18	26
(Total)		7165	31740	38905

City	Address	Carried,	Men	Women	Total
225. Memphis, Tenn.....	155 Market Ave. ....		13	172	185
226. Metamora, Ill.....	Franciscan Fathers .....		3	12	15
227. Morriton, Ark.....	Box 337 .....		10	32	42
228. Mt. Calvary, Wis.....	Holy Cross .....		42	160	202
229. Mt. Healthy, Ohio.....	20 N. Joseph St. ....		3	8	11
230. Mt. Vernon, N. Y.....	10 Tenth St. ....		16	198	214
231. Middleton, Pa.....	Jednota Home .....		2	10	12
232. Milwaukee, Wis.....	997 First Ave., Polish Branch .....		10	40	50
233. Milwaukee, Wis.....	192 Burleigh St. ....		77	26	103
234. Milwaukee, Wis.....	661 Fourth St., Germ. Branch .....		223	1065	1288
235. Milwaukee, Wis.....	661 Fourth St., Eng. Branch .....		79	460	539
236. Minneapolis, Minn.....	St. Joseph's Church .....		12	40	52
237. Minonk, Ill.....	Franciscan Fathers .....		6	32	38
238. Nashville, Tenn.....	524 Woodland St. ....		10	109	119
239. Newark, N. J.....	164 Nichols St. ....		25	78	103
240. New Bedford, Mass.....	341 Summer St. ....		25	110	135
241. New Britain, Conn.....	Sacred Heart Church .....		25	93	118
242. New London, Wis.....	708 S. Pearl St. ....		27	245	272
243. New Munster, Wis.....	St. Alphonse Church .....		3	14	17
244. New Oregon, N. Y.....	North Collins, P. O., N. Y. ....		32	94	126
245. New Orleans, La.....	720 Henry Clay St. ....		20	130	150
246. New Orleans, La.....	721 St. Ferdinand St. ....		5	48	53
247. New Prague, Minn.....	Union Hill, P. O. ....		24	37	61
248. New Philadelphia, Ohio.....	Sacred Heart Church .....		4	15	19
249. New Vienna, Iowa.....	St. Boniface Church .....		12	48	60
(Total)			7873	35016	42889

City	Address	Carried,	Men	Women	Total
250. New York, N. Y.	113 Baxter St.	.....	12	50	62
251. New York, N. Y.	210 W. 31st St., Eng. Branch	.....	225	954	1179
252. New York, N. Y.	210 W. 31st St., Germ. Branch	.....	60	450	510
253. New York, N. Y.	213 Stanton St., Eng. Branch	.....	95	437	532
254. New York, N. Y.	213 Stanton St., Germ. Branch	.....	123	489	612
255. New York, N. Y.	151 Thompson St.	.....	60	375	435
256. New York, N. Y.	135 31st St.	.....	2	26	28
257. New York, N. Y.	372 W. 141st St.	.....	2	26	28
258. New York, N. Y.	522 W. 50th St.	.....	8	20	28
259. New York, N. Y.	62 St. Marks Pl.	.....	12	78	90
260. New York, N. Y.	321 E. 61st St.	.....	15	107	122
261. New York, N. Y.	24th St. and Second Ave.	.....	18	52	70
262. New York, N. Y.	226 E. 113th St.	.....	40	200	240
263. New York, N. Y.	276 E. 151st St.	.....	150	462	612
264. New York, N. Y.	346 W. 36th St.	.....	36	174	210
265. Oil City, Pa.	St. Joseph's Church	.....	7	20	27
266. Olpe, Kans.	Franciscan Fathers	.....	10	32	42
267. Omaha, Neb.	Franciscan Fathers, Germ. Branch	.....	26	100	126
268. Omaha, Neb.	Franciscan Fathers, Eng. Branch	.....	30	280	310
269. Ossining, N. Y.	Maryknoll-on-Hudson	.....	10	30	40
270. Oak Forest, Ill.	Franciscan Fathers	.....	1	5	6
271. Oakland, Cal.	1500 34th St.	.....	98	464	562
272. Oyens, Iowa.	Box 73	.....	9	29	38
273. Oldenburg, Ind.	Franciscan Fathers	.....	15	85	100
274. Obernburg, N. Y.	Franciscan Fathers	.....	8	30	38
(Total)			8945	39991	48936



	City	Address	Men	Women	Total
275.	Park View, N. Mex.	Box 6	1	5	6
276.	Paterson, N. J.	174 Ramsey St.	10	50	60
277.	Pena Planca, N. Mex.	Franciscan Fathers	1	6	7
278.	Pensacola, Florida	St. John's Church	4	16	20
279.	Peoria, Ill.	504 Fulton St.	12	46	58
280.	Peoria, Ill.	128 Antoinette St.	8	40	48
281.	Petoskey, Mich.	415 State St.	1	11	12
282.	Philadelphia, Pa.	Cathedral	55	300	355
283.	Philadelphia, Pa.	Overbrook Seminary	75	.....	75
284.	Philadelphia, Pa.	2645 E. Allegheny Ave.	22	150	172
285.	Philadelphia, Pa.	St. Dominic Church	13	58	71
286.	Philadelphia, Pa.	324 Wharton St.	12	118	130
287.	Phoenix, Ariz.	231 N. Third St.	14	50	64
288.	Pierz, Minn.	St. Joseph's Church	4	12	16
289.	Pierz, Minn.	Rev. Henry Leuthner	8	65	73
290.	Pittsburgh, Pa.	126 Fernando St.	100	280	380
291.	Pittsburgh, Pa.	St. George Church	40	325	365
292.	Pittsburgh, Pa.	15th and Pius Sts.	100	280	380
293.	Pittsburgh, Pa.	6513 Meadow St.	178	60	238
294.	Point Pleasant, N. J.	220 37th St., Eng. Branch	385	1100	1485
295.	Point Pleasant, N. J.	220 37th St., Germ. Branch	466	1500	1966
296.	Port Alleghany, P.	St. Gabriel's Church	5	12	17
297.	Portland, Oregon	141 E. 76th St.	15	55	70
298.	Pueblo, Colo.	816 Elm St.	9	20	29
299.	Pulaski, Wis.	Franciscan Monastery	40	120	160
		(Total)	10523	44670	55193

City	Address	Men	Women	Total
300. Pulaski, Wis.....	St. Bonaventure Seminary .....	10523	44670	55193
301. Quincy, Ill.....	1721 Vine St. ....	20	....	20
302. Quincy, Ill.....	Quincy College and Seminary .....	76	280	356
303. Radom, Ill.....	St. Michael's Church .....	95	....	95
304. Raquette Lake, N. Y.....	St. William's Church .....	2	8	10
305. Rensselaer, N. Y.....	St. Anthony's College and Seminary .....	8	32	40
306. Richmond, N. Y.....	St. Patrick's Church .....	35	....	35
307. Rochester, N. Y.....	146 St. Stanislaus Ave. ....	12	24	36
308. Rochester, N. Y.....	115 Ames St. ....	12	82	94
309. Rochester, Pa.....	St. Cecilia's Monastery .....	17	78	95
310. Roswell, N. Mex.....	805 S. Main St. ....	20	60	80
311. E. Rutherford, N. Y.....	2 Hackensack St. ....	1	7	8
312. Sacramento, Cal.....	2518 K St. ....	8	30	38
313. St. Bernard, Neb.....	Franciscan Fathers .....	20	80	100
314. St. Bernard, Ohio.....	4536 Carthage Pipe .....	5	61	66
315. St. Louis, Mo.....	3140 Meramec St., Eng. Branch .....	29	146	175
316. St. Louis, Mo.....	3140 Meramec St., Germ. Branch .....	621	5604	6225
317. St. Louis, Mo.....	Koch's Hospital .....	190	600	790
318. St. Louis, Mo.....	St. Francis de Sales Church .....	....	18	18
319. St. Louis, Mo.....	Mt. St. Rose Hospital .....	10	261	301
320. E. St. Louis, Ill.....	St. Patrick's Church .....	....	42	42
321. St. Maurice, Ind.....	St. Maurice Church .....	8	30	38
322. St. Paul, Minn.....	St. Adalbert's Church .....	10	16	26
323. St. Paul, Minn.....	618 Arcade St. ....	2	18	20
324. St. Francis, Wis.....	St. Fidelis Seminary .....	118	800	918
	(Total) .....	11997	52947	64944

City	Address	Carried,	Men 11997	Women 52947	Total 64944
325. St. Michael's, Ariz.....	Franciscan Fathers	.....	1	6	7
326. San Antonio, Texas.....	221 E. Commerce St.	.....	18	79	97
327. San Francisco, Cal.....	133 Golden Gate Ave., Eng. Branch.....	.....	300	1800	2100
328. San Francisco, Cal.....	133 Golden Gate Ave., Germ. Branch	....	100	850	950
329. San Francisco, Cal.....	3215 Army St.	.....	92	513	605
330. San Luis Rey, Cal.....	Franciscan Fathers	.....	4	10	14
331. Santa Ana, Cal.....	St. Joseph's Church	.....	3	8	11
332. Santa Barbara, Cal.....	Old Mission	.....	22	165	187
333. Santa Barbara, Cal.....	St. Anthony's Seminary	.....	60	....	60
334. Savanna, Ill.....	318 Chicago Ave.	.....	6	18	24
335. Scranton, Pa.....	315 Wyoming Ave.	.....	48	560	608
336. Scranton, Pa.....	633 Orchard St.	.....	5	34	39
337. Scranton, Pa.....	316 William St.	.....	50	162	212
338. Seattle, Wash.....	5303 Corson Ave.	.....	23	65	88
339. Seattle, Wash.....	Our Lady of Lourdes Church	.....	30	110	140
340. Sevikly, Pa.....	356 Walnut St.	.....	10	50	60
341. Shamokin, Pa.....	106 Cherry St.	.....	4	16	20
342. Shamokin, Pa.....	861 Chestnut St.	.....	3	17	20
343. Sharpsville, Pa.....	St. Bartholomew Church	.....	4	10	14
344. Shelbyville, Ind.....	125 E. Broadway	.....	6	28	34
345. Sioux City, Iowa.....	703 W. Fifth St.	.....	16	92	108
346. Southbridge, Mass.....	27 Marcy St.	.....	42	183	225
347. Springfield, Ill.....	456 N. 6th St.	.....	10	60	70
348. Spokane, Wash.....	4414 N. Jefferson St.	.....	30	120	150
349. Stacyville, Iowa.....	Visitation Church	.....	18	40	58
Carried,			12902	57943	70845



	City	Address	(Total)	Men	Women	Total
350.	Steelton, Pa.	St. Mary's Church	.....	8	30	38
351.	Stevens Point, Wis.	504 Fourth Ave.	.....	6	45	51
352.	Stevens Point, Wis.	408 Center Ave.	.....	6	18	24
353.	Streator, Ill.	407 S. Park St.	.....	4	18	22
354.	Superior, Wis.	Franciscan Fathers	.....	14	81	95
355.	Syracuse, N. Y.	812 N. Salina St.	.....	45	230	275
356.	Tamaqua, Pa.	307 Pine St.	.....	6	26	32
357.	Terre Haute, Ind.	118 S. 9th St.	.....	22	80	102
358.	Terre Haute, Ind.	113 S. 5th St.	.....	20	88	108
359.	Teutopolis, Ill.	St. Francis Church	.....	22	85	107
360.	Teutopolis, Ill.	St. Joseph's Seminary	.....	72	....	72
361.	Toledo, Ohio.	525 Islington St.	.....	6	13	19
362.	Trenton, N. J.	60 Randall Ave.	.....	10	52	62
363.	Trenton, N. J.	540 Chestnut Ave.	.....	8	45	53
364.	Tuscon, Ariz.	Box 38	.....	1	6	7
365.	Tularosa, N. Mex.	Franciscan Fathers	.....	1	4	5
366.	Tulsa, Okla.	122 W. 8th St.	.....	18	63	81
367.	Union City, Conn.	St. Hedwig's Church	.....	8	28	36
368.	Utica, N. Y.	1206 Lincoln Ave	.....	10	69	79
369.	Utica, N. Y.	702 Columbia St.	.....	50	369	419
370.	Victoria, Kans.	St. Fidelis Monastery	.....	70	187	257
371.	Waconia, Minn.	St. Joseph's Church	.....	1	6	7
372.	Walker, Kans.	St. Ann's Church	.....	8	26	34
373.	Ware, Mass.	74 South St.	.....	7	31	38
374.	Washington, D. C.	Capuchin College (C. U.)	.....	20	....	20
			(Total)	13345	59543	72888

City	Address	Carried,	Men	Women	Total
375. Washington, D. C.	Mt. St. Sepulchre	13345	140	59543	72888
376. Washington, Mo.	Franciscan Fathers		140	500	640
377. Waterloo, Iowa	309 E. Park Ave.		5	350	460
378. Wauwatosa, Wis.	Capuchin Fathers		12	12	17
379. Wellsville, N. Y.	Immaculate Conception Church		12	55	67
380. West Park, Ohio	Franciscan Fathers		5	12	17
381. Westville, Ill.	504 Main St.		4	10	14
382. Wheeling, W. Va.	2126 Market St.		2	20	22
383. Wien, Mo.	Lady of Angels Church		40	40	50
384. Wichita, Kans.	256 Ohio St.		1	8	9
385. Winfield, N. Y.	Columbia St. and Shell Rd.		20	43	63
386. Winona, Minn.	102 E. Fifth St.		14	100	114
387. Winsted, Conn.	Franciscan Fathers		6	34	40
388. Yonkers, N. Y.	Shonnard Pl.		25	275	300
389. Yonkers, N. Y.	St. Joseph's Seminary (Dunwoodie)		100	650	750
390. Zanesville, Ohio	St. Nicholas Church		75	....	75
			17	173	190
(Grand totals)			13891	61825	75716

N. B. After the Third Order convention a number of Tertiary priests fraternities were established. The Capuchin fathers of St. Joseph's Province, Detroit, Mich., were the first to establish such a fraternity, since then they established several others. Cf. the Third Order Forum. No. II.

## 2. List of the Secular Clergy.

- Adamski, Peter (Buf.) Forks, N. Y.  
 Ahearn, Roland (G. B.) Omro, P. O., Wis. R. 22.  
 Alinskas, Dominic F (Clev.) 923 Shelby St., Youngstown, Ohio.  
 Alter, Karl J. (Tol.) 2327 Cherry St., Toledo, Ohio.  
 Ambauen, Andrew (L. C.) Dodgeville, Wis.  
 Antl, F. J. (Rock.) Savanna, Ill.  
 Arensberg, P. E. (St. Jos.) Chillicothe, Mo. (Dir.)  
 Artmann, Henry J. (L. G.) 901 W. Prospect St., Durand, Wis.  
 Assenmacher, S. (E.) 500 East State St., Sharon, Pa.  
 Augustaitis, Francis (Ph.) St. Joseph's, Mahanoy City, Pa.  
 Aydt, Henry (Bel.) Murphysboro, Ill.
- Baldwin, C. M. Alonzo C. (Bal.) 532 Mosher St., Baltimore, Md.  
 Baltutis, Alexander (Chic.) 285 E. 14th St., Chicago Heights, Ill.  
 Barry, John F (Pro.) 193 Walcott St., Paylucket, R. I.  
 Bartelme, J. A. (G. B.) St. Vincent's Hospital, Green Bay, Wis.  
 Bassler, James Joseph (D. M.) Afton, Iowa.  
 Bast, John B. (Wich.) R. R. 2, Ellinwood, P. O., Kans.  
 Bath, William 11031 Mack Ave., Detroit, Mich.  
 Bauer, Edward (Ind.) R. F. D. No. 1, North Vernon P. O., Ind.  
 Bauer, Joseph (G. R.) 142 E. Tenth St., Traverse City, Mich.  
 Bauer, Joseph T. (Ind.) Mt. Vernon, Ind.  
 Baumer, George A. (Pitt.) 1011 Church St., McKees Rock, Pa.  
 Baweja, Frank A. (Det.) 3146 Frederick Ave., Detroit, Mich. (Dir.)  
 Beck, E. J. (Mil.) 469 24th St., Milwaukee, Wis.  
 Becker, Charles (Mil.) St. Francis, Wis.  
 Becker, N. D. (Mil.) 496 Broadway, Milwaukee, Wis.  
 Becker, William F. (E.) Port Alleghany, Pa.  
 Beckmann, Francis J. L., Rt. Rev. Msgr. (Cin.) 6616 Beechmont Ave., Mt. Washington Station, Cincinnati, Ohio.  
 Beemsterboer, George L (Chic.) 100 W. 18th St., Chicago, Ill.  
 Begalla, Stephen (Clev.) 2160 Columbus Rd., Cleveland, Ohio.  
 Belle, Arthur (G. B.) Two Rivers, R. 2, Mishicot, Wis.  
 Bender, William B. (Spo.) Rockford, Washington.  
 Benoit, Armand (Alb.) 65 Congress St., Cohoes, N. Y.  
 Benson, Stephen J. (Pitt.) Freeport, Pa.  
 Berard, Z. P. (Chic.) St. Anne, Ill.  
 Berg, Nicholas (Rock.) 260 High St., Aurora, Ill.  
 Berhorst, F. J. (G. R.) 90 Fifth St., Muskegon, Mich.  
 Bernard, Sebastian (Mil.) 469 24th St., Milwaukee, Wis.  
 Berthold, Edward (Rock.) McHenry, Ill.  
 Bey, W. F. (Pitt.) 1250 Liverpool St., Pittsburgh, Pa.  
 Beyer, Joseph (Mil.) R. 5, Kewaskum, P. O., Wis.  
 Beyer, Kilian G. (L. C.) 709 S. 9th St., La Crosse, Wis.  
 Biden, John D., Rt. Rev. Msgr. (Buf.) 248 Lafayette Ave., Buffalo, N. Y.  
 Biegel, B. (Ft. W.) 1306 S. A St., Elwood, Ind.  
 Biermann, P. L. (Chic.) 806 Ridge Ave., Evanston, Ill.



- Bittl, Joseph (Mil.) 275 Greenbush St., Milwaukee, Wis.  
 Blaschko, Leopold (Om.) 2617 S. 31st St., Omaha, Nebr.  
 Blatter, George J. (Chic.) 2940 E. 91st St., South Chicago, Ill.  
 Boeding, A. (Dub.) 353 Windsor Ave., Dubuque, Iowa. (Dir.)  
 Boehm, Charles (Clev.) 986 Grant St., Buffalo, N. Y.  
 Boeke, Clement H. (Clev.) Lisbon, Ohio.  
 Boesken, H. E. (Tol.) 738 S. St. Clair St., Toledo, Ohio.  
 Bojnowski, Lucian (Hart.) Sacred Heart Church, New Britain, Conn.  
 Boland, J. F. (Spr.) Warren, Mass.  
 Bollenbeck, Joseph (Mil.) Waukesha, Wis.  
 Bona, Stanislas (Rich.) 146 Stanislaus St., Rochester, N. Y.  
 Borer, James F. (Om.) 1334 S. 9th St., Omaha, Nebr.  
 Borer, W. J. (Om.) 2118 S. 32nd St., Omaha, Nebr.  
 Borresch, Math. (Win.) Caledonia, Minn.  
 Borries, George G. (Ind.) Shelbyville, Ind.  
 Bour, Peter, O. M. I. (St. P.) Albertville, Minn.  
 Bozja, Vincent (St. P.) Shakopee P. O., Minn. (Dir.)  
 Brady, James J. (F. R.) 306 Bowditch St., New Bedford, Mass.  
 Brady, Peter (Pitt.) Natrona, Pa.  
 Brigmanas, Lawrence (Peo.) 504 Main St., Westville, Ill.  
 Brock, Joseph B. (E.) 621 W. 17th St., Erie, Pa.  
 Broderick, Anthony T. (Scr.) Montrose, Pa.  
 Brodmann, Edmund A. (Alt.) Chaplain U. S. Navy.  
 Broegger, F. J. (Det.) Comstock, Mich.  
 Broekman, J. (G. B.) Kimberly, Wis.  
 Brogger, Edward (G. R.) East Tawas, Mich.  
 Brogger, Joseph (G. R.) Kingsley, Mich.  
 Brokaw, Joseph M. (Det.) 4200 Maxwell Ave., Detroit, Mich.  
 Bruder, Gallus, Rt. Rev. Msgr. (N. Y.) 421 E. 86th St. New York, N. Y.  
 Bruecker, Wm. B. (Mil.) Schleisingerville, Wis.  
 Bruehl, Charles A. (Ph.) Overbrook, Pa.  
 Brune, J. J. (Alt.) Brussels, Ill.  
 Bruns, John H. (Bel.) Carlyle, Ill.  
 Bryson, Thomas (Pitt.) Dormont, Pittsburgh, Pa.  
 Buckler, Alexander (Mon.) Solvang, Cal.  
 Buckler, J. (Mil.) 2000 Grand Ave., Milwaukee, Wis.  
 Burbach, Julius H. (Mil.) 576 63rd Ave., Milwaukee, Wis.  
 Butler, Thomas I. (Buf.) Java Centre, N. Y.  
 Byrne, James C. (St. P.) 22 N. Lexington Blvd., St. Paul, Minn.  
 Cahill, Edward J. (Alt.) Jacksonville, Ill.  
 Campbell, William E. (Ph.) Overbrook, Philadelphia, Pa.  
 Campbell, T. (Pitt.) Atlantic and Penn Aves., Pittsburgh, Pa.  
 Garlin, H. A. (Pitt.) 549 Hunter St., Turtle Creek, Pa.  
 Carroll, Lawrence A. (Pitt.) 808 Main St., E. Pittsburgh, Pa.  
 Casey, Edward (St. P.) College of St. Thomas, St. Paul, Minn.  
 Casey, John T. (Spr.) Ashburnham, Mass.  
 Casey, Maurice (Hel.) Eureka, Mont.

- Cauley, Peter Rt. Rev. Msgr. (E.) 130 E. 4th St., Erie, Pa.  
 Celichowski, Bronislaw (Mil.) 1110 Windlake Ave., Milwaukee, Wis.  
 Chabotte, Hillaire (F. R.) 529 Eastern Ave., Fall River, Mass.  
 Chidwick, John P., Rt. Rev. Msgr. (N. Y.) Seminary, Yonkers, N. Y.  
 (Dir.)  
 Chrobok, Valentine (Mar.) 1405 W. Genesee St., Syracuse, N. Y.  
 Chrzan, Paul (Mil.) 538 Dakota St., Milwaukee, Wis.  
 Chuse, Emil M. (Bel.) Centralia, Ill.  
 Chvatal, O. S. B. Joseph (Chic.) 1641 Alport St., Chicago, Ill. (Dir.)  
 Ciebattonne, Hyacinth (St. P.) 239 Selby Ave., St. Paul, Minn.  
 Clark, John (Mil.) 3007 Sycamore St., Milwaukee, Wis.  
 Cleary, Thomas F. (Peo.) St. Mary's Church, Westville, N. Y.  
 Colligan, James W. (Buf.) Oleott, N. Y.  
 Colligan, Michael E. (Buf.) Holy Spirit Church, Buffalo, N. Y.  
 Columbi, John (Mar.) Immaculate Conception Church, Iron Mountain, Mich.  
 Comerford, Thomas J. (Scr.) Archibald, Pa. (Dir.)  
 Connery, John A. (N. Y.) 4327 Webster Ave., New York, N. Y.  
 Connolly, J. A., Rt. Rev. Msgr. (St. L.) 2413 N. Frank Ave., St. Louis, Mo.  
 Conway, Raymond V. (Pitt.) St. Francis Church, McKees Rocks, Pa.  
 Coopman, A. R. (Hel.) 218 E. Park Ave., Anaconda, Mont. (Dir.)  
 Corley, O. Pr. N. J. (G. B.) West De Pere, Wis.  
 Coughlin, Francis P. (E.) 130 E. 4th St., Erie, Pa.  
 Cramer, Edmund (L. C.) 530 Main St., La Crosse, Wis.  
 Cunningham, F (L. C.) La Crosse, Wis.  
 Curtin, William (Pitt.) Sewickley, Pa.  
 Cusack, Thomas Edward (Alt.) Morrisonville, Ill.  
 Czerniejewski, Stanislaus (Bel.) Radom, Ill. (Dir.)
- Daniels, Aloysius (L. C.) R. 2, Bangor, Wis.  
 Daniels, Winand (L. C.) Marathon City, Wis.  
 Daniels, Anthony (G. B.) Green Bay, Wis.  
 Dannora, William (Mil.) 929 Erie Ave., Sheboygan, Wis.  
 Darnieder, Albert (Mil.) 2000 Grand Ave., Milwaukee, Wis.  
 Dean, Anthony J (Tol.) 525 Islington St., Toledo, Ohio. (Dir.)  
 Deham, Ernest (Ph.) 2651 Buckius St., Philadelphia, Pa.  
 Delaney, James B. (Ind.) Terre Haute, Ind.  
 Demers, Theo A. (Spr.) Wall and Thorne Sts., Worcester, Mass.  
 Dequoy, George (G. R.) 1011 State St., Bay City, Mich.  
 Dettmer, J. (Chic.) 513 W. 28th Pl., Chicago, Ill.  
 Dettmer, William H. (Chic.) 2215 Irving Park Blvd., Chicago, Ill.  
 DeVos, J. E. (Chic.) St. John Berchmans, 2517 Logan Blvd., Chicago, Ill.  
 De Waegenaere, L. (Cov.) 501 W. Short St., Lexington, Ky.  
 Diamond, Joseph H. (E.) Driftwood, Pa.  
 Dieckmann, F. (St. L.) Jonesburg, Mo.  
 Diedrich, N. (G. B.) R. 1, New Franken, Wis.  
 Diener, Charles M. (Cin.) 1411 Cedar Ave., Cincinnati, Ohio.  
 Dillon, Paul (Det.) 2336 E. Gd. Blvd., Detroit, Mich.

- Dimpfl O. S. B., Clemens (Bis.) Mandan, N. Dak.  
 Dinnen, John R. (Ft. W.) St. Mary's Church, Lafayette, Ind.  
 Doering, Louis (Bis.) Belfield, N. Dak.  
 Doerr, Joseph A. (Pitt.) St. Joseph's Church, Duquesne, Pa.  
 Dohmen, Charles H. (Dav.) Melcher, Iowa.  
 Donahue, Peter J. (E.) Smethport, Pa.  
 Donnermeyer, Leo L. (Pitt.) Floral Ave., Leechburg, Pa.  
 Donoghue, Florence J. (Spr.) Portland, Maine.  
 Donoghue, John J. (Spr.) Haydenville, Mass.  
 Donovan, Daniel J. (St. J.) Edina, Mo.  
 Dorr, Lawrence F. (Det.) 5976 McClellan Ave., Detroit, Mich.  
 Douglas, E. J. (Alt.) R. R. No. 1, Granite City P. O., Ill.  
 Douglas, James I. (St. L.) 2336 University St., St. Louis, Mo.  
 Dowd, Casper E. (L. C.) 318 Fulton St., Eau Claire, Wis.  
 Downey, Thomas B. (E.) Franklin, Pa.  
 Doyle, Francis S. (E.) Coudersport, Pa.  
 Dreiling, Michael P. (Con.) Collyer, Kans.  
 Driscoll, Edward M. (E.) Mount Jewett, Pa.  
 Dubbert, J. A. (St. L.) 3114 Lismore St., St. Louis, Mo.  
 Duenn, Joseph (Bis.) Hettinger, N. Dak. (Dir.)  
 Duerstock, Joseph T. (Cin.) 123 E. 13th St., Cincinnati, Ohio.  
 Dunlea, William, Very Rev., (Pitt.) St. Francis Church, McKees  
     Rocks, Pa.  
 Dupret, Alfred (Okla.) Box 129, Blackwell, Okla.  
 Durch, Joseph B. (L. C.) Union Center, Wis.  
 Duval, John A. (Alt.) 419 E. Main St., Staunton, Ill.  
  
 Eckert, Aloys (Bel.) Ridgway, Ill.  
 Eckert, C. J. (Bel.) Chester, Ill.  
 Ehr, Henry (G. B.) 408 Center Ave., Stevens Point, Wis.  
 Eikhoff, O. S. B., Hildebrand (Bis.) Garrison, N. Dak.  
 Eisenmann, Joseph (L. C.) La Crosse, Wis.  
 Elbert, S. A. (G. B.) 504 Fourth Ave., Stevens Point, Wis.  
 Elsinger, Francis (Mil.) Hartford, Wis.  
 Emmerich, Frank J. (G. R.) Hart P. O., Mich.  
 Enright, John A. (Scr.) Mildred, Pa.  
 Enright, Patrick J. (Buf.) Leroy, N. Y.  
 Epstein, Charles (Chic.) 1206 Newberry Ave., Chicago, Ill.  
 Epstein, Francis J. (Chic.) Wheaton, Ill.  
 Erren, Othmar, O. S. B. (St. P.) 1127 4th St., N. Minneapolis, Minn.  
     (Dir.)  
 Erz, Anthony M. (Mil.) Allenton, Wis.  
 Eummelen, H. (Mon.) Santa Ana, Cal. (Dir.)  
 Even, Charles H. (St. L.) Bonnofs Mill, Mo.  
 Everly, Joseph (Ph.) 5th and Cayuga Sts., Philadelphia, Pa.  
  
 Fabian, Frs. (N. Y.) Benkard Ave., Newburgh, N. Y.  
 Fagan, James S. (Scr.) 122 S. Wyoming St., Hazleton, Pa.  
 Falbisoner, Ferd. (Mil.) Campbellsport P. O., R. 30, Hubertus, Wis.  
 Faller, Geore E. (Alt.) 525 E. Fourth St., Alton, Ill.



- Fallon, J. Celestine (Pitt.) 222 Orchard Pl., Pittsburgh, Pa.  
 Fechtel, August (St. L.) 4330 Marcus Ave., St. Louis, Mo.  
 Fedewa, Herman P. (Det.) 1643 Defer Pl., Detroit, Mich.  
 Feldmeier, John S. (Pitt.) Sagamore, Pa.  
 Ferring, John R. (Chic.) 1415 N. Park Ave., Chicago, Ill.  
 Fessler, Charles (Mil.) St. Nicholas Hospital, Sheboygan, Wis.  
 Finnegan, Frank (Mil.) Janesville, Wis.  
 Fischer, Alexis A. (E.) Oil City, Pa.  
 Fischer, J. (E.) R. 3, Eldred P. O., Pa.  
 Fischer, William F. (St. L.) 3239 S. Ninth St., St. Louis, Mo.  
 Fitzgerald, James B. (Om.) St. Joseph's Hospital (Retired), Omaha, Nebr.  
**FitzMaurice, Edmond J., Rt. Rev. Msgr. (Ph.) Overbrook, Philadelphia, Pa.**  
**FitzSimmons, Michael J., Rt. Rev. Msgr. (Chic.) 30 E. Superior St., Chicago, Ill.**  
 FitzSimons, John (Roch.) Lyons, N. Y.  
 Fix, Eugene (Bel.) 525 E. Broadway, E. St. Louis, Ill.  
 Flasch, Conrad (Mil.) Random Lake P. O., Wis.  
 Fonmosse, J. B. (Cr.) Blackduck, Minn.  
 Formaz, F. (Pro.) Jacksonville, Ill.  
 Forster, F. (L. C.) Hewitt, Wis.  
 Forster, August (Alt.) Ramsey, Ill.  
 Franz, J. B. (Alt.) 2101 State St., Granite City, Ill.  
 Freese, Henry J. (St. L.) Martinsburg, Mo.  
 Frische, C. SS. R., Maurice (Den.) 605 W. 6th Ave., Denver Colo.  
 Fuhr, Raphael (Mon.) 1034 Manchester Ave., Los Angeles, Cal.  
 Fussenegger, Edwin P. (Pitt.) 1700 Harpster St., Pittsburgh, Pa.
- Gabriels, Joseph (Mil.) R. 1, Allenton, Wis.  
 Gabriels, Leo F. (Mil.) Caledonia, Wis.  
 Gall, Peter (Chic.) 12 W. Main St., Chicago Heights, Ill.  
**Gazzo, Eugene (Nash.) 521 Woodland St., Nashville, Tenn. (Dir.)**  
 Gearhard, August F. (Mil.) 496 Broadway, Milwaukee, Wis.  
 Gehl, E. J. (Mil.) St. Francis, Wis.  
**Geibel, Henry (Pitt.) 735 Thompson Ave., Donora, Pa.**  
 Geisert, Henry A. (St. L.) Julesburg, Colo.  
 Gerend, M. M. (Mil.) St. Francis, Wis.  
 Gerhard, Anthony J. (Mil.) St. Nazianz, Wis.  
 Gerhards, Florian P., Very Rev. (Sup.) Phillips, Wis.  
 Gerhold, Francis W. (St. L.) Wardsville, Mo.  
 Gerold, B. (Pitt.) 1250 Liverpool St., Pittsburgh, Pa.  
 Giglinger, George (Dav.) 1406 Johnson St., Keokuk, Iowa.  
 Gilbert, N. J. (Man.) 378 Notre Dame St., Manchester, N. H.  
 Gill, Bernard P. (Buf.) Randolph, N. Y.  
 Gilmartin, Charles (Bel.) 813 Baugh Ave., East St. Louis, Ill.  
 Gilmartin, L. (Bel.) Eldorado, Ill.  
 Gilrein, J. P. (Port.) 207 York St., Bangor, Maine.  
 Girma, J. H. (S. Fe.) Villanueva, N. Mex.  
 Giusti, A. E. (Alt.) Waverly, Ill.

- Glueckstein, Joseph P. (G. B.) Laona, Wis.  
 Goebel, C. S. Sp., Henry J. (L. R.) Morrilton, Ark. (Dir.)  
 Goeke, F. (St. L.) Morrison, Mo.  
 Goetzman, Alfred J. (L. C.) Mount Hope, Wis.  
 Goldschmidt, J. C. (Col.) 1490 E. Main St., Columbus, Ohio.  
 Gonnering, M. (G. B.) Black Creek, Wis.  
 Goral, B. E., Very Rev. (Mil.) 676 Beecher St., Milwaukee, Wis.  
 Gorski, Roman (Pitt.) 7th and Peach Ave., Glassport, Pa.  
 Gott, William F. (St. J.) 1728 S. 12th St., St. Joseph, Mo.  
 Gottschall, Peter (Pitt.) 130 Larimer Ave., East End, Pittsburgh, Pa.  
 Graettinger, Michael J. (Mil.) 2236 E. Grand Ave., Milwaukee, Wis.  
 Gramke, John H. (Alt.) Holy Ghost Church, Jerseyville, Ill.  
 Grasser, John J. (Mil.) 920 37th St., Milwaukee, Wis.  
 Greene, James B. (Sy.) St. John's, Binghampton, N. Y.  
 Greiner, John A. (Pitt.) 2800 Sarah St., S. S., Pittsburgh, Pa.  
 Greve, Herman A. (Peo.) 317 Hurlbut St., Peoria, Ill.  
 Gribbin, Francis (Alt.) Livingston, Ill.  
 Grill, Adam (G. B.) St. Mary's Church, Appleton, Wis.  
 Grill, Ambrose (G. B.) Antigo, Wis.  
 Groden, Michael (Roch.) Canandaigua, N. Y.  
 Gronowski, C. I. (Chic.) 1650 W. 17th St., Chicago, Ill.  
 Grosnick, Peter (G. B.) Oconto Falls, Wis.  
 Gross, Nicholas (G. B.) St. Peter's, Oshkosh, Wis.  
 Gruenwald, Marcellus (Bel.) 330 S. Third St., Belleville, Ill.  
 Gudaitis, Peter (Ph.) 307 Pine St., Tamaqua, Pa.  
 Guenther, George (Pitt.) St. Walburga Church, Lincoln Ave., Pittsburgh, Pa.  
 Haas, Leopold (St. P.) 51 W. 9th St., St. Paul, Minn.  
 Haberstock, William (Mil.) 275 Greenbush St., Milwaukee, Wis.  
 Habdra, Rudolph (Clev.) 1006 Fallowfield Ave., Charleroi, Pa.  
 Haeusler, F. X. (Lead.) Hot Springs, S. Dak.  
 Haffner, Cyril (Bel.) Lebanon, Ill.  
 Hagel, John (Pitt.) Perryville, Pa.  
 Hahn, Henry J. (Peo.) R. 1, Hoophole, Ill.  
 Halpin, Joseph P. (Lead.)  
 Hamelin, A. L. (Spr.) Whitinsville, Mass.  
 Hanley, David A. (E.) Girard, Pa.  
 Harrington, Joseph (Buf.) Limestone, N. Y. (Dir.)  
 Hartkoff, Charles E. (Mob.) St. Joseph's, Pensacola, Fla.  
 Hartung, V. (Bel.) 311 N. Church St., Belleville, Ill.  
 Hasse, Edward (E.) 509 E. 26th St., Erie, Pa.  
 Hauck, Joseph L. (L. C.) Arcadia, Wis.  
 Hauser, Joseph G. (Dav.) Sigourney, Iowa.  
 Hayes, Dennis A. (Det.) 79 Martin Pl., Detroit, Mich.  
 Healy, John W. (Scr.) Jermyn, Pa.  
 Heer, George W., Rt. Rev. Msgr. (Dub.) 1584 White St., Dubuque, Iowa. (Dir.)  
 Heidenreich, Fred (Det.) 5976 McClellan Ave., Detroit, Mich.

- Heimann, Francis (G. B.) 1045 Water St., Marinette, Wis.  
 Heiring, John G., Very Rev. (Okla.) 122 W. 8th St., Tulsa, Okla.  
 Heitman, Hubert E. (B.) 610 Dearborn St., Caldwell, Idaho.  
 Heitz, Henry (El. P.) Silver City, N. Mex.  
 Helling, Anthony (St. L.) O'Fallon, Mo.  
 Henken, J. B. (Bel.) 916 S. Main St., Harrisburg, Ill.  
 Hensey, George P. (Alt.) Beardstown, Ill.  
 Herb, Paul (G. B.) Stockbridge, Wis.  
 Herr, Joseph F. (Det.) 4231 St. Aubin Ave., Detroit, Mich. (Dir.)  
 Hertzog, F. J. (Pitt.) 1125 Leishman Ave., New Kensington, Pa.  
 Hess, Francis S. (Peo.) Strawn, Ill.  
 Heusler, O. S. B., Basil (Ind.) Jasper, Ind. (Dir.)  
 Hevey, E. (Port.) Rumford, Maine.  
 Hewelt, John B. (Det.) 705 N. Waterloo Ave., Detroit, Mich. (Dir.)  
 Heyde, Joseph E. (Mil.) West Bend, Wis.  
 Hezinger, Hugo (St. J.) Ewing, Mo. (Dir.)  
 Hickey, David F (E.) Bradford, Pa.  
 Higgins, Martin (Det.) 1491 Baldwin Ave., Detroit, Mich.  
 Hildebrand, Peter (Mil.) Port Washington, Wis.  
 Hildner, George J. (St. L.) Claryville, Mo.  
 Hillebrand, John Henry (Ind.) 618 Wabash Ave., Evansville, Ind.  
 Hoehn, George W. (St. L.) Starkenburg, Mo.  
 Hoff, William (Bel.) Carmi, Ill.  
 Hoffmann, S. P. (Alt.) Effingham, Ill.  
 Hohl, August (Alt.) Tuscola, Ill.  
 Holden, James P., Rt. Rev. Msgr. (Balt.) 761 W. Hamburg St., Baltimore, Md.  
 Holweck, Fr. G. (St. L.) 2653 Ohio Ave., St. Louis, Mo.  
 Homan, N. M. (Dub.) Hazleton, Iowa.  
 Horak, Wenceslas J. (Clev.) 2408 Scovil Ave., Cleveland, Ohio.  
 Horan, Patrick F., Very Rev. (L. R.) Fort Smith, Ark.  
 Hornung, Edward J., C. SS. R. (N. Y.) 323 E. 61st St., New York.  
 N. Y.  
 Hribar, Vitus (Clev.) 428 6th St., Barberton, Ohio.  
 Huber, James M. (St. L.) Perryville, Mo.  
 Huebschman, Bernard, 262 1st St., Jersey City, N. J.  
 Huelsmann, William H. (St. L.) R. 3, Jefferson City, Mo.  
 Huepper, A. (Mil.) 1532 N. Wisconsin St., Racine, Wis.  
 Hufker, L. (Alt.) SS. Peter and Paul's Church, Springfield, Ill.  
 Hufnagel, F. (Dul.) 225 E. 2nd St., Duluth, Minn.  
 Hughes, Arthur A. (Roch.) 414 Lexington Ave., Rochester, N. Y.  
 Hughes, Wm. F. (N. Y.) 144 W. 90th St., New York, N. Y.  
 Huhn, John H. (G. B.) R. 4, Chilton, Wis.  
 Hummel, John (G. B.) St. Mary's Church, Menasha, Wis.  
 Hungerman, Jacob (Pitt.) 2800 Sarah St., S. S., Pittsburgh, Pa.  
 Hungerman, John J. (Det.) 25511 John R St., Detroit, Mich.  
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 Hyland, Daniel James (G. R.) 812 Fulton St., Grand Rapids, Mich.  
 Irose, Leo (Bel.) Sandoval, Ill.



- Jackson, O. N. (Sav.) 251 Ashby St., West End, Atlanta, Ga.  
 Jacobs, B. (G. B.) R. 3, De Pere P. O., Wis.  
 Jaeckle, A. (G. B.) Sherwood, Wis.  
 Janiszewski, A. L. (Chic.) 2859 S. Throop St., Chicago, Ill.  
 Jantzen, John (Bel.) R. 2, Valmeyer, Ill.  
 Jantzen, Rudolph (Bel.) 311 N. Church St., Belleville, Ill.  
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 Jeuck, William N. (L. C.) Cashton, Wis.  
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 Jordan, Wm. L. J. (Pitt.) 1011 Church St., McKees Rocks, Pa.  
 Joyce, Wm. P. (Hel.) 444 E. Park St., Butte, Mont.  
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 Juraschek, H. (Ft. W.) R. 1, Cedar Lake, Ind.  
  
 Kaelein, A. A. (Ind.) St. Vincent's Hospital, Indianapolis, Ind.  
 Kagerbauer, James A. (K. C.) R. 1, New Cambria, Mo.  
 Kane, Dennis, (Scr.) Moscow, Pa.  
 Kane, Peter S. (Scr.) 316 William St., Scranton, Pa.  
 Kappus, Otto C. (Tol.) Sta. A., R. 1, Toledo, Ohio.  
 Karch, Victor (Mar.) St. Adalbert's Church, Menominee, Mich.  
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 Kaster, John (G. B.) New London, Wis.  
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 Keane, Francis, Rt. Rev. Msgr. (Pitt.) 5934 Centre Ave., E. E.,  
     Pittsburgh, Pa.  
 Kearns, James J. (E.) Greenville, Pa.  
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 Kelly, John (Om.) 5065 Centre St., Omaha, Nebr.  
 Kelly, John E. (Buf.) Belmont, N. Y.  
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 Kelly, Raymond (Mil.) 476 Jackson St., Milwaukee, Wis.  
 Kenney, George J. (Alt.) 715 E. Monroe St., Springfield, Ill.  
 Kenney, Joseph B. (E.) Austin, Pa.  
 Kern, J. A. (Far.) Arlington, Minn.  
 Kessing, Francis (Cin.) 1057 Flint St., Cincinnati, Ohio.  
 Kettmann, Bernard (G. R.) R. 1, Conklin, Mich.  
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Klein, James (St. P.) Sleepy Eye, Minn.

Klein, Phillip J. (Mil.) St. Francis, Wis.

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Klug, Francis (Pro.)

Klug, Joseph A. (Wich.) Dodge City, Kans.

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Koob, George L. (Clev.) Independence, Ohio.

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Kraemer, Wm. (G. B.) Algoma, Wis.

Kramer, Edward C. (Clev.) 527 Beall Ave., Wooster, Ohio.

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Kunsch, A. G. (Alt.) Pierron, Ill.

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Lang, Francis J. (St. P.) Hastings, Minn. (Dir.)

Lang, Leo J. (L. C.) 1419 Cass St., La Crosse, Wis.

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Lasance, F. X. (Cin.) Grandin Rd., E. Walnut Hills, Cincinnati, Ohio.

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 Ridder, Arnold (Far.) Wahpeton, N. D.  
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 Sarreault, Maxime (Br.) Illion, N. Y.  
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 Winkler, Heribert (G. B.) St. Nazianz, Wis.  
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 Zinthefer, Aloys (L. C.) 201 W. B St., Marshfield, Wis.  
 Zybura, John (Clev.) Calhan, Colo.

### 3. Addresses of the Members of the three Branches of the First Order of St. Francis in the United States.

#### FRIARS MINOR. (L. U.)

*(Four Provinces and Four Commissariats.)*

##### I. Province of the Sacred Heart of Jesus.

1. Residence of the Very Rev. Provincial;  
St. Anthony's Monastery, 3140 Meramec St., St. Louis, Mo.
2. Ashland, Wis., 205 E. Front St.
3. Bayfield, Wis.
4. Chaska, Carver Co., Minn.
5. Chicago, Ill., St. Peter's, 816 S. Clark St.
6. Chicago, Ill., St. Augustine's, 5045 Laffin St.
7. Cleveland, O., St. Joseph's, 2543 E. 23rd St.
8. Cleveland, O., St. Stanislaus', 3649 E. 65th St.
9. Columbus, Neb., 1513 G St.
10. Dubuque, Ia., Holy Trinity Church.
11. Harbor Springs, Emmet Co., Mich.
12. Hermann, Gasconade Co., Mo.
13. Humphrey, Platte Co., Neb.
14. Indianapolis, Ind., Union and Palmer Sts.
15. Joliet, Ill., 504 N. Hickory St.
16. Jordan, Scott Co., Minn.
17. Keshena, Shawano Co., Wis.
18. Lindsay, Neb.
19. Memphis, Tenn., 155 Market Ave.
20. Oak Forest, Ill.
21. Omaha, Neb., 1730 S. 16th St.
22. Petoskey, Mich., 415 State St.
23. Quincy, Ill., Franciscan Monastery, 1721 Vine St.
24. St. Bernard's Church, R. F. D. No. 2, Lindsay, Neb.
25. St. Paul, Minn., 618 Arcade St.
26. Sioux City, Ia., 703 W. 5th St.
27. Superior, Wis., East End Sta.
28. Teutopolis, Effingham Co., Ill., Franc. Monastery.
29. Washington, Franklin Co., Mo.
30. Waterloo, Ia., St. Mary's Church, 309 E. Park Ave.
31. West Park, O., Riverside Ave.

##### COLLEGES.

32. St. Joseph's Seminary, Teutopolis, Ill.
33. Quincy Seminary, Vine and 18th Streets, Quincy, Ill.

## II. Province of St. John the Baptist.

1. Residence of the Very Rev. Provincial;  
St. Francis Monastery, 1615 Vine St., Cincinnati, Ohio.
2. Batesville, Ind., 5 Adolphine St.
3. Bloomington, Ill., 527 West Jackson St.
4. Calumet, Mich., Sacred Heart.
5. Carlsbad, N. M., St. Edward's, Box 126.
6. Chatham, Ontario, Can., 180 Wellington St.
7. Chin Lee, Apache Co., Ariz.
8. Cincinnati, O., St. Anthony's, R. R. No. 9, Box 254.
9. Cincinnati, O., St. John's, 22 Green St.
10. Cincinnati, O., St. George's, 42 Calhoun St.
11. Cincinnati, O., St. Boanventure, 1798 Queen City Ave.
12. Emporia, Kans., 121 Cottonwood St.
13. Escanaba, Mich., St. Joseph's, 709 Wells Ave.
14. Farmington, N. M., Sacred Heart, Box 335.
15. Gallup, N. M., Sacred Heart, Box 699.
16. Hamilton, O., St. Stephen's, 224 Dayton St.
17. Higginsville, Mo., 401 W. Broadway.
18. Jemez, Sandoval Co., (Jemez Pueblo), N. M.
19. Kansas City, Kans., 637 Barnett Ave.
20. Kansas City, Mo., 2552 Locust St.
21. Kansas City, Mo., St. Francis', 605 Wyman Ave.
22. Lafayette, Ind., 318 N. Ninth St.
23. Lafayette, Ind., St. Lawrence's, 1916 Meharry St.
24. Lincoln, Neb., St. Francis de Sales', 514 S. 18th St.
25. Louisville, Ky., St. Boniface's, 501 Fehr Ave.
26. Louisville, Ky., St. Joseph's, 1406 E. Washington St.
27. Lukachukai, Ariz., St. Isabel's.
28. Metamora, Ill., St. Mary's.
29. Minonk, Ill., St. Patrick's.
30. Nacimiento, Cuba P. O., N. M., Box 72.
31. Oldenburg, Franklin Co., Ind.
32. Olpe, Lyon Co., Kans.
33. Park View, N. M., Box 6.
34. Peña Blanca, N. M., Our Lady of Guadalupe.
35. Peoria, Ill., St. Boniface's, 128 Antoinette St.
36. Peoria, Ill., Sacred Heart, 504 Fulton St.
37. Roswell, N. M., 805 S. Main St.
38. St. Bernard, O., St. Clement's, 4536 Carthage Pike.
39. St. Michael's Mission, St. Michael's P. O., Ariz.
40. Streator, Ill., St. Anthony's, 407 S. Park St.
41. Wichita, Kans., 256 Ohio Ave.



## COLLEGES.

42. St. Francis Preparatory Seminary, 1615 Republic St., Cincinnati, Ohio.
  43. Boys' Protectory, Mt. Alverno, Cincinnati, Ohio.
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## III. Province of the Holy Name of Jesus

1. Residence of the Very Rev. Provincial;  
135 31st St., New York, N. Y.
2. Allegany, N. Y., Cattaraugus Co., St. Bonaventure's.
3. Buffalo, N. Y., St. Patrick's, 102 Seymour St.
4. Butler, N. J., Morris Co.
5. Callicoon, N. Y., Church of the Holy Cross.
6. Croghan, N. Y., Lewis Co.
7. Denver, Colo., St. Elizabeth's, Curtis and 11th St.
8. E. Rutherford, N. J., 2 Hackensack St.
9. Garfield, N. J., 125 Passaic Ave.
10. New York City, St. Francis of Assisi, 135 31st St.
11. Obernburgh, N. Y., Sullivan Co.
12. Paterson, N. J., 174 Ramsey St.
13. Winsted, Conn., Litchfield Co.

## COLLEGES.

14. St. Bonaventure's Seminary and College, Allegany, N. Y.
  15. St. Joseph's Seminary, Callicoon, N. Y.
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## IV. Province of Santa Barbara.

1. Residence of the Very Rev. Provincial;  
St. Boniface Monastery, 133 Golden Gate Ave., San Francisco, Cal.
2. Burns, Harney Co., Ore.
3. Cowlitz, Winlock P. O., Lewis Co., Wash.
4. Hood River, Ore., 709 7th St.
5. Lakeport, Lake Co., Cal.
6. Los Angeles, Cal., 218 E. 12th St.
7. Oakland, Cal., 1500 34th Ave., Fruitvale Sta.
8. Phoenix, Ariz., 231 N. 3rd St.
9. Portland, Ore., 141 E. 76th St.
10. Sacramento, Cal., 2518 K St.
11. St. John's Mission, Komatke P. O. via Phoenix, Ariz.
12. San Francisco, Cal., St. Anthony's, 3215 Army St.
13. San Luis Rey, Cal., Old Mission.
14. San Solano Mission, Indian Oasis P. O., Ariz.

15. San Xavier Mission, Box 38, Tucson, Ariz.
16. Santa Barbara, Cal., Old Mission.
17. Seattle, Wash., St. George's, 5303 Corson Ave.
18. Spokane, Wash., 4414 N. Jefferson St.
19. Tularosa, Otero Co., N. M., St. Francis' Church.

COLLEGE.

20. St. Anthony's Seminary, Santa Barbara, Cal.

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**I. Commissariat of the Immaculate Conception.  
(Italian.)**

1. Residence of the Very Rev. Commissary;  
St. Anthony's Monastery, 151 Thompson St. New York.  
N. Y.
2. Barnesboro, Pa., Our Lady of Mt. Carmel.
3. Boston, Mass., St. Leonard's, 14 North Bennett St.
4. E. Boston, Mass., Our Lady of Mt. Carmel.
5. Brooklyn, N. Y., 522 Carroll St.
6. Calumet, Mich., St. Mary's.
7. E. Cambridge, Mass., St. Francis', 42 Fourth St.
8. Iron Mountain, Mich., Our Lady of Lourdes.
9. Mt. Vernon, N. Y., Our Lady of Mt. Carmel, 10 Tenth St.
10. New York City, Most Precious Blood, 113 Baxter St.
11. New York City, St. Clare's, 346 W. 36th St.
12. New York City, St. Sebastian's 24th St., Cor. 2nd Ave.
13. New York City, Our Lady of Pity, 276 E. 151st St.
14. Pittsburg, Pa., Help of Christians, 6513 Meadow St.
15. Pittsburg, Pa., St. Peter's, 126 Fernando St.

COLLEGE.

16. St. Anthony's Seminary, Catskill, N. Y.

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**II. Commissariat of the Assumption of the B. V. M.  
(Polish.)**

1. Residence of the Very Rev. Commissary;  
Monastery of the Assumption, Pulaski, Wis.
2. Green Bay, Wis., St. Mary's, Cass and 12th St.
3. Hofa Park, Wis., St. Stanislaus', Shawano Co.

COLLEGE.

4. St. Bonaventure's Seminary, Pulaski, Wis.

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**III. Commissariat of the Holy Cross.  
(Slovenian.)**

1. Residence of the Very Rev. Commissary;  
62 St. Mark's Place, New York, N. Y.

2. Bethlehem, Pa., St. Joseph's, 408 E. 5th St.
3. Chicago, Ill., Sacred Heart, 2906 E. 96th St.
4. Chicago, Ill., St. Jerome's, 217 W. 25th St.
5. Chicago, Ill., St. Stephen's, 1852 W. 22nd St.
6. Lackawanna, N. Y., Our Lady of the Sacred Heart, Ridge Road and Croatia Ave.
7. Lackawanna, N. Y., Assumption of the B. V. M.
8. Middletown, Pa., Jednota Home.
9. New York City, SS. Cyril and Methodius, 552 W. 50th St.

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#### IV. Commissariat of the Holy Land

Washington, D. C., Mt. Saint Sepulchre, Brookland Station.

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### FRIARS MINOR CONVENTUAL.

*(Two Provinces.)*

#### I. Province of the Immaculate Conception.

##### MONASTERIES.

1. Residence of the Very Rev. Provincial;  
St. Francis Monastery, 812 N. Salina St., Syracuse, N. Y.
2. St. Joseph's Monastery, 702 Columbia St., Utica, N. Y.
3. Our Lady of Angels Monastery, 183 Central Ave., Albany,  
N. Y.
4. St. Francis Monastery, 540 Chestnut Ave., Trenton, N. J.
5. SS. Peter and Paul Monastery, 555 Spruce St., Camden,  
N. J.
6. St. Peter's Monastery, 1628 Garland Ave, Louisville, Ky.
7. St. Anthony's Monastery, 2222 West Market St., Louis-  
ville, Ky.
8. St. Joseph's Monastery, 113 S. Fifth St., Terre Haute, Ind.
9. St. Benedict's Monastery, 118 S. Ninth St., Terre Haute,  
Ind.
10. Holy Trinity Monastery, 2618 W. St. Clair St., Indianapolis,  
Ind.
11. St. Anthony's Monastery, 461 North St., Grand Rapids.  
Mich.
12. Our Lady of Consolation Monastery, 315 Clay St., Carey,  
Ohio.
13. St. James' Monastery, 311 S. Fifth St., Douglas, Wyo.
14. St. Joseph's Monastery, 1400 Broadway, Broken Bow, Nebr.

##### COLLEGES

15. St. Anthony's College, Rensselaer, New York.
16. St. Francis' College, Floyds Knobs, Indiana.



RESIDENCES.

17. St. William's Rectory, Raquette Lake, N. Y.
18. St. Joseph's Rectory, 61 Monroe St., Hoboken, N. J.
19. St. Francis' Rectory, 308 Jefferson St., Hoboken, N. J.
20. St. Peter's Rectory, Mt. Pleasant, N. J.
21. St. Anthony's Rectory, 210 E. Maple St., Jeffersonville, Ind.
22. St. Joseph's Rectory, 333 Rumsey St., Grand Rapids, Mich.

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II. Province of St. Anthony.

MONASTERIES.

1. Residence of the Very Rev. Provincial;  
St. Hedwig Monastery, 3245 Junction Ave., Detroit, Mich.
2. St. Anthony's Monastery, Clark and Kent Sts., Buffalo,  
N. Y.
3. St. Josaphat's Monastery, 997 First Ave., Milwaukee, Wis.
4. St. Stanislaus' Monastery, 106 Cherry St., Shamokin, Pa.
5. St. Stanislaus' Monastery, 60 Randall Ave., Trenton, N. J.
6. St. Adelbert's Monastery, 19 Carter St., Elmhurst, N. Y.
7. St. Stanislaus' Monastery, 566 Front St., Chicopee, Mass.
8. Seven Dolors B. V. M. Monastery, 71 Maple St., Holyoke,  
Mass.
9. St. Stanislaus' Monastery, 163 Chestnut St, Chelsea. Mass.
10. St. Michael's Monastery, 310 Sterling St., Bridgeport, Conn.

RESIDENCES,

11. Our Lady of Angels Rectory, 238 Martin St., Detroit, Mich.
12. St. Stephan's Rectory, 861 Chestnut St., Shamokin, Pa.
13. St. Casimir's Rectory, 2736 O'Donnell St., Baltimore, Md.
14. Holy Family Rectory, Birdsville, Md.

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FRIARS MINOR CAPUCHIN.

*(Two Provinces.)*

I. Province of St. Joseph.

MONASTERIES.

1. Residence of the Very Rev. Provincial;  
St. Bonaventure Monastery, 1740 Mt. Elliott Ave., Detroit,  
Mich.
2. St. Francis' Monastery, 661 Fourth St., Milwaukee, Wis.
3. St. John the Baptist Monastery, 210 W. 31st St., New York,  
N. Y.
4. Queen of Angels Monastery, 226 E. 113th St., New York,  
N. Y.

5. Our Lady of Sorrows Monastery, 213 Stanton St., New York, N. Y.
6. St. Michael's Monastery, 225 Jerome St., Brooklyn, N. Y.
7. Sacred Heart Monastery, Shonnard Pl., Yonkers, N. Y.
8. St. Joseph's Monastery, 924 Lawrence St., Appleton, Wis.
9. St. Elizabeth's Monastery, 192 Burleigh St., Milwaukee, Wis.

**COLLEGES.**

10. St. Lawrence College, Mt. Calvary, Wis.
11. St. Anthony's Seminary, Marathon City, R. 1, Wis.

**II. Province of St. Augustine.****MONASTERIES.**

1. Residence of the Very Rev. Provincial;  
SS. Peter and Paul Monastery, Cumberland, Md.
2. St. Augustine's Monastery, 220 37th St., Pittsburgh, Pa.
3. St. Mary's Monastery, Herman, Pa.
4. St. Alphonsus' Monastery, Market St., Wheeling, W. Va.
5. St. Joseph's Monastery, Factory St., Dover, Ohio.
6. Sacred Heart Monastery, Charleston, W. Va.
7. St. Fidelis' Monastery, Victoria, Kans.
8. St. Francis' Monastery, Munjor, Kans.
9. St. Mary's Monastery, Ellis, Kans.
10. St. Mary's Monastery, Herndon, Kans.
11. St. Mary's Monastery, Marienthal, Kans.
12. St. Cecilia Monastery, Rochester, Pa.

**COLLEGES.**

13. Hays Catholic College, Hays, Kans.
14. Capuchin College, Catholic University, Washington, D. C.



## APPENDIX III.

## THE PRESS AND THE CONVENTION.

Considering the great number of conventions that take place every year the First National Third Order Convention received a great deal of publicity from the press. It might be urged that the Third Order convention was an extraordinary and gigantic national gathering, besides it was at the same time the celebration of the seventh centenary and therefore deserved more general notice. But facts show that even greater conventions and celebrations received less attention from the press.

It is impossible to have the editorials, articles, news items, and reflections of the Catholic, Protestant and even secular press reproduced in this convention report. Many of them passed unnoticed.

*Our Sunday Visitor*, September 26, 1920, published on the front page "An Article Written by a Layman in Anticipation of a Celebration to Be Held Next Year." This excellent article, though perhaps a little blunt at times, was, nevertheless, very much to the point. It comprised three solid columns and was written by the fearless Dr. J. K. Foran, Litt. D. From all sides, especially from our hierarchy, it received cordial approbation. A copy of the *Visitor* with this article marked was mailed with a letter to more than one hundred and fifty eminent churchmen in the United States. We here submit said article:

**An Article Written by a Layman in Anticipation of a Celebration to Be Held Next Year.**

**By Dr. J. K. Foran, Litt. D.**

THE visible Church is a body, with head and members, arteries and veins, all calculated to operate in harmony, each with its special functions and the whole animated by the Spirit of Truth—the Holy Ghost. There is but one head, the source of all authority, the vicar of Christ; infallible, when speaking ex-cathedra, on matters of dogma or morals; the least likely of all men to err upon other matters, on account of his training, his worldwide circle of assistance and his unlimited sources of information.

From that source of authority all dogmatic and moral decisions are promulgated, all directions are issued, in the form of letters, encyclicals, or bulls, addressed to the hierarchy, the clergy—regular and secular—as well as to the faithful throughout the world. The faithful are down in the valley, with eyes turned towards that high summit and ears astrain to catch the instructions and monitions that come from that source. It may happen, as it has happened in the course of time, that clouds intervene between the sun and the valley, checking, obscuring or diverting the rays intended to give life and warmth to the tiny flowers in the crev-



ices of the rocks or scattered over the fields; but the clouds do not approach within measureable distance the luminary, although they are responsible for the failure of those beams to perform their intended functions.

Such expressions of truth and wisdom, going forth from the vicar of Christ, are flashed from summit to summit of the great mountain range of the Catholic hierarchy, and by its members transmitted to the clergy, numerous as the foot-hills that reach down to the valley, where are the faithful for whose guidance along the way of salvation they are intended. Authoritative direction descends along that line, **but does not ascend**; the initiative lies with the head, not with the members of the body. If, in the course of events, a member of the hierarchy, or a member of the clergy, should, in the case of an infallible pronouncement, decline to accept that promulgation, the act would be one of heresy—pure and simple—as much so as any rebellious action of Luther; and, in the case of lesser moment, when pronouncement takes the form of a paternal instruction, advice or expressed desire, the ignoring or contravening of it is tantamount to resistance. In any case, such disregard for the will of Christ's vicar is calculated to undermine the most stable foundations of the ecclesiastical structure and to open the way for abuses of a character to frustrate effectively the propagation of the faith. And the responsibility and dire consequences are in the direct ratio of the elevation and rank of the one offending. The pope, by virtue of his office, must supply the members of the hierarchy with what is required to feed their flocks; in turn, the bishops must transmit to the priests under their care their respective shares of the supply; and the priests, in the fulfillment of the duties of their high calling, must neither neglect nor decline to divide their allowance of that spiritual manna amongst the faithful over whom they are placed.

These principles are axiomatic; yet, in practice, they are very often ignored. One striking example forces itself on our attention at this critical period in the history of the Church.

Never before, since the unsettled times of the twelfth and thirteenth centuries, has the world been so disturbed socially, morally, internationally and religiously, as it is at the present hour. Never before, in long centuries, has the Church been more in need of a firm hand at the helm, and a reliable, experienced and energetic set of officers and crew, as well as of perfect discipline and unrelenting activity, in order to weather the storm and bring the Bark of Peter over the shoals and quick-sands, safely into the harbor of Catholic peace and safety. Under these circumstances it may not be inopportune to illustrate the foregoing principles by a concrete example. Possibly the war convulsion that rocked the social world to its very foundation may be, to a great extent, responsible for the conditions about to be indicated; if so, all the more reason to avoid, in times of general readjustment, the dangers of the period of up-heaval.

Taking in, with eagle glance, the disturbing elements of the world, and recalling the success of St. Francis in allaying the unrest of the thirteenth century, Leo XIII, in september, 1882, in his encyclical, "Auspicato," proposed and recommended, urged and insisted upon the revival and propagation of the Third Order as "the most opportune and surest means of bringing back humanity to normal conditions," calming the disturbed waters of the social ocean, and drawing order and peace out of chaos and strife.

In the days of St. Francis the social unrest was due to the antagonism between the lords and the serfs; the holding of land was the source of power on the side of the lords, and the serfs were no better than cattle. Through the Third Order, St. Francis brought both elements together on a common platform, and, even in his own life time, he destroyed the feudal system of Europe, with its train of tyrannic satellites, and brought freedom to the slaves and relief to the oppressed. Today the lords are replaced by the capitalists; the serfs by the workmen. Envy, hate, jealousy, in our time, as in that of Leo XIII, engender a strife that becomes daily more accentuated. The pontiff saw the Third Order producing in modern times the same results that it effected seven centuries ago. After that appeal from the supreme head of the Church was made, it took fully a quarter of a century before its significance was realized or its mandate obeyed. It was reserved for his successor, the saintly Pius X, to exhort, by means of encyclicals and admonitions, to repeat and accentuate that appeal in favor of the Third Order of St. Francis.

Neither the members of the hierarchy, with few exceptions, nor the members of the clergy, with proportionately few exceptions, seemed to grasp the significance and the momentous importance of those appeals from the successive vicars of Christ. Scarcely had Pius X penned his last plea on behalf of the Third Order, than the storm, foreseen and dreaded by the august authors of those encyclicals, burst upon Europe. The volcano of strife broke into eruption. Under the first shock, the peace-loving heart of the pontiff ceased to beat, and appalled by what he beheld in the bosom of society, his gentle spirit fled away to the regions of rest, where the seraphic Francis awaited him. During that period of universal turmoil the voices of the dead pontiffs were drowned in the clamor of conflict. But now, when the halcyon wings of Peace are spreading gradually over the world, perhaps those long-hushed appeals from the vicars of Christ will be revived, and the hierarchy and the clergy, so distracted by the rush of events and so preoccupied with the terrors of war and its results, will have the necessary calm to enable them to realize how important for the faithful, as well as for the faith, it is to revive and spread abroad the Third Order. Within a couple of months, if not sooner, the present Holy Father, Benedict XV, will issue an encyclical upon the same subject; and, without anticipating, we might easily surmise its purport and its scope. He will undoubtedly retrace the story of the Third Order, its foundation,

its objects and its achievements; logically will follow the general reasons set forth by Leo XIII and Pius X for its revival and propagation all over the Catholic world; and, as a necessary consequence, there will be instructions to the pastors of souls in connection with the employment of this spiritual weapon to combat the ever-growing phalanx of Satan.

The failure, generally, to recognize the special and unique role of the Third Order in the great drama of Catholicity, is due to the fact that it is looked upon as a Church society, a parochial association, a Catholic organization of mutual benefit class, or a sodality of some undefined kind. Yet it is none of these, but is calculated to assist all of them. Again it is frequently considered from a temporal or material point of view, when, in reality, it has nothing in common with either. Its aims, methods, means, are entirely spiritual—therefore ordinary arms of combat are absolutely foreign to its spirit and mission. Instead of lessening the influence or effective work of other Catholic bodies, its aims, amongst others, is to fire the zeal of parishioners for the special works of their respective parishes, and to spur on the enthusiasm of members of all Catholic associations in the cause of their respective societies. It is, perhaps, the most powerful auxiliary they could possibly have. To clear away all misapprehensions as to its nature and its fundamental principles is an apostolate according to the hearts of the great pontiffs who so clearly appreciate its importance in the Catholic world today. It is not easy, in this materialistic age, to completely divest one's mind of all temporal considerations; and yet this must be done in order to fathom the spirit of St. Francis and to understand the spirit of the Third Order.

The coming encyclical will be the clarion call preceding the imposing celebration of the seven hundredth anniversary of the founding of the Third Order. The year 1921 will witness on this continent the great Tertiary Convention to be held, probably in Chicago or St. Louis. An impetus, under papal inspiration, will be given to this wonderful movement. We will behold a general revival, throughout the Catholic world, of this unique method of calming the sea of human unrest and purging society of the social, political and anti-religious evils that beset it so cruelly today. It is to be expected that the lay element, urged and encouraged by the hierarchy and clergy, will flock in vast numbers to the standard of St. Francis. Every Catholic society should have members of the Third Order in its ranks; every parish should have its quota of Tertiaries; the spirit of the order should be instilled into young and old, so that the spirituality, which alone can counteract materialistic tendencies, may sway the great body of the faithful and impart renewed vigor and vitality to their Catholicity.

Not in all the long centuries of the Church's history has a more opportune time existed for a stupendous effort in regard to the propagation of the faith; and not only the faithful, but their



pastors will be accorded, under the guiding voice of the sovereign pontiff, the spiritual arms wherewith they can "fight the good fight" unto the end of time. So Christ-like is the spirit that St. Francis breathed into his Third Order that its influence, once felt and understood, seems to waft the soul, on untried wings, into an atmosphere where peace and contentment take possession of it, where life is transformed, miseries become joys, sacrifices become delights, and where humiliation elevates and poverty enriches. Truly can the Tertiary repeat that expression of sublime emancipation:

"Oh, grave, where is thy victory?  
Oh, death, where is thy sting?"

For March 11, 1921, the *N. C. W. C. News Service* released an English translation of the great Third Order encyclical *Sacra propediem*. The complete text was published and received editorial notice in most Catholic and in some Protestant and secular papers of the country. The Chicago Herald and Examiner devoted an entire page of its next Sunday's magazine section to it.

When after the secret consistory held in the Vatican, March 7, 1921, the Most Reverend Denis J. Dougherty, Archbishop of Philadelphia, together with five colleagues were elevated to the cardinalate, on which occasion Pope Benedict XV again dwelt on the Third Order of St. Francis and its much needed influence on society, the Third Order and the convention incidentally received editorial notice in many papers in connection with congratulations and comments on "our new cardinal." The letter of Cardinal Dougherty to convention headquarters relative to the Third Order convention was published and in part repeatedly quoted throughout the country and even in other countries, notably in Canada.

For March 21, 1921, the *N. C. W. C. News Service* called attention to the national Third Order convention and released the complete text of the pithy convention letter of Bishop Shahan, Rector of the Catholic University, Washington, D. C. This letter also received a cordial welcome from the press.

Shortly before and especially after the convention this great national gathering of Franciscan Tertiaries received unprecedented publicity. Many publications voiced their congratulations and hopes of soon seeing the Third Order, faithful to its traditions, earnestly and effectively at work in our United States "which needs its noble example of sincere, secret service for God and country."

The brilliant speeches of Archbishop Hanna, Hon. Bourke Cochran, and Mr. David Goldstein, held at the Third Order convention, were re-echoed throughout the land, and, in part, quoted in very many papers and periodicals. A number of magazines published editorials and articles expressing their hopes that the convention would have far-reaching and lasting results.

October 5, the *N. C. W. C. News Service* released an interesting account of the national Tertiary convention at Chicago which was carried by most Catholic papers of the country. A number of Catholic weeklies published articles that they had received from live delegates of the convention. Though these articles are all deserving of notice and helped a great deal to bring the Third Order before the people, let the reprinting of one of them suffice. The article we submit is from the gifted pen of the well-known Capuchin writer, Rev. Fr. Felix M. Kirch of the St. Augustine's Province, Cumberland, Md.

### "A CONVENTION OF SURPRISES" WAS THAT OF THE THIRD ORDER.

**The First National Convention of the Third Order of St. Francis Was Held in Chicago Last Week—Special Report for the Observer by Rev. Felix M. Kirsch, O. M. Cap.**

The First National Convention of the Third Order of St. Francis was held in Chicago, October 2-4. A speaker at one of the meetings of the convention remarked, "This is a convention of surprises."

Indeed, it was a convention of surprises. The very idea of holding a national convention of the Third Order was a surprise to most Americans. How could the Third Order of St. Francis, now seven hundred years old and with its insistence on what is so impracticable a thing to most Americans—personal sanctification—how could so mediæval an order make a national convention in America worth while?

But nothing daunted the dreamers went ahead. They rightly chose Chicago, the industrial capital of the world, the second city of our country, for the seat of the first national convention. But Chicago turned up its nose at this decision. Chicago, it is true, entertains on the average two conventions daily and 10,000 delegates weekly, but apparently it had no room for a national convention of the Third Order of St. Francis. At least this was the judgment of the manager of the La Salle Hotel. He thought it visionary to engage his modern, nineteen story hotel to serve as the headquarters for a meeting of a few pious men and women. But when he received hundreds of letters and telegrams from all parts of the country asking for reservations for the Third Order convention, and when he heard of the special trains to come from New York, New Jersey, Colorado, and Illinois, he threw open the doors of his fine hostelry. Nor did he have reason to regret his hospitality. Six thousand Tertiaries registered at the hotel headquarters, and the hotel management declared enthusiastically that never had the La Salle entertained a more courteous company of ladies and gentlemen. It was a convention of surprises.

Other hard-headed critics had said that only women would come to Chicago at this time of the year, when most men had had their vacations and are busy with their vocational work. But a

surprise was in store for these people also. For on Sunday morning, October 2, by actual count, nine hundred Tertiary men walked in the procession to the Holy Name Cathedral. True, there were more women than men, and it has been estimated that fully two thousand women walked in the procession. Still it is an achievement to have nine hundred men travel hundreds and thousands of miles to walk in a religious procession through the streets of Chicago. But the surprise was still greater when we recognized some of the men in line. There we saw the Hon. Bourke Cochran, a Knight Commander of St. Gregory, congressman from New York, the counselor of several presidents, and one of the greatest orators of America. There was Mr. David Goldstein, the convert from Judaism, who is known from coast to coast for his stalwart defense of Catholic truth against the errors of Socialism and Bolshevism. Other men known nationally were Mr. Owens, Dr. Felix Gaudin, Mr. Anthony Matre, K. S. G., Mr. W. F. Markoe, and a long line of others too numerous to recount here. One doctor had come on from San Francisco, though it meant the sacrifice of giving up his professional work for two weeks. Yet he was only one of hundreds of men who had made great sacrifices to pay tribute to the Poor Man of Assisi.

But the hierarchy, too, created a surprise, for it was most nobly represented. Archbishop Daeger, of Santa Fe was the celebrant of the pontifical high mass on Sunday, while Archbishop Mundelein, of Chicago, and Bishop Bahlmann, of Santarem, Brazil, and seven other bishops assisted in the sanctuary. The regular and secular clergy was represented by several monsignori and hundreds of priests.

Another surprise was the splendid music furnished for the masses and the meetings by the famous St. Anthony's choristers. This choir consists of twenty men's and forty boys' voices and is under the very able leadership of Professor Aloys Rhode, and had come all the way from St. Louis to do honor to a great saint.

But the greatest surprise of the convention was the mass-meeting held on Sunday afternoon in the Auditorium Theatre. It seemed a vain hope to dream of filling that immense building on such an occasion, and even on Sunday morning the manager of the Auditorium was convinced that only the first floor would be needed. "If you fill the first floor, you will perform a wonderful thing" he said when asked to prepare the galleries also. But soon the crowds began to besiege the several entrances, and by three o'clock six thousand men and women had assembled to pay tribute to him who seven hundred years before had become an outcast for Christ.

It was a miracle of faith. The vast Auditorium presented a spectacle never to be forgotten. It is the place where the Chicago Grand Opera Company holds its feasts of music and glorious song and where the greatest artists of the world thrill thousands, where the stage decorations for one night cost \$16,000 and where an artist receives for one night's performance \$10,000. Here it



is where the fashionable world is seen in all its luxury, and where one box for one night is sold for five hundred dollars. But on this Sunday afternoon the scene was different. That same stage where Mary Garden reigns supreme on the nights of the opera season, was now occupied by distinguished members of the American hierarchy.

Archbishop Mundelein, the great churchman of the Middle West, held the centre of the stage. At his side was Archbishop Hanna, the principal speaker, who had come to Chicago from St. Francis' own city on the far-off Pacific Coast. A third archbishop was Albert Daeger, who after eighteen years of labor among the Indians now wears the archbishop's hat with the simplicity of a true son of St. Francis. There were present on the stage other notable dignitaries of the Church and hundreds of priests and distinguished Catholic laymen, who one and all had come to do honor to the Poor Man of Assisi. It was a convention of surprises.

For three solid hours was that vast audience then swayed by the masterpieces of song and oratory. Anthony Matre, that stalwart knight in Christ's army, told again in eloquent and poetical language the sweet story of Francis' life. Archbishop Hanna drew with a master's hand a vivid picture of the thirteenth century, and then showed in language vibrant with deep feeling how the same Francis who saved the world of the thirteenth century would save the world of the twentieth century if only our afflicted race would turn to him for that which alone can heal our wounds and reinvigorate our life. A hush fell upon the thousands when the archbishop with his splendid eloquence cried out: "The thirteenth century was remarkable for three great religious leaders. That century saw Pope Innocent III, who ruled over the minds and hearts of men as no man ever ruled before or since. It saw in St. Dominic a man of wisdom who knew all the earth knew. But a greater benefactor of that age was St. Francis, who followed Christ in the fullness of brotherhood, and who gave to man his place beside Christ. This man taught the poor serf of that dark day that he still could have hope. That same Francis prepared the way for the glorious democracy that is our inheritance. Francis still lives, he still conquers; and we need him today even more than the world ever needed him before. We trust that this convention will bring Francis back to earth, and thus the convention will bring not only a new epoch, but the regeneration for which we long."

When the Hon. Bourke Cochran rose to speak he seemed with his white hair and thoughtful face like a prophet from the olden days as he pleaded with the six thousand men and women that the only saving of present-day civilization lay in a return to the spirit and life of St. Francis. It was a moving sight to see this eminent statesman, who with his eloquence has swayed Congress and countless audiences over the length and breadth of our country, now pleading for daily communion and a daily visit to the

Blessed Sacrament. "If the three millions of Tertiaries will go to communion daily and visit the Blessed Sacrament daily, we shall save the civilization of the world. Picture to yourself a world where every man and women went to communion daily. But what is the world doing instead? We are using three-fourths of the products of the earth and of man to obtain new means of slaughter. In the late war we killed ten million men and women and crippled twenty million. We sent billions of dollars up in blood and smoke. \* \* \* More gold will not save the world. Those who got the highest wages were the most discontented and the first to strike. If we would save the world we must avail ourselves of that masterstroke of genius, the Third Order of St. Francis. The Third Order brings monasticism down from the mountains and out of the desert into the heart of the family. If you would save our civilization you must restore to the world the joy and the industry of the monastery, and this you will do by making every Catholic a member of the Third Order."

Archbishop Hanna remarked that the Auditorium Theatre was consecrated that Sunday afternoon as it had never been consecrated before. The memories of that Sunday afternoon lingered with those thousands as they hurried off to be on hand at the six churches where evening services with sermons were to be held in honor of St. Francis, and sacred memories will surely linger with them long after they have returned to their homes.

On Monday there was a pontifical high mass in the Holy Name Cathedral, and at the business meeting in the morning messages were read from almost every member of the American hierarchy and from many Canadian, Mexican, English, Spanish, and South American bishops. In the afternoon there were separate meetings for the priests, the men, and the women. In the evening representatives of the Franciscans, Conventuals, and Capuchins addressed a joint meeting in the Auditorium of the La Salle Hotel while special services with sermons were held in five churches.

The surprises of Sunday were repeated on Monday and Tuesday. The days were strenuous; the meetings and church services allowed little breathing time, but there was a fervor visible on all sides that made light of all the labors performed in the service of the noble cause. The work of the Hon. Bourke Cochran is characteristic of the spirit of the convention. He was chairman of the committee on ways and means, which sat on Tuesday from 9:15 in the morning until 2:15 in the afternoon, and even then the chairman was loath to allow the committee to adjourn as he protested that so much still remained that might be done to advance the cause of the Third Order.

But the work had not been done in vain. The cause of the Third Order and its mission for the modern world have been brought home in a wonderful way to the six thousand men and women who attended the convention. Propaganda for the Third Order will henceforth be the watchword of all who at Chicago came under the spell of St. Francis.

The Third Order will take up the work so well begun by the Tertiary David Goldstein, who in two years traveled 13,000 miles and sold 40,000 copies of one book—all in the interest of Catholic truth. The Third Order will likewise inaugurate a campaign for more frequent communion and more frequent visits to the Blessed Sacrament. It will also assist the National Catholic Welfare Council and the Catholic Educational Association to realize their dream of "Every Catholic child in a Catholic school." The Tertiaries have adopted the slogan, "A Catholic paper in every Catholic home."

To bring about the social reform so urgently needed the Third Order will attack the evil at the root. It will act on the principle so ably advocated by the Rev. Bede Hess, O. M. C., that the Third Order is the lay apostolate. It will appeal to the individual and will bring his life into conformity with the precepts of Christ, and thus the Third Order will best serve the interests of society at large, since society at large is composed of individuals, and if we reform the individual effectively we shall reform the whole of human society.

The lack of space forbids our touching upon other practical matters taken up at the closing business meeting in La Salle Hotel, but we believe that Bishop Shrembs voiced the sentiments of all present at the closing services in Holy Name Cathedral when he declared in his eloquent sermon that the First National Convention of the Third Order inaugurated a national renaissance of the ideals of St. Francis.

## APPENDIX IV.

### THE CONVENTION AND THE PULPIT.

St. Anthony Messenger, reviewing the excellent, practical and beautiful Third Order pamphlet entitled "The Great Reform," (translations of Third Order encyclical letters by Rev. Fr. James Meyer, O. F. M., the editor of "The Third Order Forum"), published by the Franciscan Herald Press, uses the opportunity at his disposal to emphasize a truth that, no doubt, every one admits, but it seems no one connected with the national Third Order convention framed it in definite words. Says the St. Anthony Messenger (June, 1921, page 38):

"The Third Order must come into its own, and like all other efforts of St. Francis, it must outlive each succeeding age. The coming national congress of Tertiaries in Chicago, October 2nd, 3rd and 4th, 1921, aims to present this ideal in practical form to the people of our country and to bring home to all the simple truth that every social reform must come from within and that the nursery of this reform is the Gospel of Jesus Christ so well reproduced in the Third Order. To accomplish this end is the big task of the congress.

While not in any way discouraging the propaganda of the press in this particular instance, we believe that better results will be



obtained by the propaganda of the platform and the pulpit. Few people read pamphlets and magazine articles with much profit and results. They prefer the spoken word, the sermon, the instruction, the retreat that explains the rule and its spirit and purpose. They will come in great numbers to these retreats and will enroll themselves under the standard of St. Francis. If a corps of able speakers and lecturers, speaking in simple language and love for the cause, would be organized as a result of the congress, or better still, in advance of it, the staunch and solid Catholic ladies and gentlemen of our parishes would press for admission to the order as they did in Francis' time.

If the Third Order is the program for the reconstruction of society, and the popes say it is, then it is our plain DUTY to bring that order before the people in the best known way, and that is the spoken way. Literature is good and even necessary; but it never can and never must supplant the spoken word when you are looking for results in a spiritual line. It is supplementary at best.

We are not discouraging the press; we are just offering a simple view of a simple man for what it is worth."

Although we are not aware that a definite "corps of able speakers and lecturers" was appointed in any province to proclaim the Third Order to the people, yet we know that in view of the coming Third Order convention and more so after the convention, missionaries of various provinces were requested to conduct Third Order retreats at odd times between their missions. In the Immaculate Conception Province of the Friars Minor Conventual these retreats netted many hundreds of excellent novices of the Third Order; in the Province of St. John the Baptist one missionary resting for a month from his missions and conducting Tertiary triduums in five different churches received in all 500 fervent Catholics into the Third Order during this time. (*See: Sendbote, April, p. 216.*) In Canada, Rev. Fr. Ethelbert, O. F. M., returning from the national Third Order convention of the United States conducted a retreat of one week, after which 500 postulants were received into the Third Order. In a letter to convention headquarters he states that he received the "inspiration" at the U. S. Third Order convention. The rapid and healthy growth of Third Order fraternities in the Tertiary Province of the Sacred Heart of Jesus is ascribed to just such Tertiary retreats, and sermons at holy masses after which pamphlets or leaflets bearing on important Third Order matters are distributed among the faithful. Although we are very far from using the full power of the pulpit in behalf of the Third Order, it is nevertheless a consolation to know that the First National Third Order Convention did away with many prejudices, gave new love and zeal for the Third Order to members of the First Order, and greatly encouraged the method of bringing the Third Order and the spirit of St. Francis before the people by sermons and lectures.

For a copy of the national constitution of the Third Order of St. Francis in the United States apply to the Rev. Editor of the Third Order Forum, 5045 Laflin Street, Chicago, Ill.

All convention expenses, including the total expenses of the official report of the convention, are paid. The amount of money on hand in the national treasury of the Third Order is at present \$2,109.63. Besides this amount, over \$600 (a loan) are due to the national treasury.

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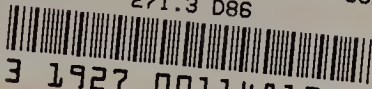




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